THE SINNERS GVIDE.

A VVORKE CONTAYNING the whole regiment of a Christian life, deuided into two Bookes:

WHEREIN SINNERS ARE RECALLED FROM the by-path of vice and destruction, and brought into the high-way of euerlasting happinesse.

COMPILED IN THE SPANISH TOVNG by the learned and reuerend Diuine *F. Lewes* of Granada.

Since translated into Latine, Italian, and French.

And now perused, and digested into English by FRANCIS MERES, Maister of Artes, and student in Diuinitie.

1. TIM. 4. verse 8.
Godlinesse is profitable vnto all things, which hath the promise of the life present, and of that that is to come.

AT LONDON,
Printed by RICHARD FIELD, for EDWARD BLOVNT and are to be sold in Paules Church-yard, at the signe of the Beare. 1614.

THE SHADOW



TO THE RIGHT HONOVRABLE SIR THOMAS EGERTON KNIGHT: LORD Keeper of the Great-Seale of England, and one of her Maiesties most honourable priuie Councell.

IN the shoare of the Sea Euxinus, *in the land of* Colchis, *there stood a Citie named* Dioscurias, *so much haunted of strangers, that (as* Plinie *writeth by record of* Thimosthenes,*) it was resorted vnto of three hundred Nations of distinct languages, and that the Romans for the better expedition of their wares there, had at length lying in the same* 130. *Interpreters. Saint* Ierome *testifieth, that men in times past came to Rome from the furthest coastes of Spaine and France, to see* Titus Liuius, *whose eloquence was famous throughout the whole world. Certainely, famous and excellent was that Citie, that so many resorted vnto, and where the renowned Romans had so many Interpreters lying. And without all question, admirable was the eloquence of* Titus Liuius, *that fetched men from so farre to see him. Then vndoubtedly (Right Honourable) diuine and learned is this reuerend Author* F. Ludouicus Granatensis, *whom not onely the spacious Empire of the Latines, but Spaine, France, and Italie, haue trauelled to see, and tasting the honied sweetnes*

12466.

of his celestiall ayre, and finding such supernaturall and heauenly treasures in him, haue not onely come to see him, but haue sent thither their Interpreters, there to soiourne, for the better transportation of his wares and commodities. Onely, I wondred that England, whose Voiagers were neuer out-stript by any, had so sparingly and slenderly visited this famous and renowned Diuine: that she, I say, as Germanie had but onely one Interpreter lying with him, seeing that otherwhere she had such aboundance of worthy FACtors, and rich linguists.

Onely his Meditations in English, done by ANONYMVS. And his Manuell in the Germane tongue translated by Philippus Dobermiser.

Entring into consideration of the great scarcity of our Traffickers to so rich a Mine, I discouered certaine corruptions, which as dangerous Rockes threatned shipwracke to them that sailed vnto him. The Poets faine, that a Dragon kept the Golden-fleece, and yet that hindered not Iason from the conquest of it: neither did Giants nor Monsters fright Hercules from his rich spoiles and glorious conquests. Cosmographers write, that in the mountaines of Albania, and Hircania, Countries of Scythia, there are found the best and freshest Emeralds, the purest Christall, much gold and precious stones, but these Mountaines are encircled with huge woods, wherein are abundance of fierce and cruell wilde beastes, as Gryphons, Leopards, Tygers, Panthers, and Dogs of that fierceneſſe and greatnes, that they pull downe Bulles and slay Lyons. But as the Dragon amated not Iason, nor the Monsters amazed Hercules, and as these Scythian dangers do not hinder men from seeking and finding these earthly and terrestrial iewels: so should we not be discouraged in this spirituall pursute, for a few corruptions and dangers, remembring that all writings (the sacred Scriptures excepted, which are absolutely pure and perfect) haue a reliſh of their earthly and corruptible Authors. Nihil ex omni parte beatum, saith Horace; and yet we must not do as Lycurgus did, who, because the Grape was abused by pot companions, cut downe all the Spartan Vines. For we finde by experience, that this Argument Ab abusu ad non

vsum

vsum, *from the abuse of good things to the aboliſhing of them, as it hath bred hereſies and ſchiſmes in the Church: ſo alſo rebellions and treaſons in the Common-wealth.* Plutarch *ſaith, that it had bene better for* Lycurgus *to haue digged Welles and Fountaines neere vnto the Vines, and as* Plato *counſelleth,* Inſanum Deum alio ſobrio repreſſum, *that is, to take away the abuſe by mixing ſome quantitie of water with it. Which gaging and moderation, as I haue performed in this interpretation, by remouing corruptions that as Rockes would haue endangered many: ſo if other interpreters, as good Pilots do the ſame in this learned* Iberian, *neuer had* Dioſcurias *moe Interpreters, nor* Titus Liuius *moe viſiters, then* Granatenſis *ſhall haue. For if that moſt famous and excellent Philoſopher* Apollonius Tyaneus (*as* Philoſtratus *writeth*) *trauelled almoſt throughout the whole world, and paſſed euen to the Mountaine* Caucaſus, *and to the* Brachmanes, *Philoſophers of* India, *that he might onely heare* Iarchas *an* Indian *Philoſopher, in his golden throne profeſſing wiſdome among the ſmall number of his ſchollers, and diſputing of the motion of the celeſtiall Spheres: what ought not Chriſtians to do, and whither ſhould not they trauell to heare one, not teaching how the heauens are mooued, but how men may come to heauen, yea, how* Sinners *may be* Guided *thither?*

And albeit all the workes of this reuerend Diuine are profitable for inſtruction in religion, and very auaileable for perſwaſion to good life: yet my iudgement, (being grounded vpon the iudgements of graue and worthy Diuines,) doth eſtimate this booke aboue the reſt, as Sybilla Cumæa *did the laſt of her three Bookes vnto King* Tarquine. *Which with all humility I dedicate vnto your* Honour, *whom God of his great mercie, hath vouchſafed in this decrepit and ruinous age of the world, to beſtow vpon our State for the maintenance and countenance of Religion and Learning, and for the defacing and ſuppreſsing of vice and corruption: like as in times paſt he gaue vnto Com-*

wou-wealths that needed such helpe, Dauid, Hezekiah, Iosiah, Hercules, Cyrus, Artaxerxes, Alexander Magnus, Scipio Affricanus, Iulius Cæsar, Augustus, Mecænas, Constantinus Magnus, Theodosius, Carolus Magnus, Sigismundus, Ferdinandus, Alphonsus *King of Naples,* Fredericke *Duke of Saxon Prince Elector, and Lord* Ernestus *his brother,* Laurentius Medices *Duke of Florence, and* Borsus *Duke of Ferrara, with many other Princes and Nobles, some of which were mightie Pillars and Protectors of true Religion and Christianitie, and others liberall maintainers and bountifull Patrons of learning and vertue, against all* Licinians, Iulianists, Valentinians, Caligulaes, Neroes, Diocleſians, Mahometists, Baiazets, Aretinists, Simonists, *and such like Monsters of nature; being cruell persecuters of true Religion, enemies of all humanity, and destroiers of all learning and discipline; who despising God and all goodnesse, did degenerate so farre from their forefathers, that they delighted wholy to spill the blood of worthy men, to burne famous Libraries, to rob the Church of her patrimony, and to raze and ouerthrow the Vniuersities and Schooles of all Artes and Scientes, as in the tragicall Histories of former times is recorded, and cannot be but with great griefe remembred.*

All ages haue written and spoken great and glorious things of that good Emperour Great Constantine, *for his defence and patronage of sacred Christianitie, and bountie vnto the Church and her Pastors: So all Diuines and whole Vniuersities of Schollers do daily blesse God, who (in this corrupt and simoniacall age, and in these dog-daies of the Church and Religion, which together with learned Diuines and worthie schollers, do lie in a desperate* Paroxisme *and most dangerous fit, ioyntly shaken and assaulted by wicked Patrons and wretched atheists) hath allotted vnto vs, not only another* Alexander, *that so honoured the Poet* Pindarus, *that at the destruction of Thebes he gaue charge that the familie and kinred of* Pindarus *should be spared, but ano-*

ther

ther Mathias *of the new Law, nay, a true follower and imitator of* Christ, *who daily casteth out of the Temple of God al thē that buy & sell in it, & ouerthroweth the Tables of Mony-changers, and the seates of them that sell Doues, endeuouring with all zealous sinceritie, to make the house of God that that it should be, that is, a house of praier, not as* Simon Magus *would haue it, a Denne of theeues, and a Cage of vncleane birds.*

I humbly intreate your Lordship to accept this small gift, the fruites of a poore schollers study, and weigh it, not according to my skill, which is but weake, but according to the soundnesse of the doctrine therein contained, which is warranted by the authoritie of the holy Scriptures. Quod si ex tua dignitate spectetur, exiguum est; sin ex animo meo, magnum. Multum enim dat, qui cupit dare satis, qui dat illud quod habeat, qui nihil sibi retinet, qui nihil, quod in se est, omittit. *The Almightie God, who is the exceeding great reward of all them that walke vprightly before him, in whose hand is the length of daies, blesse and prolong your* Honor *here among vs, to the perfecting & consummation of that good worke he hath begun in you, euen to the vtter extirpation of all Simony, Sacriledge, and impious merchandizing, and to the supportation of all religious Prelats of the Church, and learned Schollers of the Land: and after this life giue your Lordship euerlasting glorie with him, who giueth euery man according as his worke shall be.* London the tenth of May. Anno Dom. 1598.

Your Honours in all humble dutie:

FRANCIS MERES.

Your Honours in all duty.

FRANCIS MERES.

THE PROLOGVE OF *the first Booke.*

SAY ye, Surely it shall be well with the iust. Esay 3. This is the embassage which GOD in times past sent to all the iust by the Prophet Esay, short and briefe in words, but most copious, and exceeding rich in rewardes and benefites. Men are wont to be liberall in promises, but niggards and couetous in performance of them: God, after a contrary manner, is so liberall and bountifull in performance, that the words of his promise, are much lesse then his deede and remuneration. For what could be spoken more briefly then, *Say yee, Surely it shall be well with the iust?* But ô, how many and how great be the blessings, which are contained vnder this small word *Well?* Which I thinke so to be left without any extension or exemplifying, that men might vnderstand, that it is impossible, that it should be expressed according to the verity and nature of the thing: neither that this litle word should be vnderstood of these or those blessings, but of all kinde of blessings, which are comprehended vnder this word *Well*, without any limitation,

For this cause it was answered to Moses of the Lord, when he asked, what was his name; *I am that I am*: no other word being added; that God might signifie, that his being could not be circumscribed or defined with words; but that it was a thing vniuersall, which comprehendeth in it all kinde of Essences, and all perfection, which without any imperfection pertaineth to that Essence and being. So in this place the Prophet doth put this short word *Well*, not adding any explication, that he might signifie and intimate vnto vs, that the whole vniuersity and generalitie of all good things, that can be desired of mans heart, are to be found in this word, and be conioyned to it, which the Lord doth promise here to the righteous for reward of his vertue. Exod. 3.

This is the chiefe and principall argument, which (Gods holy Spirit assisting mee) I haue purposed to handle in this Booke: to the which I will also adioyne counsels, instructions, and rules, which ought to be obserued of those who are studious of vertue. According to this purpose this Booke shall be deuided into two

The deuision of the booke.

Tomes, or two principall parts. In the first shall be shewed those most straight and firme bonds, which binde vs to follow and embrace vertue: also the inestimable and inualuable fruits and profites which are brought forth by this study.

In the latter part or Tome, wee will speake of a godly life, which is led according to the prescript rule of vertue, & of the admonitions and doctrines, which are required vnto it. For there are two things necessary to a man that will become godly and honest. The first is, that he desire to be really and indeede indued with vertue. The second is, that he may know how to be so indued and furnished. For the first of these two, the first Booke is profitable and auailable: for the second, the second. For they (as Plutarch saith) that teach that vertue is to bee embraced, but deliuer not the way and manner how to attaine vnto it, they do as those that light a Lampe to burne, but poure in no oyle. Certes although the second booke is very profitable, yet the first booke (if I may so say) is most necessary. The reason is, because to the knowledge of good and euill, the very light of nature and reason is much conducent, which is bred and borne with vs: but that wee should loue one, and hate another; embrace one, and flie from another, very great contradictons and lets doe meete with vs, and doe arise of sinne, as well within, as without man.

Two things required to pietie.

A similitude.

For seeing that man is compounded of a spirit and flesh, and both parts desire their like; the flesh alwaies seeketh for things carnall and fleshly, in which vices reigne and beare sway; but the spirit desireth spirituall things, in which vertues haue dominion and preheminence. Therefore the spirit doth feele and suffer great contradiction and repugnancy of his owne flesh, which hath no feeling, but of those things, which delight and bring pleasure; which desires and appetites, next vnto originall sinne are most vehement, when as by that, the bridle of originall righteousnesse is lost, with which they were bridled and restrayned. Neither doth the flesh onely resist the spirit, but also the world, *Which* (as S. Iohn testifieth) *wholy lyeth in wickednes*. The diuell also, a capitall enemie of vertues, doth repugne the spirit, and so do our corrupt dispositions, & vicious customes, which are as an other nature, especially in those, who haue had growth, and are confirmed

1. Iohn 5.

confirmed in wickednes, through the continuance and diuturnity of time. Therefore, that a man may passe boldly through the midst of these difficulties, and that he may approch neare vnto vertue in verity, and with the whole desire of his heart, to the despite of the flesh and all her powers, it cannot be denied but that these difficulties do happen to man, and that aide and helpe is necessary for him.

Therefore, that we may come vnto this first part, this former Booke is made and sette foorth, in the which I haue bestowed much paines, and haue laboured with all my strength, that I might gather (as it were) into a bundle all the reasons, which seemed any whit to belong to the quality of this matter, or to the manner of this writing for the aduancement of vertue; by setting before your eies the profite and fruites of them, who follow vertue, as well in this life, as in the life to come: and by declaring the great bonds, by which we are bound to vertue, seeing that God doth command it vnto vs, whom not to obey is exceeding haynous; and to which we are obliged, as well for that which it is in it selfe, as for that which it is for vs, and towards vs. I was especially moued to handle this argument, for that I did daily see the greater sort & number of men to praise vertue in words, but to follow vices in deedes. And truely in mine opinion, amongst many other causes of this so great enormitie, one is, because men, ignorant of the condition and nature of vertue, do esteeme it to be vnpleasant, barrenne, and painefull. For this cause, when as they are wholy drowned in vices (because they seeme more pleasant vnto them) they flie from all vertue, supposing that there is no sweetnesse in it.

I, pittying the error of these men, willingly vnderwent this labour, that I might shew how many, and how great be the riches, delights and treasuries; how great is the dignity, and beauty of this heauenly Bride: and also that I might demonstrate how vnknowne it is vnto men; that these mine admonitions might free them from this error, and inflame them with the loue of so precious a thing.

For if it bee true, that this is one of the most excellent things, that are in heauen or earth, and most worthy to be loued and had in honour; without doubt it is to be lamented, that men

are such strangers from the knowledge and desire of so great a good. A great benefite therefore he shall do to all mankinde, whosoeuer he be, that endeuoureth to restore this Lady to her honour, and to seate her in her royall Throne: for shee is the Queene and Lady of all things.

But before I come to my purpose, I will shew by a certaine example, with what minde this Tractate ought to be vsed. Heathen men do write of their famous Hercules, how when he began to waxe a man (which time is giuen of Nature to choose what course of life euery man will follow and enter into) went into the wilderneſſe, and there sitting, long debating and discoursing with himselfe, when he saw two waies, the one of Pleasure, the other of Vertue, which it were better to enter and walke in: at the length, after mature deliberation, Pleasure being neglected, he entred into Vertues path. Truely, if there be any thing in the world worthy of deliberation and aduice, this is it. For if we so often muse vpon those things, which pertaine to the vse of life, and do so aduisedly deliberate of them; how much more carefully and throughly ought we to weigh and consider of life it selfe? especially seeing so many and so diuers kindes of liuing are found in the world.

Cicero in the first booke of his Offices.

Proceede therefore, my brother; this is that, that I would haue thee now to do, and to the which I now inuite thee. Therefore thou must know, that before all things it is needfull, that in this short time thou set behinde thee the whole rabble of the thoughts and busines of this world, and that thou enter into this spirituall wildernes, and that thou begin to deliberate with thy selfe of the manner and way of that life, which it behooueth thee to follow hereafter. Remember that among all humane affaires there is none which ought to bee weighed and examined with greater care and attention, and which requireth a longer time in deliberating, then the election of that kinde of life, which is to be followed, and continued till death. For if the beginning be good, those things that follow will be laudable. On the contrary part, if thy choice be faulty, whatsoeuer is built thereon will go from ill to worse. All other consultations, with the errors that are committed in them, are particular; this onely is generall, which containeth all other vnder it.

Tell

Tell me I pray thee, what may be builded vpon an ill foundation? What do all prosperous euents profite? What auaile all admonitions and counsels, if thy life be ill ordered? And what doe all aduersaries hurt, if thy life be ill ledde? *For what should it profite a man, though he should winne the whole world, and lose his owne soule?* Therefore we can speake of no matter or businesse more weightie vnder heauen, of none more proper vnto man, or of greater moment: for we do not intreate here of riches, or of honors; but of the life of the soule, and of euerlasting glory. Do not therefore run ouer these things carelesly, slightly, & sleepingly, as without aduisement thou dost reade ouer many other things, oftentimes passing ouer many leaues, desirous to see an end, before thou hast well examined the beginning: but I would that thou sit as a Iudge in the iudgement seate of thine heart, and that thou heare all these words with silence & quietnes of mind. These things are not to be posted ouer hastily, but to be looked to heedfully & discreetly, because in them are handled the whole regiment of thy life, and whatsoeuer thereupon doth depend. Consider how thou wouldest that all the businesses of this world should be ordered and appointed; for in determining these things, one mans opinion cannot suffice thee, but haue an eie that they be seene to, examined and scanned of sundry Doctors, Aduocates, and Iudges, least haply thou offend in them. Math. 16.

Wherefore, seeing that in this case we do not speake of earth, but of heauen; not of thine, but of thy selfe; haue an earnest care that this thing be not considered of slothfully and negligently, but with the greatest attention. If thou hast erred hitherto, now at the length cast with thy selfe, that thou art regenerated and borne againe, and beginne to enter into iudgement with thy selfe, & cut off the threed of thine errors, and begin by another way to vntwist this webbe. O who will now so blesse my labours, that thou maist now credite me, and harken vnto me with attentiue eares, and that like a good Iudge thou maist pronounce thy sentence and iudgement, according to those things which are spoken and approued vnto thee? for this thy resolution should be truely blessed, and thy labour exceeding profitable. I know assuredly that I request too much, and that a writing cannot be found so effectuall and prevailing, that may

effect and performe this requeſt: therefore in the beginning of this my worke (of what eſteeme or value ſoeuer it be) I intreate this one thing, that he who is the power and wiſedome of his Father (who hath the key of Dauid, that he may ſhutte and open heauen to whom he will) would be here preſent, and ſo temper theſe my writings, that they may yeeld a perſwaſiue ſpirit and life to thoſe who ſhall reade them.

But if I ſhall get no fruite of this my labour, yet this ſhall be a recompence ſufficient for me, that I haue ſatisfied mine owne deſire and delight, and that once I haue filled and glutted my ſelfe, in prayſing & commending a thing greater then all praiſe, as Vertue is, eſpecially ſeeing that of a long time I haue longed and wiſhed to apply my minde to this ſtudy. This alſo I haue obſerued throughout all this worke (which alſo I haue done in all the reſt of my labours) that I might fitte and apply my ſelfe to all ſorts and eſtates of men, ſpirituall and not ſpirituall, Clergie and Laitie; that as the cauſe and neceſſitie is common, ſo alſo this Treatiſe might be as common. For the good, reading this, ſhall be confirmed in the loue of Vertue, and being deeply grafted into it, they ſhall take deepe roote in it: they that be not good, perhaps ſhall vnderſtand by this what they haue loſt and forgotten. With this our labour, good Parents may inſtruct and teach their children, when they are but young; that they may be accuſtomed from their infancy to haue Vertue in honour and reuerence, and to be ſtudious of it; ſeeing it is the greateſt ioy that a Father hath, to ſee his ſonne whom he loueth, to be a louer of Vertue, honeſt in very deed, and beautifull and adorned with all kinde of Vertue.

This doctrine moreouer will be eſpecially profitable to them, whoſe dutie it is in the Church to teach the people, and to perſwade them to embrace Vertue: for here are deliuered in order, the chiefe inſtructions, titles and reaſons, which make vs debtors vnto Vertue; to the which alſo as to common places, euery thing may be reduced, which is written of this matter. And ſeeing that here are handled thoſe graces and bleſſings, which are promiſed in this world to Vertue (which are diſplaied and vnfolded in her twelue notable and famous preheminences and prerogatiues) and ſeeing that it is true, that we haue all theſe

good

good things and blessings by Christ; it consequently followeth, that this doctrine shal bring much light to the vnderstanding of the holy Scripture, especially to those places which intreate of the mystery of Christ, and the inestimable benefite of our Redemption: of the which (amongst others) the Prophet Esay, Salomon in his Canticles, and such others, do write more of purpose.

THE ARGVMENT OF THE FIRST BOOKE.

THIS first Booke, Christian Reader, doth containe a large exhortation to Vertue, which is the watchman and keeper of the commandements of GOD, in which consisteth true Vertue. This Booke is deuided into three principall parts. In the first part Vertue is perswaded to be embraced of vs, with those reasons and common arguments, which are wont chiefely to be alledged of the holy and auncient Fathers: as are those bonds, by the which we are bound to our Lord GOD, as well by that, which he is in himselfe; as by that which he is for vs, by reason of his inestimable benefits, and also by the necessity of Vertue herselfe, which is proued and laid open vnto vs by the foure last things: which are, Death, Iudgement, Heauenly glory, and Hell. And these are handled in the first part.

In the second part, the same thing is conuinced, and proued manifestly by other new reasons: as are the commodities and profits of grace, which are promised in this life to the students and louers of Vertue. Here the twelue particular prerogatiues and priuiledges are rehearsed, by which Vertue is famous and renowned: and they are handled and discourſed of seuerally, and by themselues. Which prerogatiues, although many times they are touched of the Saints and holy Writers, shewing the light, the peace, the true liberty and ioy of a quiet conscience, and the consolations and comforts of the holy Ghost, which things the righteous enioy, and all those excellent benefites, which are circumscribed within Vertues circumference: yet neuer any man was seene, or read of me, who handled this matter so copiously, and in

that order, as we do. Therefore it hath not bene vnto me a little trouble, or a small labour to bring together into one head all these things out of diuers places of Scripture, and to call them by their proper names, to reduce them into order, to declare and display them, and to approue euery one of them seuerally by diuers testimonies of the Scriptures and of the Fathers. This diligence was very necessarily bestowed, that they, who are not mooued to loue Vertue for the hope of the good to come, because is seemes to be farre off from them, at the least that they might be moued with the profite of that inestimable good, which Vertue affoordeth in this world. But because it sufficeth not to produce all the reasons, which proue and establish this question and matter, vnlesse also the contrary arguments and obiections be refuted: therefore the third part of this Booke is occupied and conuersant in ouerthrowing and confuting them, in which we plentifully answer all the excuses and obiections, which are wont to be alledged of naughty men, why they do flie and eschue Vertue.

Because the matter and subiect of these two Bookes is Vertue, wee would not haue the Reader to be ignorant, that by this word Vertue, we barely or solely vnderstand the habite of Vertue, but also her actions and duties, to the which that noble habite is ordered and disposed: because the Figure is very well knowne, that the effect is signified by the name of the cause, and the cause by the name of the effect.

THE

THE FIRST BOOKE OF THE SINNERS GVIDE:

In which is contained a large and copious exhortation to keepe Gods commandements.

THE FIRST TITLE.

¶ That man is bounde to seeke after Vertue, and to serue GOD: and of the excellencie of the Divine perfection.

CHAP. I.

TWO things chiefely (Christian Reader) are wont to moone and stirre vp the will of man to any good action. One is the bond, by which we are bound to iustice; the other is the profite and fruite, which proceedeth and issueth of this action. For it is the iudgement of all wise men, that these two things are to be considered of in euery matter and action; to wit, Honesty and Profite: which are (as it were) the two spurres of our Will, which pricke it forward, and encourage it to take any action in hand. Of these two, although (for the most part) Profite is more sought after and desired, yet Honestie is more effectuall and powerfull. For there is not any profite or commodity to be found in this world, although it be great, which may compare with the excellency of Vertue: as also there is no losse or discómodity so great or grieuous, which a wise man ought not rather to choose, then to runne into any vice, as Aristotle auerreth.

Honesty and Profite, are to be considered of in euery action.

Seeing therefore, that it is our purpose and meaning in this Booke, to inuite men to the loue of Vertue, and to ensnare them with the beauty of it; I take it that we shall doe very well, if we begin of this more principall part, declaring the bond, by which we stand bound to Vertue: and therefore to God himselfe also, who seeing that he is goodnesse it selfe, doth commend nothing in this world, doth desire nothing, doth not account any thing

precious but onely Vertue. Therefore with great care and diligence, let vs consider those iust titles and claimes, which God hath, to demand and exact this so great debt and bond of vs. But seeing that they be innumerable, we will onely induce sixe of the chiefest, euery one of which seuerally do binde man, without any excuse, to him, in what soeuer he can or may. The first and greatest, and which can lesse be declared or expressed, is, to be him that he is; to which is referred the greatnesse of his Maiestie, and all his perfections. Hitherto pertaine the incomprehensible magnitude of his goodnes, mercy, iustice, wisedome, infinite power, nobleneſſe, beauty, faithfulneſſe, truth, benignitie, happines, maiestie, and the other riches and perfections that be in him; which are such and so immeasurable, that (as a certaine famous Doctor saith) if the whole world were full of bookes, and all creatures Writers, and all the water of the Sea incke, first all the bookes should be filled, first all the Writers should be wearied, and first all the Sea should be exhausted and drawne drie then one alone of his perfections should be described absolutelie, and as it is in deede, and in it selfe. The same Doctor also, saith, If God should create a new man, and should giue vnto him a heart so ample, capable and spacious, as are all the hearts of men ioyned and mixed together, if that heart should apprehend with an immeasurable and vnusuall light the qualitie and quantity of one of these perfections, it would faint, die, or breake in peeces, by reason of the greatnes of that ioy and pleasure, which should redound to it, except it were preserued by the singular power of GOD.

GOD is that he is.

This therefore is the first & the most equall and iust reason, by which we are bound to loue God, and to serue and obey him, who is truth it selfe in so high a degree, that the verie Epicures themselues, who are the ouerthrowers and destroiers of all Philosophy, (for they denie the diuine prouidence, and the immortality of soules) doe not deny that there is a Religion, which is the worship and adoration of God. For one of them disputing in that booke, which Tully writ of the nature of the gods, confesseth and prooueth very strongly that there is a God; and also he acknowledgeth the altitude of his admirable and wonderfull perfections; and for them he saith, that he is to be worshipped, adored,

Epicures teach, that God is to be serued,

adored, and reuerenced; for this is due to the greatneſſe and excellency of this moſt noble ſubſtance. Therefore he is to bee worſhipped by that name and title onely, if he had not any other. For if we honour and reuerence a King for the onely dignity of his preſence, although he be without his kingdome, where we receiue no benefite by him; why rather ſhould we not giue and exhibite all honour and reuerence, to this Lord, who (as Iohn teſtifieth) hath written vpon his garment, and vpon his thigh, *The King of Kings, and Lord of Lords.* It is he that with his three fingers doth hold vp the round Globe of the earth, doth diſpoſe of cauſes, and moueth the heauens; it is he that changeth times, altereth the elements, diuideth the waters, bringeth forth the windes, engendereth cauſes, giueth influence to the Planets, and as an vniuerſall King and Lord, doth nouriſh and ſuſtaine all creatures. That alſo is of great moment, that his kingdome is not by ſucceſſion, or by election, or by inheritance, but by nature. For euen as a man naturally is greater then a piſmier, ſo that moſt noble ſubſtance in greatnes doth far excell all other things created: inſomuch that euery thing whatſoeuer it be, and the whole vniuerſall world, in his eyes, haue ſcarce the quantity and bignes of an Emmet. If that vnhappy Philoſopher acknowledged and confeſſed this truth, why ſhall not Chriſtian Philoſophie acknowledge and confeſſe it? This therefore teacheth, that although there be many titles and names, by which we are bound to God: yet this, that we now intreate of, doth excell them all, the which is of ſuch weight & valuation, that (if there were no other) this alone deſerueth all the loue and ſeruice of man, yea though he had infinite and innumerable ſoules and bodies, which might attend and waite vpon his worſhip and loue. That alwaies hath beene the care and ſtudy of the Saints, whoſe loue was ſo pure and ſincere, that of it S. Bernard ſaid; Pure loue doth not take ſtrength from hope, and yet feeleth not the hurt of diſtruſt. As if he ſhould ſay, that true loue is not kindled through hope to worſhip God, by which it hopes for any reward from God, neither to waxe colder, although it know that it ſhould receiue nothing of him; for it is not mooued through lucre and profite, but through pure loue, which is due to that infinite goodneſſe.

A ſimilitude.

Apoc. 19.

The kingdome of God is not by ſucceſſion.

Bernard in his 83. Sermon vpon the Canticles.

Although

Although this reason chiefely doth binde vs vnto God, yet it doth lesse mooue the weake and imperfect, and that for two causes. The first is, because our owne proper commodity doth mooue by so much the more, by how much our owne proper loue hath taken deeper roote in the soule. The second is, because many men being rude and ignorant, doe not vnderstand the dignity, and beauty of that supreme goodnesse. For if they had receiued the knowledge of it, this onely glory & splendour would so steale their hearts from them, that beeing content with it alone, they would desire no other thing. Therefore I thinke it not amisse, to open a window to those men, and to yeelde them some light, that they may know more of the greatnesse of this Lord. This doctrine is borrowed of that excellent and great Diuine Dionysius, who hath no other purpose in his mysticall Theologie, then to shew the dignity of the Diuine essence, beeing compared with all other things created: teaching that in the contemplation of God, our eies are to be turned from all the perfection of the creatures, least we be deceiued, being desirous to measure him by them; but leauing all these inferiour things, we must lift vp our mindes to the contemplation of one Essence, which is aboue all Essences; of one substance, which is aboue all substances; of one light, which is aboue all lights, in comparison of which, all light is darkenes; of one beauty, which is aboue all beauty, to the which if all beauty be compared, it is deformitie and abhomination.

Why men are lesse moued with the perfection of God.

In the contemplation of God, we must turne our eies from al creatures.

That cloude into which Moses entred, when he talked with the Lord, doth signfie this vnto vs, which couered the face of all things which were not God, that by this meanes the true God might be knowne more easily and more exactly. This thing also Elias signified couering his eyes with his Mantle, when he saw the glory of God passing by. For a man ought to turne away his eies from all things, as vnworthie, when he will contemplate vpon the Diuine glory. This will be shewne more manifestly, if we consider the great difference berweene the vncreate, and a thing created: that is, the difference betweene the Creator and the creature. For we see that all the creatures had a beginning, and that they may haue an end; but he neither had beginning, neither can haue end. The creatures acknowledge a

Exod. 24.

1 Kings, 19.

Superiour,

Superiour, and depend of him : The Creator neither acknowledgeth superiour, nor dependeth of any. The creatures be mutable and subiect to diuers alterations: the Creator hath neither mutation in himselfe, nor any alteration. The creatures are mixt and compounded; but in the Creator no composition is found, by reason of his pure simpleneſſe. For if hee were compounded of many parts, hee should haue one to compound him, who should be before him, which is impossible. The creatures may be moe then they are; haue more then they haue; know more then they know. The Creator cannot be moe then he is; seeing that the perfection of the whole Essence is in him; neither can he haue more then he hath, seeing that in him is the bottomleſſe deepeneſſe of all riches; neither can he know more then he doth know, seeing that his wisedome is infinite, and his excellency eternall, to which all things are as present. For which cause the great Philosopher Aristotle called the Creator a pure act, signifying that he is the chiefest and greatest perfection, to which nothing may be added: for it is impossible that he should participate more of that substance whereof he is, neither can any thing be thought of which is wanting in him. All creatures doe fight vnder the banner of mutability; for like needy and poore beggers, they may be mooued to seeke for that, which is wanting vnto them: but he hath no cause at all to mooue himselfe, because nothing is wanting to him, and he is found in euery place. All other things are found to be diuers and differing, and one to be distinguished from another: but in him there is found no distinction of seuerall parts, by reason of his great simpleneſſe: so that his Being is his Essence, his Essence is his power, his power is his will, and his will is his vnderstanding, and his vnderstanding is his intent, and his intent is his wisedome, and his wisedome is his goodnes, and his goodneſſe is his iustice, and his iustice is his mercy : which although they haue contrary effects (as to pardon and to punish) yet in him really and indeede they are one and the same; in so much that his iustice is his mercy, and his mercy is his iustice; and so in him these operations and perfections appeare onely, but are not contrary indeede, as Augustine hath well noted. For he is most mysticall and most powerfull, most beautifull, and the

strongest

strongest, stable and incomprehensible, without place and in euery place, inuisible and seeing all things, immutable and changing all things: he doth alwaies worke and is euer quiet, he doth fill all things and is not included, he is stretched ouer all things and not diuided: he is great without quantity, and therefore immeasurable; he his good without quality and therefore exceeding perfectly good.

To be briefe, that I may speake many things in few wordes, all things created as they haue their essence circumscript, which comprehendeth and containeth them: so haue they their power limited and finite, to which they are extended, and their limited labours in which they are exercised, and their circumscript places in which they stand, and their certaine names by which they are called and demonstrated, and their particular definitions by which they are declared, and their particular prædicaments vnder which they are contained. But that supreme Iustice as it is infinite in essence, so it is infinite in power, and in all other things: and as it hath no definition, by which his nature is defined, so it hath no prædicament, vnder which it is contained, no place in which it is limited, nor name whereby his right propriety may be signified: Yea rather seeing that he hath no name, as Dionysius saith, he hath all names: for in him are found all perfections, which in these names are comprehended and signified. Whereupon is inferred, that as all creatures are finite and limited, so are they comprehensible: but that diuine Essence solely as it is infinite, so is it incomprehensible of all created intelligences. For euen as (saith Aristotle) that which is infinite hath no beginning, so neither absolutely nor fully can it be comprehended of any intelligence, vnlesse of that, which comprehendeth all things.

What other thing do those two Seraphins signifie, which the Prophet Esay saw standing before the Lord, who sate vpon an high throne, *Euery one*, saith he, *had sixe wings: with twaine he couered his face, and with twaine he couered his feete*; but to signifie, that those excellent spirits, who haue so high a place in heauen, and are the nearest vnto God himselfe, cannot comprehend all that is found in God: neither come from one to another that they may know and vnderstand these things, al-

Esa. 6.

though

though they see him in his proper Essence and beauty? For euen as one standing vpon the shoare doth see the Sea, and yet doth not see the breadth and depth of it; so those excellent spirits, and all the other elect which be in heauen, doe see God really, yet they cannot comprehend either the depth of his greatnesse, or the altitude of his eternity. And although God in the Scriptures is said to sit vpon the Cherubines, yet rather hee may bee said to stand vopn them, so that they cannot approach vnto him, much lesse comprehend him. This is the darkenesse, which, as the Psalmist saith, he made his secret place, and his pauilion round about him, euen darkenesse of waters, and cloudes of the ayre; that that might be signified, which the Apostle saith, that God dwelleth in the light that none can attaine vnto, and to which there is no passage open: therefore the Prophet calleth it darkenesse, because it hindreth as wel the sight, as the apprehension of God, For euen as (as a certaine Philosopher saith) although there can be found nothing more bright and visible then the Sunne, yet nothing is lesse seene then it, by reason of the excellency of his brightnes, and the weakenesse of our sight: so although there is nothing in it selfe more intelligible then God, yet there is nothing in this life lesse vnderstood then he, for the same reasons. Wherefore he that after any manner knoweth God, after he shall come to the ende, and furthest limite of those perfections which may be knowne, he shall confesse, that hee must further proceede by infinite waies, and that God is greater then those infinite waies, then that he may be comprehended: and by how much the more he acknowledgeth that incomprehensibility, by so much the more he vnderstandeth more of him.

A similitude.

Psal. 18.

1. Tim. 6.

A similitude.

Here-upon it is that Saint Gregory saith vpon those words of Iob, *Who doth great things and vnsearchable, and miraculous things without number*; saith he, Then we speake better of God, when as vnder the awe of consideration, through admiration we hold our peace. For then a man conueniently aud seasonably doth praise that thing, he cannot vtter, when he is silent. In the same opinion also is Dionysius: The secret and mystery of the Diuinity, saith he, which passeth all vnderstanding, wee honour and adore with the holy worship and veneration of our minde,

Iob 5.

In the 27. Booke of his Morals, cap. 36:

In his mystical Theology cap. 1.

minde, and with ineffable and chaſte ſilence. In which place he ſeemeth to allude to that of the Prophet, according to the tranſlation of Hierome, *For thee ô God all praiſe waiteth and reſteth, and is ſilent in Sion:* ſignifying that this is the moſt perfect praiſe, which is done by holding the peace, and by that ineffable and chaſte ſilence: that is, by confeſſing the incomprehenſibility and altitude of that vnſpeakeable ſubſtance, whoſe magnitude is aboue all magnitude, and whoſe ſubſtance infinitely exceedeth, and differeth from all other ſubſtance of things, as well viſible as inuiſible. Wherefore Saint Auguſtine alſo ſaith: When I ſeeke for my God, I doe not ſeeke for a ſhape of a body, not for the glory of time, not for the cleareneſſe of the light, not for beauty, not for the ſound of ſweete melody, & whatſoeuer pleaſant tunes: not for the ſweete ſauours and odours of flowers, ointments and ſpices, not for honey and Manna pleaſant and delightfull to the taſte, not for other things grateſull and welcome to the touch or embrace, neither doe I ſeeke for any other thing ſubiect to theſe ſenſes, when I doe ſeeke for my God. God forbid that I ſhould thinke theſe to be my God, which alſo are apprehended of the ſenſes of bruite beaſtes. And yet when I ſeeke for my God, I ſeeke for neuertheleſſe a certaine light aboue all lights, which mine eye is not capable of: a certaine voyce aboue all voyces, which mine eare doth not conceiue: a certaine ſauour aboue all ſauours, which my noſthrils cannot conceiue: a certaine ſweetnes aboue all ſweetnes, which my taſte cannot conceiue: a certaine embracing aboue all embracings, which my touch cannot conceiue. This light doth ſhine, where place doth not receiue it: this voyce doth ſound, whereas no ayre doth moue it: this ſauour doth ſmell, whereas no blaſt doth carrie it: this taſte doth there ſauour, where there is no feeding: and this embrace is there touched, where it is not ſundered.

Pſal. 65.

In his booke of Soliloquies cap. 1.

But if thou wilt conceiue and vnderſtand any thing of this incomprehenſible magnitude, behold the frame of this world, which is the worke of his hands, that by the quality of the effect, thou maiſt know the noblenes of the cauſe; preſuppoſing that of Dionyſius in the beginning, that in all things there is found a Being, an Ability, and a Worke: which three doe ſo

agree

agree betweene themſelues, that of what ſort the Being of a thing is, of the ſame ſort is the Ability of it, and what the Abilitie of the thing is, ſuch is the Worke of it. This principle being thus laid, let vs forth with enter into contemplation, how beautifull, how well ordered, and how great this world is: for in the firmament there are certaine ſtarres of ſuch great magnitude, as Aſtrologers ſay, that in their quantity they exceede eight times the earth and the water, which together make but one Globe. Then againe conſider how beautifully adorned the world is, and how full of infinite variety of things, which are found in the earth, in the water, in the ayre, and in euery part of it, all which are made with ſuch perfection, that (monſters being excepted) from the beginning of the world, euen to this day there is nothing found, to which any thing is wanting to the furniſhing or perfection of his Eſſence. Then conſider (as Saint Auguſtine ſaith) that God created this huge and admirable frame of the world, in a moment, and made it of nothing: for he made it without any matter being, without workemaiſters, without any workemen, without any inſtruments, without patterne, without any exteriour thing containing example, and without ſpace of time: but onely according to the pure and ſimple conceipt of his owne will, he brought forth into light this great worke, and this whole vniuerſe of things.

Three things are to be marked in euery thing, the Being, the Abilitie, and the Worke

Conſider furthermore, that with the ſame facility he created this world, he could haue created infinite thouſands of worlds, euery one of which ſhould haue bene greater, more beautifull, and inhabited of moe people. And after he had made them, he could with the ſame facility haue caſt them downe againe and ouerthrowne them, and brought them to nothing without any reſiſtance. Therefore tell me, if according to the doctrine of Dionyſius (as it is preſuppoſed before of vs) the power and force of the cauſe is knowne by the effects and worke, and by the power and force the Eſſence is knowne: What manner of power ſhall it be, from whence ſo great a worke proceeded? and if this power be ſuch and ſo great, what an one, and how incomprehenſible is that Eſſence, which is knowne by that power? This contemplation without all doubt, doth farre exceede all humane reach. In this we muſt further conſider, that all theſe excellent

and great workes, not onely as they are, but as they might haue bene, are as though they were not in the view of that diuine power, yea after an infinite manner they are lesser: for that is infinitely greater, to which this power doth extend it selfe. Who then will not be astonished, considering of the greatnesse of such an Essence, and of such a power? which although a man cannot see with his externall eies, yet he may make a most certaine coniecture, and gather of the foresaid reason, how great it is, and how incomprehensible.

This wonderfull immensitie of God, that great Schooleman Thomas Aquinas doth shew in his Breuiary of Diuinitie, by this example. We see (saith he) in things corporall, that by how much any thing is more excellent, by so much also is it greater in quantity; for we see that the element of the water is greater then the earth, and the ayre greater then the water, and the fire then the ayre: furthermore, the first or lowest heauen, is greater then the element of fire, the second heauen greater then the first, and the third then the second; and after the same manner, by ascending euen to the tenth Spheare, yea euen to that heauen, which is aboue all the Spheares, whose greatnesse is incomparable. That any one may plainly see, if he haue any consideration, how little the Globe and roundnesse of the earth and water be, if they be compared with the heauens. The Astrologers also say, that the whole circumference of the earth and water, are but as a pricke or a point in comparison of heauen: which they proue manifestly by their demonstrations. For although the circle of the heauen be deuided into the twelue signes of the Zodiacke, through which once in a yeare the Sun doth runne, yet in either Horizon onely sixe are seene: for the bignesse and standing of the earth, doth take vp and possesse no more place of heauen, then a leafe of paper or a tablet will, being placed and sette in the Center of the world, from whence the compasse of the heauen may be seene without let or impediment. Seeing therefore that that heauen which is aboue all the Spheares, which is the chiefest and the noblest body of the world, is of such an inestimable magnitude aboue all bodies, we may easily vnderstand (saith Thomas) how God, who is without any circumscription the chiefest, greatest, and best of all things, as well of things corporall

porall as ſpirituall, who alſo is the maker of them, ought & muſt exceed all things with a certaine infinite magnitude, not in quantitie (for he is no body) but in excellencie and nobleneſſe of his moſt perfect Eſſence. But that we may returne from whence we are digreſſed; after the ſame manner we may ſearch in all other things, how great and of what condition be the magnitudes & perfections of this Lord. For it is neceſſary that they be ſuch as his Eſſence is. Eccleſiaſticus confeſſeth that, where he ſpeaketh of Gods mercy, *According to his greatneſſe* (ſaith he) *ſo is his mercy*: of ſuch ſort are all the reſt of his perfections. Such is his goodneſſe, ſuch is his benignity, maieſtie, gentleneſſe, wiſedome, ſweetneſſe, noblenes, beauty, omnipotency, & to be briefe, ſuch is his iuſtice. He therefore is infinitely good, infinitely ſweete, infinitely amiable, and worthie whom all creatures ſhould obey, feare and reuerence: inſomuch, that if mans heart could containe infinite loue and feare, and infinite obedience and reuerence, all that ſhould be obliged by the bond and rule of iuſtice, to the dignity and excellency of this Lord. For if as euery one is more worthy & more excellent, ſo greater reuerence is due vnto him, it followeth, that ſeeing the excellency of God is ſo infinite, that alſo infinite reuerence is due vnto him. Hereupon is inferred, that all that which is wanting to our loue and reuerence, whereby we do not come to that meaſure, is therefore wanting, becauſe it is indebted to a dignity of ſuch greatneſſe. Which thing ſeeing it is ſo, how great, I pray thee, is that debt, which this onlie title, although there were no other, doth require of vs in the loue and obedience of this Lord? What I pray thee will he loue, who doth not loue ſo great a goodneſſe? What will he feare, who doth not feare ſo great a Maieſtie? Whom will he ſerue, who will not attend vpon ſuch a Lord? For what is thy will made, if not to loue and embrace that which is good? If then he be the chiefeſt good, what is the cauſe that our will doth not loue & embrace him, aboue all that is called God? And if it be ſo heynous an euill, not to loue or feare this Lord aboue all things, what wil it be not to eſteeme or regard him? Who would haue euer ſuppoſed, that the malice of man would haue come to ſo great impietie? Neuertheleſſe, to that height of peruerſitie they are come, that for a little beaſtly pleaſure, or for a little ho- Eccle. 11.

nour, or for a small gaine and filthy lucre, do offend and contemne so great a goodnesse. O blindnesse to be deplored, ô insensiblenesse more then beastiall, û diuelliſh rashnesse and presumption! What doth not he deserue who dareth such things? with what punishment, with what kinde of torture, shall the contempt of so great a Maiestie be worthily satisfied? It is certaine, that it shall be punished with no lesser torment, then that which is prepared for such an offence; that is, that whosoeuer he be that contemneth God, shall be tormented in hell fire euerlastingly, and yet neither shall he worthily be punished.

This then is the first Title, which bindeth vs to the loue and seruice of this Lord: which bond is so great, that all bonds, by which by any manner of meanes in this world we are bound to any person, either for his excellency, or for his perfection, are vnworthy the name of bonds, if they be compared with this. For euen as the perfections of all other things being compared with the diuine, are no perfections: so neither the bonds, which by reason of their perfections and excellencies are named such, are bonds, being compared with this: as neither all the offences made onely to the creatures cannot be called offences, if they be compared to them, by which the Creator himselfe is offended. For which cause Dauid also in that pœnitentiall Psalme saith, that he had offended the Lord onely, and onely sinned against him, albeit he had offended most grieuously against Vrias, whō he had commanded to be slaine, being innocent: and against his wife, whom he had defiled with filthy adultery, and against all his owne kingdome, which he had so scandalized. Yet he saith that he had sinned against GOD onely; for he knew that all euils, offences, and inconueniences, were of no moment in comparison of the filthinesse of that sinne, forasmuch as it repugned the Law of God. Therefore the consideration of that enormity, did so greatly afflict him, that he contemned, and set at nought all other iniuries and offences whatsoeuer. For euen as God is infinitely greater then all creatures, so our debt is infinitely greater, in which we are bound to him, and also the offence greater which is committed against him. For there is no proportion of a thing infinite, to a thing finite.

Psalm. 50.

THE

THE SECOND TITLE.

Of the bond in which we are bound to Vertue: and to attend vpon GOD, by reason of the benefite of our Creation.

CHAP. II.

WE ought not onely to apply our selues vnto Vertue, and to obey the Diuine commandements, for that which God is in himselfe; but also for that which he is to vs: that is, by reason of his innumerable benefits: of which although we haue spoken in another place, for that purpose which then we had in hand, neuertheleſſe here also we will handle the same things: that they being before our eies, we may see plainly, by how many names and titles we are bound to serue such a giuer. Of these benefits our Creation is the first, of which (seeing that it is knowne to euery body) onely I will say this, that man is wholy bound for that alone to serue and attend vpon the Lord, who hath created him. For according to all lawes, a man is a debter of all that he hath receiued. Seeing that therefore by this benefite he hath receiued his being, that is, his body, with all his senses, and his soule, with all her powers and faculties; the consequent is, that he must bestow them all to the seruice of his Maker, vnleſſe he will be accounted towards him a theefe, and an ingratefull man, being enriched with so great a benefite. For if a man should build a house, whom shall it serue for, but for the Lord who builded it? And if a man shall plant a Vineyard, who shall gather the grapes? shall not he that hath planted the Vineyard? And if a Father hath a sonne, whom shall he rather serue then his father, who begat him?

This is that, which ancient lawes do say, that it cannot be esteemed how great the authority of the father is ouer his children, which reacheth so farre, that it was lawfull for a father being in neceſſity to sell his child: for in respect of this, that he hath giuen to his child to be that he is, therefore the father hath that power ouer his child, that he might do with his child what he would. If therefore the dominion and authority of a father

be so great ouer his child; what shall be his dominion and authority, from whom is deriued the being of all fathers, as well in heauen as in earth? And if they, as Seneca saith, who haue receiued a benefite, ought to imitate and follow the fertile field, which yeeldeth much more, then it receiueth: how shall we make answer to God, in this measure of gratitude, seeing that we cannot yeeld more vnto him, then we haue receiued of him, although we yeeld all that we haue? But if he that yeeldeth no more, then he hath receiued, doth not obserue and keepe this law and rule; what shall we say of him, who yeeldeth lesse, then is bestowed vpon him? And if, as Aristotle saith, there cannot be rendered like to God and our parents, how shall there be giuen like to God, who hath bestowed more vpon vs, then all the fathers in the world? But if it be a grieuous offence, if a sonne be disobedient to his father, what a wickednesse will it be to be rebellious to God, who by so many names is our Father? yea in comparison of whom no man deserueth the name of a father? This is that which the Lord worthily complaineth of by his Prophet: *If then I am your Father*, saith he, *where is mine honour? If I be your Lord, where is my feare?* Against the same ingratitude another Prophet also enueigheth, and that with words more stinging and pearcing: *Ah peruerse and froward generation*, saith he, *ah fooliſh and vnwise people, dost thou render such things to the Lord? Is not he thy father that hath bought thee, that hath made thee, and proportioned thee?*

Honour is due to God, because he is our Father.

Mal. 1.

Deut. 32.

These are they that do not lift vp their eies to heauen, neither do behold themselues being forgetfull and vnmindfull of themselues. For if they would view and behold themselues, they would secretly aske themselues, and they would endeuour to know, what was their first originall and their first beginning: that is, of whom they were made, and to what end they were created? For by the knowledge of these things, at length they shold come to the knowledge of that, which of duty they ought to do. Because men do not these things, they liue as though they sprung and were begotten and made of themselues. As liued that cursed King of Ægypt, whom God threatneth by his Prophet saying: *Behold, I come against thee, Pharaoh King of Ægypt, the great Dragon, that lieth in the midst of his riuers, which hath*

By the consideration of the creation, man doth come to the knowledge of his Creator.

Ezech. 29.

hath ſaid, The riuer is mine, and I haue made it for my ſelfe. After this manner liue all they, that forget their Creator, as though they were created of themſelues, acknowledging no maker. Better did Saint Auguſtine, who by the knowledge of his making and beginning came to the knowledge of his Creator, ſaying in one of his Soliloquies: And I returned to my ſelfe, and I entred into my ſelfe, and I ſaid vnto my ſelfe: who art thou? and I anſwered my ſelfe, a reaſonable man and mortall: and I began to diſcourſe and diſpute with my ſelfe, what this was, and I ſaid: Whence cometh, ô my Lord God, this manner of creature? Whence, but from thee? Thou madeſt me, and not I my ſelfe. Who art thou? Thou art he, by whom I liue, thou art he by whom all things liue. Who art thou? Thou ô Lord art my true and onely God, omnipotent, and eternall, incomprehenſible and vnmeaſurable, who alwaies liueſt, and nothing dieth in thee. O my God tell me thy humble ſeruant, ô mercifull God tell me poore wretch, tell me I pray thee for thy mercies ſake, whence is this manner of creature, but from thee? Shall any man be the maker of himſelfe? Is to be and to liue taken from any other then from thee? Art not thou the chiefeſt good, of whom all things are that be? For whatſoeuer is, is of thee, becauſe nothing is without thee. Art not thou the fountaine of life, from whence floweth all life? For whatſoeuer liueth, liueth by thee, becauſe nothing liueth without thee. Thou ô Lord then haſt made all things. Shall I aske who hath made me? Thou ô Lord haſt made me, without whom nothing is made. Thou art my Maker, and I thy worke. I giue thee thanks, ô my Lord God, by whom I liue, and by whom all things liue. I giue thee thanks ô my framer & faſhioner, becauſe thy hands haue made me, and faſhioned me. I yeeld thee thanks ô my light, becauſe thou haſt enlightned me, and I haue found both thee, and my ſelfe. This is therefore the firſt of the diuine benefits, and the foundation of all the other. For all other do preſuppoſe a Being, which is giuen by this benefite; and ſo all are gotten and ioyned with this as accidents with their ſubſtance, in which they haue their ground and footing, that by this meanes thou maiſt vnderſtand, how large & liberall a benefite it is, and how worthy it is that thou ſhouldeſt deepely and profoundly conſider of it.

Auguſtine in one of his Soliloquies ca. 31.

Go too therefore, if God requires so great a thanksgiuing of thee for euery one of his benefits, what doest thou thinke that he will require, for this alone, which is the foundation of all the other? Especially seeing that it is the condition of the diuine Godhead, that as he is most liberall in bestowing of his benefits, so is he most desirous, and as it were couetous in requiring thanks for them. Not because he doth stand in neede of them, but because our duty doth will them. For in the old Testament we reade that God did no sooner bestow one benefite vpon his people, but forth-with it being scarse bestowed, he commanded, that it should be had amongst them in perpetuall memorie, and that for it they should giue euerlasting and immortall thanks. So when he deliuered his people from the Egyptian seruitude and yoake, scarsely they were gone out of that Countrey, when he commanded, that euery yeare they should celebrate a solemne feast in remembrance of that benefite. For that end also he slue all the first borne of the Egyptians, and forthwith commanded that all the Israelites first borne should be sanctified vnto him, as well of men as of beasts, which after that should be borne of them, or amongst them. The Lord sent the Israelites Manna from heauen, where-with they migh be fed, and he fed them with that kinde of meate forty yeares in the wildernesse: as soone as they had begun to eate it, he commanded them to gather a certaine measure of the Manna, and to put it into a pot, and to lay it vp before the Testimony, that all posterity might haue knowledge of this benefite. Not long after that, he gaue them a famous victory against the Amalekites, and said vnto Moses: *Write this for a remembrance in the booke, and rehearse it in the eares of Iosua.*

Exod. 12.

Exod. 13.

Exod. 16.

GOD requireth of vs, gratefulnesse and thanksgiuing.

Exod. 17.

If therefore God be so carefull, that the memory of his temporall benefits should liue for euer amongst his people; what will he not require of vs, for his immortall benefite, seeing that our soule, which he hath giuen vnto vs, is immortall? Hereuppon sprung that consideration, which mooued the holy Patriarches to build Altars, that there might be monuments and remembrances as often as they receiued any particular benefits of the Lord: yea they did remember in the names of their sons receiued benefits, least they should be buried in obliuion. Where-

Gen 41.

fore

fore a certaine holy man very well concluded, That man ſhould not oftner breathe, then he ſhould be mindefull of his God. For euen as he alwaies hath a Beeing, ſo alwaies ought he to giue thanks to his Lord God for his immortall Being, which he hath receiued of him. The bond of this obligation is ſo great, that alſo it was not vnknowne to the Ethnick Philoſophers, but there were amongſt them that exhorted men that they ſhould not be ingratefull to God. Epictetus a Stoicke Philoſopher was wont to ſay: O man be not ingratefull to that high Power, for benefits receiued, as are thy ſight, hearing, taſte, &c. but more for thy life, which he hath giuen thee, and for other things with which he nouriſheth and ſuſtaineth thee. Giue thanks to him for the ripe fruits, for wine, for oyle, and for all other things. But eſpecially thou oughteſt to bleſſe him, becauſe he hath beſtowed vpon thee the light of reaſon, that thou maiſt vſe all them aforeſaid, and that thou maiſt know their valour and worth. If an Heathen man ſhall ſo commend gratitude, and ſhall exact it ſo ſtrictly for common benefits; what ought not a Chriſtian man to do, who hath alſo receiued a greater light of faith, and greater, and more excellent benefits and bleſſings of God?

Epictetus.

But perhaps thou wilt ſay; that theſe common benefits do ſeeme rather to be of Nature, then of God: to which why therefore am I bound for the diſpoſition or the order of things, which are regularly done, and do obſerue their courſe? Alas, this is not the voice of a Chriſtian, but of an Ethnick, yea rather of a Beaſt. But that thou maiſt know and acknowledge this more manifeſtly, heare the ſame Philoſopher, chiding and correcting ſuch men: Thou wilt ſay perhaps that nature beſtoweth theſe benefits vpon thee: Ah thou too much ingratefull man, doſt thou not marke, that in ſaying that, thou doſt change a name of God? what other thing is Nature then God, who is the firſt and chiefeſt nature? Not therefore, o ingratefull man, art thou to be excuſed, when thou ſaieſt that thou art bound to Nature, and not to GOD, ſeeing that not any nature may be found without God. If thou ſhouldeſt obtaine any thing of Lucius Seneca, and afterwards ſhouldeſt ſay, that thou art indebted to Lucius and not to Seneca, thou doſt not change thy Creditor, but onely his name.

That the benefits of nature are of God.

Another

¶ Another reason why we are bound to serue GOD our Lord: because he is our Creator.

FVrthermore, not onely the debt of iustice, but also our owne necessitie, doth binde vs to haue alwaies a respect and an eie to our Creator: if after that we be created, we will attaine vnto felicitie and perfection. For we must know that those things, which are borne and breede (after a common manner of speaking) are not forth-with borne with all their perfection. They haue many things perfect, yet many things in them are wanting, which afterwardes are perfected. That perfection he must adde and giue, who began the worke. So that it perraineth to that cause, which gaue the first Being, to giue also the finishing and perfection. Hereupon it is, that all effects in their kinde, haue recourse and looke backe to their causes, that of them they may receiue their last perfection. Plants do labour as much as lies in them, that they may finde out the Sun, and that they may send foorth their rootes into the earth, which produced and brought them foorth: Fishes also do not go out of that water which engendreth them: a Chickin being excluded out of the Egge, by and by doth hatch it selfe vnder the winges of the Henne, and followeth her whersoeuer she goeth. The same doth a Lambe, who after that he is brought foorth, presently hasteth to the dugges of his Damme; and if there were a thousand sheepe of the same fleece and colour, yet he knoweth his owne Damme, and goeth alwaies with her: as though he should say: Hence I haue receiued that I haue, hence I will require that which I want. This almost in all naturall things hath place, and also it would come in vse amongst artificiall things, if either they had sence or motion. If a Painter in delineating and pourtraying a picture, should leaue the eies imperfect, if that picture could perceiue it, or could be admonished of that it wanteth, what dost thou thinke that it would do? whither would it go? it is certaine that it would not go to the pallace of a King or of a Prince, because they could not satisfie the desire of it, nor supply his want: but it would returne to the house of his Maister, and there would desire him, that he would make it perfect, and that he would finish that he began. Tell me, ô reasonable man,

All things that are borne, are not by and by perfect.

A similitude.

man, what is the cauſe, that thou doſt not that, which vnreaſonable creatures do? Thou art not yet perfect, many things are lacking in thee, many things are as yet wanting to thee, before thou art finiſhed or perfected. The firſt exãple & patterne, as yet is not ſcarce delineated and drawne (as we ſay) after a rough and rude manner: the comelineſſe, decking and trimming of the worke are yet wanting, which moſt plainely conuinceth the continuall appetite of that nature, which alwaies as it were feeling her owne neceſſitie, deſireth alwaies feruently, and ſeeketh carefully that which is wanting to her.

God will afflict thee with hunger, that being compelled by this neceſſity, he might make thee enter in by the right gate, and that thou ſhouldeſt haue reſpect vnto him. For this cauſe, he that made thee, would not preſently finiſh and make thee perfect: and for this cauſe he would not preſently make thee rich. He did this, not becauſe he is couetous, but becauſe he is louing and fauourable to thee, knowing that it is good, that thou ſhouldeſt be ſuch an one, not that thou ſhouldeſt be poore, but that thou ſhouldeſt be humble; not that thou ſhouldeſt alwaies be in neede, but that thou ſhouldeſt alwaies haue reſpect vnto him. If therefore thou be blinde, poore, and ſtanding in neede of many things, why doſt thou not runne to thy Father that created thee, and to the Painter that ſhadowed thee, that he may perfect thoſe things which are miſſing and wanting?

See how ready in this buſineſſe was King Dauid, *Thine hands*, (ſaith he) *haue made and faſhioned me, giue me vnderſtanding that I may learne thy commandements.* As if he ſhould ſay, thy hands ô Lord, haue made all that is good in me; but thy worke & thy frame is not yet perfect and abſolute in euery part. The eies of my ſoule among other things are not yet perfect, I haue not yet that light, by whoſe benefite I may know and diſcerne, what is wanting in me, and what is neceſſary for me. But of whom may I requeſt that which remaineth and is behinde, except of him, who gaue that I haue; that to whom the beginnings are due, to him alſo the ende might be due? Giue me therefore ô Lord that light, illuminate the eies of this borne blinde, that I may acknowledge thee with them, and ſo that may be perfected, which Pſalm. 119.

thou

thou haſt begunne in me. If therefore it appertaineth to this Lord, to giue the laſt perfection to thy vnderſtanding, it ſhall alſo pertaine to him, to giue the ſame prefection to thy will, and to the other faculties and powers of thy ſoule: that by this manner this frame may be finiſhed of the ſame workeman that begunne it. This therefore ſhall be done without defect, it ſhall encreaſe without diſcommoditie, it ſhall be enriched without great preparation, and quiet reſt ſhal be giuen vnto it without the poſſeſſion of many things. Through him, a poore and miſerable creature is content with his eſtate; in him reſt contented the clothed and the naked, the deſtitute, and he that is regarded, he that wants all things, and he that is happy in poſſeſſion of all things. Wherefore, worthily ſaid the Wiſe man, *He is as rich, hauing nothing, and is as poore, hauing great riches.* For the poore, who hath GOD, is rich: and on the contrary part, he is moſt beggerly and poore, who is without God, although he be the mightieſt Monarch in the world. For what do riches and power profite a wealthy man, being diſtracted with a thouſand manner of cogitations, being wearie of all things, and lothing all things? which vices proceede of the appetite, which can be ſatisfied with no riches. What do coſtly garments, delicate fare, full ſtore-houſes, and ſuch like profite him, to eaſe the griefes and bitterneſſe boyling and ſeething in his ſoule?

Prou. 13.

All things without God, are nothing.

A rich man with all his riches, lying in his bed, in one night a hundred times doth toſſe and turne himſelfe, neither can he ſleepe, becauſe he hath not that he deſireth; and he feareth leaſt that he hath ſhould be take away. Of all thoſe things, which hitherto haue bene ſpoken, this is conuinced and prooued, that thou maiſt know how greatly thou art bound to ſerue GOD, not onely for the debt of this benefite, but alſo for the complement and finiſhing of our felicity and happineſſe.

THE

THE THIRD TITLE.

How we are bound to the Lord GOD, by reason of the benefite of preseruation and gouerning.

CHAP. III.

NOT onely man is bound to the Lord his GOD for the benefite of Creation, but also for the benefite of preseruation: for it is he that made thee, and after he made thee, he also preserueth thee, so that thou doest depend of his hands, and thou canst no more liue without him, then be without him, before thou wast created. This is no lesse a benefite then the former. For that was but onely once done for thee, but this is alway done and renewed, and the Lord daily by one meanes or other, doth eftsoones create thee: for him he continually preserueth, whom he once created. Not lesse power, nor lesse loue is required in the one, then in the other. If thou therefore owest so much vnto him, who created thee in a moment; how much more shalt thou be indebted to him, for that he preserueth thee continually; thou dost not mooue a foote, which he doth not mooue, neither dost thou open or shut thine eyes without his helpe. And if thou dost not beleeue that God doth mooue thy members when thou dost mooue, thou art not worthy that thou shouldest be called a Christian: but if thou dost beleeue, that he doth yeeld and bestow vpon thee this fauour, and yet darest offend him, I do not know by what name I should call thee.

Tell me, if a man should stand in an high tower, and should hold another man in his hand hanging by a small threed, durst he thinkest thou, that seeth himselfe in such a case, slaunder and raile at him that holdeth him? If thou therefore, that art sustained of the Diuine goodnesse, as hanging by a very small threed, that if God doth but a little draw backe his hand, thou necessarily commest to nought; how is it possible, that thou darest prouoke to wrath that Diuine Maiestie, which sustaineth thee, euen in that same time, wherein thou offendest him? For (as Dionysius saith) the vertue and goodnesse of the chiefest Good is so excellent, that the creatures when they are immorigerous and disobedient

A similitude.

In his mysticall Theologie ca. 4.

disobedient, do receiue of his immeasurable vertue the Being and Ability, by which they striue and struggle against him, that they may both Be, and be able to repugne him. Which seeing that it is so, how dareſt thou offend with thy members and senses that Lord who preserueth thee? O great blindnesse, ô intollerable rebellion! Who euer saw so impudent a conspiracy? The members do rise against the head, of which their life and death dependeth. The day will come, when this iniury shall be manifested, and the complaints of the diuine honour shall be heard. Haue yee conspited against God? It is equall and right that the vniuerse of the whole world should likewise conspire against you, and that God should arme euery creature to the reuenge of that iniurie, and that all the whole circumference of the earth should warre against the ingratefull, and those that will not acknowledge this benefite. For it is meete, that they that would not open their eies whilest they had time, and were inuited of so great a multitude of diuine benefits, I say, it is meete, that their eies should be opened by the multitude of torments, which neuer shall haue end. But what will be done, if to these aforesaid we set before thee, the plentifull, rich and aboundant table of this world, which the Lord hath created for thine vse? Whatsoeuer is found vnder the cope of heauen, is either for the vse of man, or for the vse of that thing, which attendeth and waiteth vpon man: for if man be not fed (as I may so say) with flies that flie in the aire, yet he is fed with those birds which are fed with these flies: and if he eate not grasse and wild hearbes, yet he eateth the beasts of diuers sorts and kindes, which are nourished with these hearbes. Cast, and cast againe thine eies vpon euery corner of the world, and thou shalt see how spacious and large the bounds and limits of thy riches are, and how plentifull and affluent is thine inheritance. Euery thing that goeth vpon the earth, that swimmeth in the water, that flieth through the ayre, that shineth in heauen, is thine. But all these benefits are of God, and the works of his prouidence are the glasses of his beauty, the testimonies of his mercy, the sparks of his loue, and the reports and praises of his liberality. See how many Preachers God sendeth vnto thee, that thou maiest know him. All things that are in heauen and in earth (saith Saint Augustine) do

All things created for the vse of man.

do tell me, that I should loue thee ô my Lord, and they do not ceasse to make the same proclamation to all men, that no man can be excused. If thou hast eares that thou canst vnderstand the voices of the creatures, thou shalt perceiue manifestly, how they altogether teach thee, that thou shouldest loue God. For all they in holding their peace, cry that they were made for thy seruice, that thou, as well for thy selfe, as for them, mightest serue both thy Lord & theirs. Heauen saith, I do minister vnto thee by day the light of the Sunne, and by night the benefite of the Moone and starres, that thou shouldest not walke in darkenesse; and I do giue and send vnto thee diuerse influences, that diuerse things may increase and breed with thee, that thou maist not perish through hunger. The ayre saith, I do apply my selfe vnto thee, that thou maist breathe in me: I do coole and refresh thee; I do temper and moderate thine internall heate, least it consume thee: I haue in me diuerse kinds of birds, that by their variety and beauty thine eyes may be delighted, thine eares with their singing pleased, and thy palate by their taste contented, & satisfied. The water saith, I do serue thee in the appointed times of the yeare with my raine and showers; I do refresh and comfort thee with my riuers and springs: I do bring forth and nourish diuerse kinds of fishes, that they may be meate for thee; I do water thy sowing, thy gardens, & fruitfull trees, that thou maiest be nourished with them all, I do giue thee way through the midst of the Sea, that thou maist traffique with the whole world, and that it may be at thy pleasure to ioyne thy riches with the wealth of another Hemisphеare. What thinkest thou that the earth will say, which is the common mother of vs all, & as it were the shop and ware-house of all naturall things? Truely it will say not without reason, I do beare thee as an vnprofitable lumpe, I thy mother do carry thee as it were in mine armes, I do prouide thee of necessaries; I do sustaine thee with the fruits of my bowels; I haue participation & communion with all the other elements, with all the heauens, and I do partake of all their influences, and I do fruitfully yeeld and giue thee all my benefites. To conclude, I like a good mother, neither leaue thee in life nor death: for in life I do suffer thee to treade vpon me with thy feete, and do sustaine and beare thee vp; and in death

The expostulation of the elements with man.

I yeeld thee a place of quiet and rest, and I do hide and enclose thee within my wombe. What neede I many words? All the world doth cry with a loud voice, Behold with what great loue my Lord and Creator doth affect thee, who created me for the loue of thee, and willed that I should serue thee for him, and that thou in like manner shouldest loue and serue him, who created me for thee, and thee for himselfe.

These are, ô man, the voices of all the creatures: marke and giue eare now that there can be no such wicked deafeneſſe, as to heare these voices, and to be ingratefull for so great benefits. If thou hast receiued a benefite, pay thy debt by thankefulneſſe, least thou be plagued with the punishment of ingratefull persons. For euery one of the creatures (as very well saith a certaine Doctour) do speake to, and call vpon man with three words, Receiue, Render, Beware: that is, receiue a benefite, render thy debt, and beware of punishment, if thou doest not render it.

The creatures do call vpon vs with three words.

But that thou maist more feruently meditate & thinke vpon these things, consider how Epictetus a Philosopher, of whom we haue made mention before, came to the knowledge of this Diuinity: who willeth that in all things created we should heare and see our Creator, saying: When the Crow doth crooke, and doth fore-shew any change of weather, it is not the Crow that doth fore-shew this to thee, but God himselfe. And if by mans voice thou be admonished of any thing, is it not in like manner God, who created man, and gaue vnto him power and abilitie, that he might be able to admonish? That thou maist know that the Diuine power doth worke sometimes by one meane, and sometimes by another, that he may do as seemeth good in his owne eyes. For when things are of any great moment, which he would haue signified vnto vs, he causeth that they be signified of more worthie and more noble Embassadours. Furthermore, the same Philosopher goeth forwards: At the length when thou hast ended the reading of my counsels and aduices, thou shalt say vnto thy selfe; These things are not spoken vnto me of Epictetus the Philosopher, but of God. For from whence, if not from him, hath he got this faculty of pleading and perswading? Therefore not he, but God by him that told these

The saying of Epictetus.

things

things to me. Hitherto Epictetus. How shall he be worthy the name of a Christian, who blusheth and is ashamed to proceede thither, whither this Heathen man proceeded? Certainely it is a most shamefull thing, that eies enlightened with the clearnesse of faith should not see this, which, eyes set in the mist and darknesse of reason did see.

¶ It may be gathered of those afore-said, how vnworthy and how vile a thing it is not to serue the Lord God.

THis being thus, what shall be the Sea of this so great ingratitude, to swim in the Ocean of so many and great benefits, and not once to remember, of whom these benefits are bestowed? Saint Paule saith, *He that doth well vnto and blesseth his enemie, heapeth coales of fire vpon his head*. Therefore if all the creatures of this world be the peculiar benefits of God, what other thing then, shall the whole frame and machine of this world be, then a fire of so much wood and so much fagots, as there are creatures in the world? What heart then is so hard and senceleſſe, that being in the midst of this fire doth not burne, yea and feele the heate? Is it possible ô Christian, that thou who receiuest so many benefits daily and without intermission, shouldest not lift vp thine eies sometimes to heauen, that thou maist see, who it is, that bestowed so many blessings and good things vpon thee? Tell me, if it should happen that thou being wearied through a long iourney, shouldest rest thy selfe at the foote and bottome of some Tower or Castell, and shouldest exceedingly and extreamely be tormented with hunger and thirst? If one in that Tower or Castell should reach thee as much meat and drinke as thou desirest, canst thou containe thy selfe, but that thou must needes lift vp thine eyes, and see who it is, that so well deserueth of thee? Certainely I thinke that thou canst not but do it. What other thing doth God to thee from his high and lofty heauen, but raine vpon thee without ceasing his benefits? Giue me any thing either small or great, which is not giuen from heauen and from aboue, by the speciall prouidence of God. Why then sometimes dost thou not lift vp thine eies to heauen, that thou maist acknowledge and loue so liberall a Lord, and so continuall a benefactour? What other thing doth

Rom. 12.

A similitude.

this careleſnes ſhew, but that men haue put off their owne nature, and haue degenerated into the nature of vnreaſonable beaſts? Thou wilt ſay, that it is a filthy thing to ſay that we are made like vnto beaſts, and that we reſemble beaſts in our conditions; but yet it is reaſon and meete, that we ſpeake of men according to their deſerts. For in this we are like vnto Swine feeding vnder an Oake, who when their Keeper climbeth into the tree, and beateth downe the Acorns with his whip or ſtaffe, they are onely buſied in eating, and grunting, puſhing at one another, and ſeeking to driue one another from their meate, neuer looking or reſpecting who gaue them this meate, neither know they how to looke vp, that they may ſee from whoſe hands this benefite deſcended. O the beaſtly ingratitude of the ſonnes and children of Adam, who when ye haue (beſides the light of reaſon) countenances and viſages erected and looking vp to heauen, yet yee will not with the eies of your bodies, lift vp and eleuate the eies of your mindes towards heauen, that ye may ſee, acknowledge, and giue thanks to him, who beſtoweth ſo great benefits vpon you? Doſt thou thinke, that it pleaſeth God, that men ſhould be excelled and exceeded in reaſon of beaſts? The law of gratitude is ſo generall, and ſo beloued of God, that he would haue this inclination imprinted euen in wilde beaſts, as we ſee plainely and euidently by many examples.

Men like vnto ſwine.

A ſimilitude.

See Aulus Gellius in the 5. booke and 14. chap.

What is more cruell and fierce then a Lyon? and yet Appion Polyhiſtor writeth, that Androdus a Dane, the ſeruant of a Romane Senator, being conſtrained to take his flight into Affrica through the bad dealing of his Maiſter with him, being daily and vniuſtly beaten & abuſed; and that his lurking might be the more ſafe and ſecret, he liued in the wilderneſſe of fields, and in the deſert of ſands; and hauing got into a certaine Den farre from any frequencie of people, there he hid and repoſed himſelfe. Not long after a Lyon came thither into the ſame Denne, with one of his feete lame and wounded, pittifully complaining, and lamenting the griefe of his wound. At the firſt, the ſeruant was horriblie afraide, but at the length, the Lyon being milde and gentle, came vnto him, and lifting vp his foote, ſhewed it to the ſeruant, as thought he ſeemed to deſire his helpe. Androdus (as ſaith Appion) pulled out a great ſtumpe

The notable gratitude of a Lion.

or

or ſtalke of a tree ſticking in the ſole of his foote, and cruſhed and ſqueaſed out the putrified matter that was feſtered and corrupted within the wound. The Lion being eaſed through the cure and helpe of Androdus, putting his foote into his hands, he laid him downe and reſted himſelfe: & from that time three whole yeares, the ſeruant and the Lyon liued together, in the ſame Denne, and with the ſame foode. For whatſoeuer wilde beaſts the Lyon hunted and tooke, he brought the more principall and daintier parts of them to Androdus; which he with the mid-day ſunne (for he had no fire) roſted and eate. At the length, Androdus being wearie with that kinde of life, fledde away, the Lyon being abſent: and being taken, and brought to Rome to his Maiſter, he was condemned to the beaſts. In the meane time, the Lyon was alſo taken, and brought to Rome, & is let in for to fight with Androdus. The Lyon when he ſaw him aſarre of, on a ſuddaine ſtood ſtill, as though he were amazed, and after that, as though he ſhould know him, came vnto him leiſurelie and peaceablie. Then he mooued his taile, after the manner and cuſtome of fawning dogges, gently and meekely, and licked his legges and hands with his tongue ſoftly, and pleaſantlie.

Androdus, at theſe blandiſhments and allurements of ſo cruell and fierce a beaſt, plucked vp his ſpirits, and at length knew the Lyon, and both ſeemed to reioyce. For this cauſe, the man and the Lyon were both ſet free, which Lyon was giuen to the man by the Suffrages of the people. Afterwards (as Appion proueth by the teſtimonie of the whole people of Rome) Androdus led this Lyon by a ſmall thong of leather throughout the whole Citie, about all places where men meete to talke and to be merry, and much money was giuen to Androdus, and a long while after, the people euery where caſt flowers vpon the Lyon. Furthermore, one Helpis of Samos ſailing into Af- Plinie lib. 8. frica, his ſhip ſtanding by the ſhoare and he going on land, e- cap. 17. ſpied a Lyon fearefullie gaping vpon him, for dread of whom he got vp into a tree. But the Lyon lying him downe at the roote of the tree, with that gaping that he terrified, with that he deſired and beſought helpe and pittie. A bone, through his ſtrong and fierce biting and griping, ſtucke faſt in his teeth,

which so hindered his feeding, that he was almost pined to death. Helpis, seeing the thing, came out of the tree, and pulled out the bone, he holding and applying his mouth to his hand. And so long as the shippe stayed by the shoare, the Lyon requited the benefit of his helper, for he continually & daily bringing his preyes to him, feasted all that were in the ship.

The like to this is reported of Henricus Leo, Duke of Saxonie. See Krantius in his Saxony lib. 6. cap. 34.

No lesse admirable is that, which is remembred of another Lyon, who fighting with a Dragon, was wonderfully ouerbidden and ouer matched of him, so that through the woundes that the Dragon gaue him, his life was greatly endangered: by great chance a certaine Knight being on hunting, came that way, and seing the Lyon in such hazard, helped him, and killed the Dragon. For which benefite, the Lyon followed the Knight, and neuer left him afterwards: and when the Knight went foorth to hunt, the Lyon did his part in the chase. But when as the Knight tooke shippe without the Lyon, the Lyon seing himselfe forsaken and left of his Maister, cast himselfe into the sea, and by swimming followed the shippe; but being wearie through too much labour, he was drowned in the water, no body being at hand to helpe him. What shall we say of the fidelity and gratitude of Horses? Plinie reporteth of certaine Horses, which lamented the death of their Maisters: of others, which shed teares for the death of their Maisters. King Nicomedes being slaine, his horse pined away to death. Some Horses haue reuenged their maisters death with their heeles, and with biting. So a certaine King of the Scythians being slaine, when as the conquerour came to dispoyle his slaine enemie, he was killed of his horse with his blowes and biting.

The gratitude of horses. Plinie lib. 8. cap. 42.

The gratitude of dogs. Plinie lib. 8. cap. 40.

These are light and slight, if we compare them with the fidelitie, friendship, and gratitude of dogges; of which the same Plinie doth remember admirable things. He writeth of a dog which did fight against theeues, and being sore beaten, would not depart from his slaine Maister, but driue away birds and wilde beastes, that they should not teare the dead body. And that a dog, Iason Lycius his Maister being slaine, would eate no meate, but died through hunger. But he speaketh of another, admirable beyond the rest, which he testifieth to haue happened at Rome in his time, Appius Iunius, and Publius

Silius.

Silius being Conſuls. When as puniſhment was inflicted vpon a certaine youth in the matter and cauſe of Nero Germanicus, his dog could not be driuen from the priſon, neither would he depart from his Maiſter, but his Maiſter being caſt into that place, whither condemned men were throwne, he ſent forth lamentable howlings, a great companie of the people of Rome ſtanding about him.

But heare more wonderfull things; when one of the ſtanders by had caſt meate to the dog, the dog tooke it, and laid it vpon the mouth of his dead maiſter. At length, when as by the ſentence of the Iudge, the dead body was caſt into the Riuer of Tyber, the dog endeuoured to keepe it vp, that it might not be drowned. What can be worthy of greater admiration? In the time of Henricus Auceps the Emperour, a certaine dog in the pallace of Cæſar, knowing the enemy of his Maiſter, ranne vpon him, and with a ſuddaine ſnatch bitte his right hand, and as though the matter had bene well doone, he returned to his friends, wagging his taile. All that were preſent maruelling at it, and he that was bitten being asked in what thing he had wronged the dog; he confeſſed, that he had ſecretly killed the Maiſter of the dog, lying aſleepe, being wearied, his dog ſtriuing much againſt it, but all in vaine.

Ditmarus, in the firſt booke of his Chronicle.

If therefore beaſts, in whom there is no reaſon, but onely a certaine ſparke of a naturall inſtinct, by the which they acknowledge a benefite, be ſo gratefull, and are aidfull in what they may, and do obey and ſerue their benefactours; how can it be that man ſhould be ſo careleſſe, and ſo forgetfull of him, from whom come and flow to him ſo many benefits; ſeeing that he is ennobled with ſo great a light, to acknowledge benefits receiued? Is it poſſible, that he ſhould ſuffer himſelfe to be excelled of beaſts, in the law of humanity, fidelitie, and gratitude? eſpecially, ſeeing that they are infinitely greater which man hath receiued of God, then thoſe which beaſts can expect of man: ſeeing alſo the perſon, who doth giue, and the loue from which they are giuen, & the intent for which they are giuen, are much more excellent: and that GOD doth not giue, that he expects lucre or gaine thereby, but of his meere grace and loue towards vs? Surely, it is a thing to be aſtoniſhed and amazed at, and

which doth sufficiently and euidentlie argue, that there is a certaine kinde of diuels, which do blinde our vnderstanning, harden our will, and disturbe our memory, that we may not remember so great a benefactour.

Furthermore, if it be so great an offence, not to remember this Lord, what, I pray thee, and how great will it be, to offend him? yea to offend him with his owne benefits? The first degree of ingratitude, saith Seneca, is, not to recompence benefits with benefits: the second is, to forget the benefactour: the third is, to do ill to him who hath done well to thee: and that seemeth to be most vile and vnworthy: But who doth offend his benefactour with those same benefits which he receiued of him, and doth conuert those benefits to the iniury and hurt of his benefactour? Truely I know not whether any man may be found in the world, who doth that vnto another man, which many men dare do vnto GOD himselfe. Who is that man, (although he be neuer so dangerous and wicked) who when he hath receiued most ample and large gifts of a King or Prince, that with them will foorth-with muster together an Armie, and set vpon the King? And dost thou wretched man, with those same benefits which God the giuer of all good things hath bestowed vpon thee, mooue warre against him, and stirre vp and set thy selfe against him? What greater wickednesse can be thought of? Would it not be a wickednesse intollerable, if a married woman should giue all her Ouches, Tablets, Rings, Chaines, Earings, and Bracelets (which her husband gaue her, that she might be beautified with them, and to please him,) to an adulterer, that she may allure him to her loue? I do not thinke that a more execrable and damnable thing could be thought of in the world; and yet this iniurie is done to man of man, to an equall of an equall. But how much greater, and filthier is it, if such great iniury be offered to God?

Diuerse degrees of ingratitude:

A similitude.

A similitude.

And what other thing do men daily, when as they do spend and consume their fortitude, strength, health, and riches, which God hath giuen them, vpon ill works, & most filthy and dishonest actions? They waxe more proud & do mightily swell through fortitude; they hunt after greater glory through beautie; in health they more easily forget God; by riches they become

Men do abuse the gifts of God to the iniurie of the giuer.

come more couetous, and more greedy to ſucke out the blood of the poore; by riches they ſtudy how to heape vp moe riches, they doe decke and trim their bodies beyond meaſure: they lie in waite for the virginity and chaſtity of women, and they ſeeke that they, as another Iudas, may ſell the blood of Chriſt; and they as Iewes may buy it at an appoynted price. And how may I remember ſufficient worthily the abuſe of the reſt of the benefits? The water ſerueth their gullet: they abuſe the beauty of the creatures to their luſt: the fruites and bleſſings of the earth do waite vpon their couetouſneſſe: The graces and habites of nature do increaſe their pride; through too much proſperity they waxe mad and fooliſh, and through aduerſitie they are ſo deiected and caſt downe, that they make ſhipwracke of their ſoules, and runne into damnation.

The murtherer riſeth early and killeth the poore and the needy, and in the night he is as a theefe, as it is written in Iob. To be briefe, whatſoeuer God created for his glory, they conuert it to be inſtruments for their madneſſe and frenzie. He ſhould enter into a bottomleſſe pit of miſeries, if any would exactly remember their diſtilled waters, ſmels, fumigations, apparell, Babilonian tapeſtrie: and their diuerſe kinds of delicates, boyled, roſted, broyled, fried, and a thouſand other ſuperfluities, of the which (that there might be more skill to ſinne) not only whole bookes are written, but alſo imprinted, ſo little ſhamefaſtneſſe there is amongſt vs, and ſo great ſtrength the enticements of the fleſh haue got. All theſe precious things, for which we ought to giue to the Lord God infinite and euerlaſting thankes, they vſe as the prouokements of their riotouſneſſe and luxuries: peruerting the vſe of all the creatures of God, and making them the inſtruments of vanitie, which they ought to make the inſtruments of vertue. To be briefe, they haue vowed and bequeathed all things which are in the world to the luſts and delights of their fleſh: but nothing to their neighbour, whom God hath commended ſo ſeriouſly vnto them: For when they ſhould giue any thing to their neighbour, then they are onely poore, then they rip vp and record that they are much endebted, in all other things, neither are they endebted to any man, neither is any thing wanting or lacking to them. Therefore ô my brother, doe Iob, 34.

not suffer, that this so dangerous a burthen laid vpon thee do remaine to the houre of death; which by how much it is greater, by so much a straighter account shall be exacted of thee. That God giueth much to him who is ingratefull, is a certaine kinde of iudgement: but when he giueth to him that abuseth his benefits, it is a token of reprobation. For in this we shew that we haue put off all shamefastnes; the beasts in this kind of vertue do go before vs, and are much more thankfull to their benefactour, then we are. Wherefore if the Niniuites shall rise against the Iewes at the last iudgement, and shall condemne them, because they were not mooued to repentance by the preaching of Christ; let vs beware and take heede, lest God condemne vs for the example of beasts, because they do loue their benefactour, whom we do not loue.

THE FOVRTH TITLE.

That we are bound vnto Vertue by reason of the inestimable benefite of our Redemption.

CHAP. IIII.

AFter the benefits of our Creation and Preseruation, followeth the inestimable benefite of our Redemption. To handle and speake of this benefite, I finde my selfe so vnworthy and so vnapt, that I am vtterly ignorant where to beginne, or where to make an ende. I know not what to speake, neither what to keepe close and silent. If the idlenesse & slothfulnesse of men did not neede this pricke to liue well, it were better to adore with silence the altitude and depth of such a benefite, then to obscure and darken it with the harshnesse (that I may so speake) and penury of my tongue. It is remembred in the writings of ancient men, that a certaine famous Painter, when he would depaint the funerall solemnity of a certaine Kings Daughter, fained many of her kinsfolks and alliance standing about the corps with sorrowfull and heauy countenances; he ioyned also the mother vnto them, more mournefull and sorrowful then the rest: When he came to delineate & pourtray the father, he did couer his face with a certaine artificiall shadow;

A similitude.

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ſignifying thereby that his Art did here faile him. By which new deuice and inuention he expreſſed the greatneſſe of his griefe. If therefore all our knowledge is not ſufficient to declare the benefite of our Creation, what tongue, what eloquence, what oratory, can ſufficient worthilie expreſſe the benefite of our Redemption? God created all things with the onely becke and pleaſure of his will; but for mans redemption he ſweat thirty three yeares, he ſhed his blood, neither had he any one meber or ſenſe, which was not tormented and vexed with ſome particular and peculiar griefe. It ſeemeth that an iniurie is done to this glorious myſtery, if any man ſhall ſuppoſe that he can expreſſe it with humane tongue.

Then what ſhall I do; ſhall I ſpeake or ſhall I hold my peace? I may not be ſilent, and cannot ſpeake. How can it be, that I ſhould keepe in ſilence thy mercie ſo vnmeaſurable, and how ſhall I declare this myſterie ſo high and ſo to be adored? To hold my peace is ingratitude, to ſpeake may be called raſhneſſe and preſumption. Wherefore ô my God, I intreate thine vnmeaſurable piety, grant vnto me, that as long as I ſhall ſpeake of thy glorie after my rude manner, thoſe bleſſed ſpirits, which are aboue in heauen, who know how to glorifie thee, may praiſe and glorifie thee for me, and that thy holy Spirit may adminiſter and ſupply vnto me thoſe things wherein I faile.

The beginning of mans perdition.

After that man was created, and ſeated in a place of delights in great dignity and glory, and alſo was bound to God with ſo great and ſtraight bonds, as the benefits were great that he had receiued of him, he became diſobedient and rebelled: and of thoſe things, of which he ſhould haue taken and receiued greater cauſes of louing his Creator, of thoſe he receiued and tooke greater occaſion of treaſon and diſloialty. Therefore he was thruſt out of Paradice, and caſt into baniſhment, yea, and was adiudged to hell fire; that as he was made a companion with the diuell in ſinne, ſo he might be his compamion in puniſhment. The Prophet Elizeus ſaid to his ſeruant Gehezi, *Thou haſt receiued ſiluer and garments of Naaman: therefore the leproſie of Naaman ſhall cleaue vnto thee, and to thy ſeede for euer.* Like was the iudgement of God againſt man, who ſeeing that he had affected the riches and treaſure of Lucifer (that is, his pride 4. Kings 5.

and

and ambition) it was meete that he should be infected with the leaprosie of the same Lucifer, which was the punishment of his pride. Behold then man made like vnto the diuell, being a follower of his fault.

Therefore when man was so abhominable in Gods eies, and had incurred so great displeasure, our most gracious and most mercifull Lord, did not disdaine to respect vs, he did not looke to the iniurie done to his supreme Maiestie, but to the misfortune of our owne misery: more lamenting our errour, then desirous of reuenge, for the contumelie offered vnto him: he determined to repaire man and to reconcile him vnto him, his onelie begotten Sonne being our Mediatour. But how hath he reconciled man vnto him? What humane tongue shall declare this vnto vs? Christ hath procured so great friendship betweene vs and God, that not onely God hath pardoned to man all his fault, hath receiued him into his fauour, hath made him one and that same with himselfe through a certaine vnion of loue, but (that which passeth all greatnesse) hath made such a likenesse and similitude betweene himselfe & mans nature, that amongst all things created, there can be found no greater conformity, thē are the Deity and humanity: for they are not one and the same through loue and fauour, but also in person. Who euer durst haue hoped, that a wound so largely gaping, should after this manner haue bene drawne together? Who euer could haue thought, that these two natures, betweene which there was so great difference, both of nature and of offence, that euer they could haue bene so neerely ioyned together; not in one house, not at one table, not in one loue, but in one and the selfe same person? What two greater contraries may be giuen, then God and a sinner? And what two things are now more straightly and narrowly combined together, what more commixt, then God and man? There is nothing higher or nobler then God (saith Bernard) and there is nothing lower or baser then that clay of which man is formed.

The admirable mysterie of the incarnation.

Neuertheless, with so great humilitie GOD descended vpon the earth to man, and with so great sublimitie earth ascended to God, that whatsoeuer God hath done, earth may be said to haue done it, and whatsoeuer earth hath suffered, God may

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be ſaid to haue ſuffered it. Who would haue ſaid to man, when he was naked, and knew that he had incurred the wrath of God, when he ſought lurking holes and corners in Paradice, wherein he might hide himſelfe; who (I ſay) would haue then ſaid, that the time ſhould come, when this vile ſubſtance ſhould be vnited to God, in one and the ſelfe ſame perſon? This vnion is ſo neere, ſtraight, and faithfull, that when it was to be diſſolued, (which was in the time of the Paſſion) it would rather rent and breake, then faint and forſake. Death might ſeparate the ſoule from the bodie, which was the vnion of nature; but it could not plucke GOD from the ſoule, nor from the body: for that was the vnion of the Diuine perſon. For what it once apprehendeth with ſo ſtrong a loue, it neuer forſaketh. This is that peace, this is that health and ſaluation which we receiue by the benefite of our Mediatour and Sauiour.

Although we are ſuch and ſo great debtors for this benefite, that no mans tongue can vtter it, yet we are not leſſe bound to God for the manner of our Redemption, then for the redemption it ſelfe. O my Lord, I am bound to thee in a high degree of dutie, that thou haſt deliuered me from hell, and haſt reconciled me vnto thee; but much more owe I vnto thee, for the manner it ſelfe, by which thou haſt deliuered me, then for the liberty it ſelfe, which thou haſt giuen me. All thy works are admirable in all things, and although a man doth thinke when he hath conſidered one thing, that not any thing remaineth, which may be added to further admiration; foorth-with all that wonderment vaniſheth, when he turneth his eies to contemplate another thing. O Lord, the glorie of thy greatneſſe is not diminiſhed, if one wonder doth ſeeme to expell and put out another: but theſe are tokens of thy greater glory.

We are bound to God, not onely for our Redemption, but for the manner of it.

But what was the meane, ô my Lord, by which thou wouldeſt take away my euils and wickedneſſe? There were infinite meanes by which thou couldeſt haue helped me, and giuen me perfect ſaluation, without labour, and without any price. Notwithſtanding, ſo great, and ſo admirable is thy liberalitie, that to ſhew me more manifeſtly the greatnes of thy loue & goodneſſe, thou wouldeſt helpe me with ſo great dolours, that the onely cogitation of them was ſufficient, to extract bloody ſweate from

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all thy members, and thy passion (a little after) through dolor to cleaue asunder the hardest Rocks. O my Lord, the heauens do praise thee, and the Angels set forth thy wonders. What? didst thou neede our good? or were our euils any preiudice vnto thee? *If thou sinnest*, (saith Iob) *what dost thou against him? yea when thy sinnes be many, what dost thou vnto him? If thou be righteous, what giuest thou vnto him? or what receiueth he at thy hand?* Iob 35.

This GOD so rich, so voide of all euill, he whose riches, whose power, whose wisedome cannot increase, or be greater then it is; he that was neither before, nor after the creation of the world, greater or lesser then he is now; he that is neither more illustrious, or lesse glorious, because Angels sing his praise, and men do glorifie him, nay if all the creatures should curse and blaspheme him; this great Lord, not of necessity, but of meere charitie, it not hindering him that we were his enemies, he did not disdaine to incline and bend the heauens of his Maiesty, and to descend into this valley of misery; to be clothed with the flesh of our mortalitie, and to take all our debts vpon him, and to cancell them, to suffer and vnder-go greater torments, then euer any suffered heretofore, or shall suffer hereafter.

The meanes by which we are redeemed

Ah my Lord, for the loue of me thou wast borne in a stable, and laid in a Cratch; for me thou wast circumcised the eight day; for me thou flying into Egypt, liuedst there in banishment seuen whole yeares; and for me thou diddest sustaine diuerse persecutions, and wast molested and vexed with infinite iniuries. For the loue of me thou did fast, thou didst watch, thou didst run hither and thither, thou didst sweat, thou didst weepe, and thou didst proue by experience, those miseries which my sinnes deserued; and yet thou wast without any sinne, neither was there guile found in thy mouth: neither hadst thou offended, but wast offended. To be briefe, for me thou wast taken, forsaken of thine, denied, sold, presented now before this Iudge, now before that, falsly accused before them, beaten with fists, spette vpon, mocked, whipped, crowned with thornes, reuiled with blasphemies, hanged vpon the Crosse, dead, and buried. At the length thou didst free me from all euill, dying vpon the Crosse, and ending thy life, thy mother looking on: at which time thou wast found in so great neede and misery, that in that

thine

thine intollerable thirſt, a ſmall drop of water was denied vnto thee, by which thou mighteſt refreſh and coole the heate of thy mouth. Not onely thou waſt forſaken of all externall things, but alſo of thine owne Father. What is worthie of greater admiration, then that the God of ſo great a Maieſtie, ſhould ende his life vpon the curſed tree of the Croſſe, with the title of a malefactour? When any man, yea of meane eſtate, cometh to that misfortune, that he is to be puniſhed with like death for his offence and fault, and thou by chance doſt know him, ſeeing his countenance, thou canſt not ſufficiently wonder, conſidering into what an vnhappy eſtate his miſery hath caſt him, that he muſt vnder-goe a death ſo cruell and ignominious. Wherefore, if it be an admirable thing, to ſee a common man of inferiour degree to be compaſſed with ſo miſerable calamity; what will it be to ſee not a man, but the Lord of all creatures to be ſo plunged? Can a thing be ſeene with greater admiration, then God himſelfe to be brought into ſo great miſerie for the offences of one malefactour? And if by how much the perſon is more worthie, and more noble, who is ſlaine, by ſo much his caſe is more admirable and more miſerable; O yee Angels, to whom the height and excellencie of this Lord is ſo perfectlie knowne and vnderſtood, tell me, what was your griefe and diſcruciatement? What was your admiration and aſtoniſhment, when ye ſaw him hanging vpon the tree?

The Angels were aſtoniſhed at the paſſion of our Lord.

The Cherubins whom God in the old Teſtament commaunded to be placed at the two ends of the Arke of the Couenant, their faces being turned one to another towards the Mercie-ſeate, as though they beheld it admiring & wondering, do ſignifie vnto vs, that thoſe high and ſupreame ſpirits were aſtoniſhed, when they did ſee and behold a worke of ſo great pietie; when (I ſay) they did ſee God made the propitiatorie ſacrifice of the world hanging vpon a tree. Nature herſelfe ſtood aſtoniſhed, and all the creatures were ſuſpended from their functions; the principalities and powers of heauen were amazed, conſidering this ineſtimable goodneſſe, which they knew to be in GOD. What then ſhall they do, who do not ſwimme in waters of ſo great admiration of the Sea? What ſhall they do, who are not drowned in the Ocean of this goodneſſe?

How

How cannot he but be amazed, as another Moſes aſtoniſhed then in the Mount, when the figure and patterne of this myſterie was reuealed vnto him, and he cryed out with a loud voyce,

Exod.34. *The Lord, the Lord, ſtrong, mercifull, and gracious, ſlowe to anger, and aboundant in goodneſſe and truth.* Being able neither to ſay, nor do any thing, but to proclaime with a high voice that mercie, which God then ſhewed to him? What ſhall he do, that couereth not

3.Reg.19. his face as Elias did, when he ſaw God paſſe by him, not in the figure of his Maieſtie, but in the forme of his moſt lowly humilitie: not ouerthrowing Mountaines, and renting in ſunder Rocks by his infinite power, but preſented to the eyes of a froward Nation, and commanding Rocks, to be rent and clouen in ſunder through his compaſſion?

Who then will not ſhut the eies of his vnderſtanding, who will not open the boſome of his will, that he may perceiue the greatneſſe of this loue and benefite, and loue this Lord without any meane or meaſure? O the height of loue, ô the depth of vnmeaſurable humilitie, ô the greatneſſe of mercie, ô the bottomleſſe pit of incomprehenſible goodneſſe! O Lord, if I be ſo greatlie indebted to thee, becauſe thou haſt redeemed me, what do I not owe thee for that manner, by which thou haſt redeemed me? Thou haſt redeemed me with moſt great dolours, with contumelies and ignominies not to be borne; in ſo much, that thou waſt made a reproch of men, and the ſcorne of the whole world. Through thy reproches thou haſt honoured me; through thy accuſations thou haſt defended me; through thy blood thou haſt waſhed me; through thy death thou haſt raiſed me; and through thy teares thou haſt freed me, from euerlaſting weeping, and gnaſhing of teeth.

O good Father who ſo tenderly loueſt thy children, thou art that good and true Sheepheard, which giueſt thy ſelfe foode for thy flocke. O thou moſt faithfull Keeper, who laieſt down thy life for thy Sheepe, which thou tookeſt to defend and keepe: with what rewards ſhall I recompence this ſo great a benefite? with what teares ſhall I requite thy weeping? with what life ſhall I remunerate thy holy and pure liuing? There is too huge and great a difference, betweene the life of man and God; betweene the teares of the Creator and the creature.

But

But if ô man, it be apparent vnto thee, that thou art not onely indebted vnto God, that he died not onely for thee alone, but for the whole world, beware thou be not deceiued. For so he died for all, that also he died for euery one. For by his infinite wisedome, all they for whom he suffered, were so present to his eies, that they were all comprehended as it were in one; and with his vnmeasurable loue he embraced all in generall, and euery one in particular, and he so shed his blood for all, as if it had bene for one. To conclude, his loue was so great and so exceeding, that (as the holy men of GOD do say) if but one onely amongst all men had bene guiltie and faultie, yet for him alone he would haue suffered all that which he suffered for all. Marke therefore, and ponder with thy selfe, how much thou art indebted to this Lord, who hath done so great things for thee, and would haue done much greater, if thy necessity had required greater.

The Lord suffered not onely for all in generall, but also for euery one in particular.

¶ Of this afore-said it is gathered, how great an offence it is to offend our Sauiour.

I Would that all creatures would tell me, if any benefite greater, if a greater bond, if greater fauour then this may be found? Let the whole assembly and company of Angels tell me, if God did euer such things for them? Who then is he, that will refuse to offer himselfe vp wholy a sacrifice to GOD? For three causes (saith Anselme) ô Lord, I owe all that to thee that I am: First, because thou hast created me, I owe all those things to thee which are in me. Secondly, because thou hast redeemed me, I owe the same, but by a more iust title. Thirdly, because, thou hast promised thy selfe a reward vnto me, it maketh me eftsoones to owe my selfe wholie vnto thee. Why therefore shall I not giue my selfe once wholly to him, to whom I owe my selfe by so many meanes and titles?

For three things man oweth himself vnto GOD.

O exceeding ingratitude, ô the hardnes of mans heart: a hard heart indeed thou art, if thou be not bended and moued with so many benefits, if thou dost not render ouer and giue thy selfe for so many gifts. There is not any thing found in this world so hard, but that by some Art and workemanship it may be mollified and softned. Mettals melt through fire, Iron is made

The hardnes of mans heart

made tractable by the same; the hardnesse of a Diamond is broken by the blood of a Goate: but thou, ô heart of man, art harder then any rocke, harder then Iron, harder then a Diamond: when as neither hell fire may breake thy hardnesse, nor the Art of thy most mercifull and louing Father may mollifie thee, nor the blood of the vnspotted Lambe can make thee tractable. Seeing therefore thou, ô Lord, hast exhibited and giuen vnto vs so great goodnesse and mercy, doth it seeme a thing tollerable vnto thee, that any man should be found, who loueth thee not? who is vnmindfull of thy benefits? yea, which is most insufferable, that blusheth not to offend thee? What loueth he, that doth not loue thee? For what benefite will he be gratefull, who doth shew himselfe ingratefull for thy benefits? How can I not but worship him, but serue him, who so dearely hath loued me? Who with so great diligence hath sought for me, who with so great labour hath redeemed me from all euill? *If I were lift vp from the earth,* saith our Sauiour, *I will draw all men vnto me.* With what violence ô my Lord? With what chaines? With the violence of thy loue, and with the chaines of thy benefits. *I will draw thee with the cords of a man,* saith the Lord, *and with bands of loue.* Who will not willingly be drawne with thy cords? Who will not suffer himselfe to be bound with thy bands? Who would not couet to be bound, and to be ouercome of so great benefits? But if it be such an offence not to loue this Lord, what will it be to offend him, and to violate his commandements? Is it possible, ô man, that thou hast hands to offend those hands, which haue bene so liberall towards thee, that for thee they were nailed to the Crosse?

Iohn 12.

Ose. 11.

Whē as that lasciuious and vnshamefast woman would haue allured the holy Patriarke Ioseph to adultery, and solicited him to be vnfaithfull to his Lord, the chaste young man defended himselfe after this manner, *Behold, my Maister knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand, besides thee, which art his wife: how then can I do this great wickednesse, and so sinne against God?* As if he should say: If my Lord hath bene so good and liberall vnto me, if he hath committed all his goods vnto my trust, if he hath me in such great honour: how can I haue hands ready to offend so good

Gen. 39.

a Maister, who hath bound me to him with so many benefits? In which place we are to note, that he was not content to say, that it was not decent or meete that I should offend him, or I ought not to do this; but he said, *How can I do this great wickednesse, &c.* Signifying that the greatnesse of benefits ought not onelie to bridle our will, but also to take away our power and strength by any meanes to offend our Lord God. If these kinde of benefits deserued so great gratitude and thankfulnesse: what do not the diuine benefits deserue? That man had committed to the hands of Ioseph that which he had, and God hath committed to thee those things he hath. Now compare those things which God hath, with those things which that man had; and see by how many waies those are greater and more excellent then these. They are double and triple, which thou hast receiued of God, if thou compare st them with those that Ioseph receiued of this man. Tell me I pray thee, what wealth, what riches hath God, which he hath not communicated vnto thee? The heauen, the earth, the Sunne, the Moone, the starres, the Seas, riuers, birds, fishes, trees, liuing creatures, to be briefe, all that is found vnder heauen, is in thine hands. What? not onely those things, which are vnder heauen, are in thy power, but also which are aboue the heauens, that is, the glory of them, and eternall blessednesse. *All things are yours*, saith the Apostle, *whether it be Paule, or Apollos, or Cephas, or the world, or life, or death: whether they be things present, or things to come, euen all are yours.* That is, ordained and appointed for your saluation.

All things are giuen vs of God.

1. Cor. 3.

But what if I shall say, that thou not onely hast those things which are aboue the heauens, but that the Lord himselfe of all heauens is giuen vnto thee by a thousand waies? He is giuen vnto thee, as a Father, as a Tutor, as a Sauiour, as a Maister; he is thy Physition, he is the price of thy redemption, he is an example to thee, a helpe, a remedy, a keeper. To be briefe, the Father hath giuen vnto vs his Sonne; the Sonne hath deserued for vs the holy Ghost, whom the Father and the Sonne sendeth vnto vs, from whom proceedeth all good things.

By how many waies God is ours.

Seeing therefore that it is as true as truth it selfe, that God hath giuen all things into thine hands which he hath, how can it be, that thou hast hands to prouoke and incense him? Dost

thou thinke that it is a thing to be borne, to be ingratefull to a Father so good, and to a benefactour so liberall? Certainely this seemeth to be extreame wickednesse: but if to this ingratitude thou ioynest the contempt of the benefactour, and iniurie or offence, what a mischiefe will that seeme to be? If that yong man (whom before we remembred) tooke himselfe to be so bound and chained, that he had no power or abilitie to offend him, who had cõmitted vnto him all the substance of his house: how wilt thou finde strength in thy selfe to offend him, who hath giuen vnto thee heauen, earth, and himselfe? Ah vnhappie man, more vnthankfull then the beasts, more cruell then Lions and Tygers, more insensible then the stones; is it possible, that thou canst not keepe thee from so great wickednesse? What beast, what Lion, what Tyger, is so vnmindfull of benefits, that will hurt him, of whom he is benefited? Saint Ambrose speaketh of a certaine dog, which a whole night lamented his Maister, slaine by one of his enemies, with barking and howling. In the morning many men came to the dead corps, and amongst others he also came, that had slaine the man. The dog, seeing that homicide, made out sodainly against him, and leaping at him began to bite him: by which thing the wickednesse of this priuy murtherer was laid open and vncouered.

In the first booke of his Hexæmeron.

A dogge bewrayeth a murtherer.

What saist thou, ô man, if a dog be so faithfull for a peece of bread, and with so great loue doth affect his Maister? Doth ingratitude so please thee, that thou wilt suffer thy selfe to be excelled of a dog in the law of gratitude? If this brutish creature burned with so great anger against the murtherer of his Maister, why art not thou also displeased and out of patience at these which haue killed thy Lord? What be they? They are thy sinnes: these apprehended him, these bound him, these scourged him, these violently drew him to the Crosse. Thy sinnes were the causes of thy Lords death. Those cruell butchers and hangmen, had not had so great force and power ouer Christ, vnlesse thy sinnes had armed them. Why then art thou not mad angry, why dost thou not whet thy furie against them which haue slaine thy Lord? Wherefore, when thou seest thy Lord slaine before thy face, and in thy sight, and that for thee; is not thy loue increased towards him? Why dost thou not fret

Our sinnes nailed the Lord to the Crosse.

and

and chafe against thy sinnes, which haue procured his death? especially seeing that thou art not ignorant, that the end of all his sayings, doings, and torments was no other, then that he might stirre vp anger and hate in our hearts against sinne. He died that he might kill sinne: and that he might binde and restraine the power of our hands and feete hasting to mischiefe, he had his hands and feete nailed to the Crosse.

With what face therefore dar'st thou liue, that all the labours and sweats of Christ for thee should be vaine, and of none effect, whilest thou still wilt remaine in the same seruitude, from which he hath freed thee with the effusion of his owne blood? Can it be, that thou dost not tremble at the onely mention of sinne, when thou seest that God vnder-went terrible and horrible torments, that he might destroy and abolish it? What could he do more, that he might draw and hold backe men striuingly rushing into sinne, then that God himselfe hanging vpon the Crosse, might be sent to meete them? Who will be so rash and foole-hardie, that he dare offend GOD, when he seeth before him both Paradice open, and hell enlarging her mouth? yet it is much greater then that, to see God hanging vpon the Crosse. He that is not mooued with this sight, I know not truly with what other thing he will be mooued.

THE FIFTH TITLE.

How we are bound to follow Vertue, by reason of our Iustification.

CHAP. V.

WHat had the benefite of Redemption profited vs, if the benefite of Iustification had not followed, by which the vertue of that most excellent benefite is applied vnto vs? For euen as a plaister is of no vse, if it be not applied to the wound, or to the diseased place; so there had bene no profite of that heauenly medicine, if it had not bene applied by this benefite. Which duty especially appertaineth to the holy Ghost, to whom the sanctification of man is attributed. A similitude

For he it is, that by his mercy preuenteth a ſinner, and afterwards calleth him; and being called, iuſtifieth him; and being iuſtified, directeth him by the paths of righteouſnes, and ſo bringeth him by the gift of perſeuerance to the ende of his courſe and race, vntill at the length he beſtoweth vpon him the crowne of glory: for this benefite comprehendeth in it all the other benefits. Amongſt all theſe benefits, that of Vocation and iuſtification is the firſt; which is, when as by the vertue of this diuine Spirit, the chaines and ſnares of ſinne being broken and burſt, man eſcapeth the rule and tyrannie of the diuell; is raiſed from death to life, of a ſinner is made righteous, of a child of curſe & malediction, is made the child of God. Which cannot by any meanes be brought to paſſe, without the peculiar helpe and aide of God: which the Lord teſtifieth in plaine words, when he ſaith: *No man can come to me, except my Father draw him*, ſignifying, that no ſtrength of mans nature can deliuer a man from ſinne, and bring him vnto grace, vnleſſe the arme of the diuine power helpe him.

What iuſtification is.

No man can be iuſtified by his owne ſtrength. Iohn 6.

Thomas Aquinas doth thus comment vpon theſe words; Euen as a ſtone (ſaith he) alwaies of his owne nature falleth downwards, neither can lift it ſelfe vpwards, without externall helpe; ſo man (by reaſon of the corruption of ſinne) doth alwaies tend downewards; that is, he doth alwaies ſlide to the loue and deſire of earthly things: but if he be to be lifted vp aboue, that is, to the loue & to a ſupernatural deſire of heauenly things, he hath neede of the right hand of the Higheſt, and of the Diuine helpe. This ſentence is to be noted and obſerued; for by this a man doth come to the knowledge of himſelfe, and vnderſtandeth the corruption of his owne nature, and knoweth how neceſſary continuall praier for the Diuine helpe is.

A ſimilitude.

Therefore (that we may returne to our purpoſe) man by his owne ſtrength cannot be deliuered from ſinne, and brought to grace; becauſe neceſſarily the hand of the Lord is required, which muſt deliuer him. But who can declare what other great benefits are contained in this alone? For ſeeing without all controuerſie, that by this, ſinne is baniſhed and expelled out of the ſoule, which engendereth many euils in it; how great a good will that be, which doth caſt and driue our all theſe euils? But

ſeeing

seeing that the consideration of this benefite, doth very much stir vp man to gratitude, and to the desire of vertue, here by the way I will declare the great blessings, which this onely good is wont to bring with it.

Iustification, what great blessings it bringeth with it.

First, by it man is reconciled to God, and is brought and admitted to his fauour and friendship. For the first and chiefest of all euils, which sinne bringeth to the soule, is, that it maketh man an enemie to God: who seeing that he is infinite goodnes, aboue all things he hateth and curseth sinne. Therefore (saith the Prophet) *Thou hatest all them that worke iniquitie, thou shalt destroy them that speake lies.* He addeth furthermore, that God abhorreth and detesteth the bloody man and deceitfull. This is the greatest of all euils, and the roote and fountaine of all the rest; as on the contrary side, to be loued of God, is the greatest of all blessings, and the cause and originall of them. From this so dangerous an euill, by this benefite of Iustification we are deliuered: by which we are reconciled to God, and of enemies, made friends vnto him; and that not in a common degree of friendship, but in the highest, which may be found of the Father towards the sonne. The Euangelist Iohn, worthily commendeth this fauour and friendship, when he saith, *Behold what loue the Father hath shewed vnto vs, that we should be called and be indeede the sonnes of GOD.* He is not content to say, that we should be called, but he addeth, that we are; that the base estate and small confidence of man, might euidently know the bountifulnesse and liberalitie of God: and that we might see, that it is not a name of honour or title, but rather of the deed and thing it selfe. But if it be so great an euill to be hated and reprobated of God, what great good will it be to be beloued of him, and to remaine in his fauour? This truely is an Axiome of the Philosophers, that a thing is so much the better, by how much his contrary is worser. And therefore it necessarily followeth, that that is the chiefest good, whose opposite is the chiefest euill, as we haue said that that is, to be hated of GOD. But if in this world it be esteemed a matter of great moment, if any man be had in honour & estimation amongst his Superiors, as with the Emperour, King, or Prince, or such great and honorable estates, I pray thee what will it be, to haue found fauour and grace with

1 It reconcileth man to GOD. Psalme 5.

It maketh vs the sonnes of God. 1. Iohn 3.

the higheſt Prince, the ſupreme Father, and with the moſt glorious, excellent and noble Lord; in comparíſon of whom all the principalities and dignities of this world, are as though they were not? Which fauour alſo is ſo much the greater, by how much more it is freely giuen: for it is certaine, that as it is vnpoſſible for a man to be able to do any thing before he was created, whereby he might deſerue to be created; (for then he was not any thing) ſo alſo without all doubt is it, that he can do nothing, after that he is fallen into ſinne, whereby he may deſerue Iuſtification; not becauſe he is not, but becauſe he is euill, and hated of God.

2 By iuſtification man is freed from eternall puniſhment.

Another benefite followeth this going before, that it deliuereth and freeth a man from the condemnation of euerlaſting puniſhment: of which he was guiltie by reaſon of his ſinnes. For ſinne doth make a man abhominable vnto God, and no man can liue without Gods fauour, without his owne extreme harme. Hence is it that the ſinners forſaking God, becauſe they ſinne & contemne him, that they deſerue to be contemned, and to be remooued out of the ſight of God, being baniſhed from his company, and from his beautifull dwellings: and becauſe they forſaking God do loue the creatures with an inordinate loue, it is meete that they ſhould be puniſhed in all things, and be tormented with eternall paine, to which, viſible puniſhments being compared, they rather ſeeme painted then true. To this ſo great vnhappineſſe that euerlaſting worme doth alſo come, which alwaies gnaweth the bowels and conſcience of the wicked. But what ſhall I ſay of the ſocietie of thoſe curſed ſpirits, and of all the damned? What ſhall I ſpeake of that obſcure and lamentable Region full of darkneſſe, and confuſion? Where there is no order, but where continuall horror abideth: where no ioy is found, no peace, no reſt, no content, no hope; but perpetuall complaining, and euerlaſting gnaſhing of teeth, exceeding outragiouſneſſe and fury, continuall blaſpheming, and eternall malediction? From all theſe euils the Lord hath deliuered all them, whom he hath iuſtified, who after that they are reconciled to him, and receiued into his fauour, they are free from this wrath and from the puniſhment of his vengeance.

Behold another benefite more ſpirituall, which is the reformation,

mation and renouation of the inward man, which was defiled and polluted through sinne. For sinne doth not onely depriue the soule of God, but also doth spoile and rob it of all supernaturall strength and fortitude, and of all other riches and gifts of the holy Ghost, with which it was adorned, beautified, and enriched: by and by after that it is depriued of these graces, it is wounded, maimed, and depriued also of the naturall blessings. For seeing that man is a reasonable creature, and sinne is a worke done against reason, and seeing that it is naturall, that one contrary should destroy another; the consequent is, that by how much more sinnes are multiplied, by so much more the faculties of the soule are destroied and disturbed; not in themselues, but in their aptnesse to worke.

3 Iustification doth renew a man.

By these meanes sinnes do make the soule miserable, weake, sluggish, and instable to euerie good worke: but procliue, prompt and ready to all euill, weake and feeble to resist temptations, and slow to walke in the wayes of Gods commandements. They depriue her also of the true libertie and rule of the spirit: and they make her the captiue of the diuell, the world, the flesh, and of her owne appetites. And by this meanes she liueth in captiuity more hard and intollerable then that of Babilon and Ægypt. Furthermore, all the spirituall powers of the soule are made also sluggish and slothfull, so that they do not heare diuine inspirations and heauenly voices; they do not see the great euils prepared for them: they do not smell the sweete sauour of Vertue, nor the most beautifull pathes and examples of the Saints: they do not taste how sweete the Lord is, neither do they feele the scourgings, nor acknowledge the benefits, by which they are prouoked vnto his loue; and besides all these, they take away the peace and ioy of the conscience, they do extinguish the heate and feruour of the spirit, and do leaue a man filthy, blemished, deformed, and abhominable in the sight of God, and in the sight of all his Saints. From all these euils this benefite doth deliuer vs. For so bottomlesse are the mercies of God, that he is not content to haue pardoned our faults, and to haue receiued man into fauour, vnlesse also he expell all these euils, which sinnes bring with them; reforming and renewing our inward man. By this manner he healeth our wounds,

What mischiefe sinnes worke to the soule.

he washeth away our spots & blemishes, he breaketh the bonds of sinne, destroieth the yoake of euill concupiscences, deliuereth vs from the seruitude of the diuel, mitigateth and asswageth the fury and rage of our peruerse affections and perturbations; and doth restore vnto vs the true liberty & beauty of our soule: doth giue vs the peace and ioy of a good conscience, doth reuiue our inward sences, doth make them prompt and fit to euerie good worke, and slow to any euill. Maketh them strong and valiant to resist the temptations of the diuell, and doth enrich vs with all good workes. To be briefe, he doth so absolutely renew and repaire our inward man with all his powers, that the Apostle calleth such men, iustified, renewed, yea new creatures. This renewing is so great, that when it is made by baptisme, it is called regeneration, but when by repentance, it is called a resurrection and rising againe: not onely becausse the soule is raised from the death of sinne to the life of grace, but becausse after a certaine manner it also imitateth the beauty of the future resurrection.

The beautie of a iustified soule.

This is so true, that no tongue of man is sufficient to expresse the beautie of a iustified soule. This onely knoweth that Spirit, that maketh it beautifull and his Temple, and placeth his seate and mansion in it. Wherefore if thou compareſt all the riches and honours of this world, and all naturall graces, with the beauty and riches of a iustified soule, all will seeme most obscure and most vile in comparison of it. For as great difference as there is betweene heauen and earth, betweene a spirit and a body, betweene eternity and momentany time, so great difference also is there found betweene the life of grace, and the life of nature; betweene the beautie of the soule and the body, betweene the inward riches and the outward; betweene the spirituall strength and the naturall. For all these are circumscribed within certaine limits, they are temporall, and appeare onelie beautifull to the corporall eies, to which a generall coming of God is sufficient; but to the other a speciall, particular, and supernaturall coming is required. Neither can they be called temporall, when they bring vs to eternity: neither can they be called altogether finite, becausse they bring the infinite God to vs, in whose eies they are so precious and of such valour, that by their beauty they prouoke God to loue vs. Furthermore,

when as God could haue wrought all these things by his helpe and will, he would not do it; but it pleased him to adorne the soule with infused vertues, and with the gifts of his holy Spirit, with which not onely the very Essence of the soule, but also all her powers are clothed, and adorned with these diuine habites.

4 By iustification God dwelleth in vs

To all these diuine benefits the eternall and infinite goodnesse of God doth ioyne another, that is, the presence and aide of the holy Ghost, and so of all the most sacred Trinity, which doth turne into a iustified soule, and doth come, that he may dwell in her, that he may teach her how to vse rightly so great riches, as a good father, who not content to haue giuen riches to his sonne, but doth giue him also a Tutor, who well knoweth how to dispose and bestow them. Insomuch that euen as Vipers, Dragons, and Serpents do dwell in the soule of a sinner, which are a multitude of ill and malignant spirits, who chose their habitation and abiding in such a soule, as our Sauiour saith in Mathew; so on the cõtrary part, the holy Spirit with the whole blessed Trinity, doth enter into a iustified soule: and casting out all monsters and infernall beasts, doth consecrate it for a Temple vnto himselfe, and doth place his seate there, as the Lord expressly testifieth in the Gospel, saying, *If any man loueth me, he will keepe my sayings, and my Father will loue him, and we will come vnto him, and will dwell with him.* By the vertue of these words, all the Doctors as well Ecclesiasticall as Schoolemen, confesse, that the holy Ghost himselfe by a certain especial and peculiar meanes doth dwell in a iustified soule, distinguishing betweene the holy Ghost and his gifts: saying moreouer, not only these gifts to be giuẽ of the holy Ghost, but also the holy Ghost to giue himselfe, who entring into this soule, doth make it his Temple and habitation; placing his seate in it. Therefore he doth purge and sanctifie it, and doth adorne it with his gifts, that it may be an Inne worthy of such a guest.

A similitude.

Math. 12.

Luke, 11.

Iohn. 14.

5 Iustification doth make vs the liuely members of Christ.

These benefits afore-said do not suffice, vnlesse that admirable one come to, which is, that all the iustified are made the liuely members of our Sauiour, which before were dead members, for they did not receiue and take their influences from the head Christ. Hence others, and those very great prerogatiues and dignities do proceede: for hence it is, that the Sonne of God loueth them, as his owne members, and hath no lesser care

of

of them, then of himselfe; he is no lesse carefull for them, then for his owne members, without intermission he poureth his vertue and grace vpon them, as the head vpon his members; to be briefe, the eternall Father doth behold them with fauourable eies, no otherwise then the liuely members of his onely begotten Sonne, vnited, and incorporated with him, by the participation of his Spirit. Of the same dignitie it proceedeth, that when those that are iustified, do aske for fauour and grace of God, they aske it with great confidence: for they know that they do aske it, not onely for themselues, but also for the Sonne of God himselfe, who is honoured in them and with them. For seeing that it may not be denied, but that which the members do, the head also doth the same, it followeth, that seeing Christ is their head, when they aske any thing for themselues, they aske it also for him. For if it be true, that they (as saith the Apostle) who offend against the members of Christ, do offend against Christ himselfe, and if Christ doth say that he suffereth persecution, when his members do suffer persecution, as he said to his Apostle persecuting his Church; why dost thou maruell my brother, if I say that when the members are honored, that then Christ himselfe is also honoured? Which seeing that it is so, how great confidence will a righteous man haue in his prayer, when he considereth, that desiring fauour and grace for himselfe, after a certaine manner he also desireth the same of the eternall Father for his best beloued Sonne? Is it not true, that when fauour is done to any man for the loue of another, that it is done principally for him, for whose loue it is done? For we beleeue that he that sheweth mercie to a poore man for Gods sake, that he not onely doth shew it to the poore man, but also to God himselfe.

Confidence in prayer.

Christ is honoured, when a righteous man is honored.

Act. 6.

6 By iustification eternall life is giuen.

Neither here yet is an ende of the heauenly benefits: for to all these benefits afore-said, this as last is ioyned, to which all the other are appointed and ordained, that is, the right and possession of eternall life, which is giuen to the iustified. For as that our infinite and vnmeasurable Lord, in whom together shineth all iustice and mercie, adiudgeth to euerlasting paine those that do not repent, so he taketh to eternall life all those that truely repent. And when as he could haue pardoned man

of

of all his sinnes, and receiued him into his friendship and fauour with communion and participation of his glory, yet he would not do it; but those, to whom for his mercies sake he remitteth sinnes, he also iustifieth; whom he iustifieth, those he maketh his sonnes; and whom he maketh his sonnes, those also he maketh heires and pertakers of his celestiall inheritance, together with his onely begotten Sonne. Hence ariseth that liuely hope, which maketh the iustified merrie and glad in all tribulation: by reason of the pledge and earnest of this infinite treasure. For although they see themselues brought into straights, to be afflicted with infirmities, to be oppressed with the miseries of this life: yet they know, *that the afflictions of this present time are not worthy of the glorie, which shall be shewed vnto them.* And also they know, *that this light affliction, which is but for a moment, causeth vnto them a farre more excellent and eternall weight of glory.* Rom. 8. 2. Cor. 4.

These then are the benefits, which this one benefite of iustification comprehendeth in it; which iustification Saint Augustine maketh greater account of then he doth of creation: for God created heauen and earth with his onely word, but that he might sanctifie man, he shed his blood, and vnder-went many and great torments. If therefore we owe so many and so great duties to this Lord for our creation, how many moe do we owe to him for our iustification? Which benefite, by how much it was got by greater labours and afflictions, by so much it doth more binde vs vnto him. Iustification of greater value then creation. Augustine vpon Iohn.

Although there be many great and notable markes & signes, by which a man entring into himselfe, may examine and know whether he be iustified or no, yet in my iudgement the renouation and renewing of mans life is not the least, when a man hath so reformed himselfe, that he hath ouerthrowne the regiment of sinne, hath cut off the head of it, and from day to day still groweth to further purity and perfection of life. He that is such an one, let him be mindfull by how iust a title he is bound to serue such a Sacrificer, who hath redeemed him and deliuered him from so many euils, and hath heaped so many blessings vpon him, which hitherto we haue remembred. But if he doth still cleaue and sticke in his corrupt and depraued estate, I do not know how God may better moone him to forsake that How to know whether we be iustified or not.

estate

estate, then if he set before his eies, all the euils, discommodities and dangers, which sinnes bring with them, and which we a little before haue reckoned vp; and also shew vnto him, the treasurie of those great blessings, which do arise of this incomparable and vnspeakeable benefite.

¶ Of many other effects, which the holy Ghost worketh in a iustified soule.

THose things which hitherto we haue spoken of, do not as yet comprehend all those kinds of benefits, which the holy Ghost worketh in the soule of a iustified man, neither is the bountifulnesse of GOD circumscribed within those limits. For it is not enough that the holy Ghost should haue brought man through the gate of Righteousnesse, and entred him into the schoole of Vertue, but after that he is entred, that he should be aided of the same Spirit, and led as it were with the hand in all his waies, vntill all the waues of this stormy sea being ouercome, he enter safe and sound into the hauen of saluation. For after that the holy Ghost hath entred into a iustified soule, by the mediation of the precedent benefite, he doth not sit there idlely: for it suffiseth him not to beautifie the soule with his presence, but also he sanctifieth it by his vertue, working in it, and with it, whatsoeuer is necessary vnto saluation. He sitteth there, as an housholder in his house, gouerning it; he sitteth there, as a schoolemaister in his schoole, teaching it; as a Gardiner in his garden, tilling and trimming it: as a King in his kingdome, ruling it; as the Sunne in the world, enlightning it: to be briefe, as the soule in the body, giuing to it life, sence, and motion: not as the forme in the matter, but as an housholder in an house. What then is more happy, what more to be desired, then to haue within him such a guest, such a guide, such a companion, such a gouernour and tutor, and such an helper? Who seeing that he is all things, doth worke all things in that soule, in which he remaineth and dwelleth. Especially as fire, he enlightneth our vnderstanding, he enflameth our will, and exalteth it from the earth euen to heauen: He like a Doue, doth make vs simple, gentle, peaceable, and friends to all: He as a cloude, doth refresh and coole vs, and defend vs from the heate of the flesh,

Graces waiting vpon the holie Ghost.

After what manner the holy Ghost sitteth in the soule of a righteous man, and what he doth there.

The holy Ghost is fire.
A Doue.
A Cloud.

doth

doth asswage and moderate our madnesse, and the fury of our passions. To conclude, he as a vehement and strong winde, doth moue and incline our will to all good, separating it, and drawing it from all euill inclinations, vntill at length the iustified be brought to that passe, that all vices are odious vnto them, which before they loued; and they loue all vertues, which before they hated: as Dauid plainly acknowledgeth that it hapned to him, for he saith in a certaine place, *That he did hate and abhorre iniquitie.* And in another place, *That he had as great delight in the way of the testimonies of the Lord, as in all riches.* The reason was, because the holy Ghost had instilled & infused into his soule, the wormewood of earthly things, and the honey of the heauenly commandements: wherein thou seest plainly, that we owe all our good to this diuine Spirit: insomuch, that if we decline from euill, he is the cause of it, and if we do good, we do it through him; if we persеuere in goodnesse, we persеuere through him, and if a reward be giuen for our good, it is giuen through him. Therefore it is euident, that it is most truely spoken of Augustine, that when as God recompenceth our seruice, he rewardeth his owne benefits in vs; and so he rendereth grace for grace, seeing the deserts are of grace.

A winde. Psalm.118. Psalm.119. Augustine vpon the 144 psalme.

The holy Patriarch Ioseph, was not content to giue to his brethren corne, which they came to buy in Egypt, but he moreouer commanded, that the money which they brought to buy the corne, should be put in their sackes mouthes. After the same manner the Lord dealeth with his; for he giueth vnto them life euerlasting, and he also giueth them grace and a lawdable life, by which they may come to this eternall life. Here-unto agreeth that, which Eusebius Emissenus saith, He therefore is worshipped that he may haue mercie, and he hath had alreadie mercy, that he might be worshipped. Therefore let a man diligently examine his life, and let him consider, (as the same Doctor admonished him) what great good he hath done, from how many euils, adulteries, rapines, thefts, fraudes, and sacriledges the Lord hath deliuered him; and then he shall know, by how many meanes he is bound vnto him. For as Saint Augustine saith, all sinnes are to be accounted as forgiuen, from the which God doth keepe thee, least they be committed. Therefore,

Gene.42. In his 8. homilie of the Passeouer. To a certaine Virgine.

fore, saith he, do not loue him a little, as from whom a little was forgiuen, but rather loue him much, from whom much is giuen vnto thee. For if he loue, to whom it is giuen that he may not repay, how much more ought he to loue, to whom it is giuen that he may haue and possesse? For whosoeuer from the beginning remaineth honest, he is gouerned of him; and whosoeuer of one dishonest is made honest, of him he is amended; and whosoeuer is dishonest to the end, of him he is forsaken. Which seeing that it is so, what other thing shall we do, then cry out with the Prophet, *Let my mouth be filled with thy praise, that I may sing of thy glory, and of thy greatnesse euery day.* Vpon which wordes, Saint Augustine doth thus comment. What is this euery day? Without intermission; in prosperity, because thou dost comfort me, in aduersitie, because thou dost correct me: Before I was, because thou madest me; when I was, because thou gauest me health; when I did offend, because thon pardonest me; when I was conuerted, because thou helpest me; when I persеuered, because thou crownest me. So fully let my mouth be filled with thy praise, that I may sing of thy glorie euery day, and all the day long.

Psalme 71.

Augustine vpon the 71. psalme.

If the Sonne of God himselfe did giue thanks to his Father for a few Barley loaues, as it is in the Gospell, what great thankes ought we to giue, for this great benefite, that we are so sanctified by his holy Spirit, that we are made his Temple, and the dwelling and seate of the most sacred Trinity? If we are bound to giue thanks for our nourishment, whereby our Being is vpholden, how great thanks are we bound to giue him, for this our well Being? For we do not praise a horse, because he is a horse, but because he is a good horse: nor wine, because it is wine, but because it is good wine: nor a man, because he is a man, but because he is a good man.

Iohn 6.

If therefore so many waies we be bound to him, who hath created vs, how much more are we bound to him that hath made vs good? If we owe so much vnto him for the gifts of our bodies, how much more do we owe for the gifts of our mindes? if so much for the gifts of nature, how much more for the gifts of grace? To conclude, if so great things be due vnto him, because he hath made vs the sonnes of Adam, how much

more

more, that he hath made vs, of the vnhappie ſonnes of Adam, the ſonnes of God? For much better is the day, in which we are borne to eternitie, (as ſaith Euſebius Emiſſenus) then in which we are borne to the dangers of this world. Behold brother, another chaine and linke, which with the former benefits may binde and tie thy heart to deſire vertue, and to ſerue the Lord thy God.

THE SIXTH TITLE.

That the inestimable benefite of the Diuine Predeſtination, doth binde vs vnto Vertue.

CHAP. VI.

AMongſt all the benefits before remembred, that alſo of Election is numbred, which pertaineth onely to them, whom GOD from euerlaſting hath elected to eternall liſe; for the which benefite, the Apoſtle, as well for himſelfe, as for all the Elect, doth giue thanks to him, in theſe words; *Bleſſed be GOD, euen the Father of our Lord Ieſus Chriſt, which hath bleſſed vs with all ſpirituall bleſſing in heauenly things in Chriſt, as he hath choſen vs in him, before the foundation of the world, that we ſhould be holy, and without blame before him in loue: who hath predeſtinated vs, to be adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will,* The ſame benefite the kingly Prophet commendeth, when he ſaith; *Bleſſed is he whom thou chooſeſt and cauſeſt to come to thee: he ſhall dwell in thy courts.* Ephe 1. Pſalm. 65.

Therefore worthily this benefite may be called a benefite of benefits, and a grace of graces. A grace of graces, becauſe it is giuen before all deſert, of the onely infinite goodnes and liberalitie of God; who doing iniurie to none, yea giuing a ſufficient helpe to euery one to ſaluation, but to ſome he extendeth more largely and bountifully the greatneſſe of his mercy, as an abſolute and bountifull Lord of his riches. It is alſo a benefite of benefits, not onely becauſe it is greater then the reſt, but becauſe it is alſo the cauſe and foundation of all the reſt. For when as man is elected vnto glory; by the meanes of this benefite, by &

by

Election is the foundation of all benefits. Iere. 31.

by the Lord doth bestow vpon him all other benefits, which are required to the attainement of this glory; as he testifieth by his Prophet, saying: *I haue loued thee with an euerlasting loue, therefore with mercie I haue drawne thee.* Thou oughtest not to be ignorant that I haue called thee to my glory, that by it thou maist obtaine my glory. The Apostle more plainely doth tell this, when he saith; *For those which he knew before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among many brethren. Moreouer, whom he predestinate, them also he called, and whom he called, them also he iustified, and whom he iustified, them also he glorified.* The reason of this is, that the Lord disposing of all this sweetely and orderly, after that he hath vouchsafed to elect any man to his glory, for that fauour he bestoweth many other vpon him; for he giueth all things which pertaine to the obtaining of that first fauour.

Rom. 8.

A similitude.

For euen as a father who bringeth vp his sonne that he may be a Minister of Gods holy word, or a Doctor of his Church, doth accustome him from his young yeares, to ecclesiasticall matters, and causeth him to apply his study, and directeth the whole course of his life to the proposed ende: so our heauenly Father, after that he hath elected any man to the participation of his glory, he directeth him by his Fatherly care, to the way of righteousnesse, which leadeth to that glory; and he Fatherly leadeth him in it, vntill he come to his wished end. For this so auncient and so excellent a benefite, they ought to giue thanks to this Lord, who feele in themselues some euidence of this benefite. For let vs grant that this secret is hid from mans eies, yet seeing that certaine markes and tokens of iustification are alwaies knowne, certaine signes also of the diuine predestination and election may be had. For as amongst the signes of iustification, the amendment of life is not the least: so amongst the signes of election this is the greatest, a perseuerance & continuing in a good life. Because he that hath liued many yeares in the feare of the Lord, and with all care and diligence eschueth sinne, he may godly and righteously perswade himselfe, that (as the Apostle saith) the Lord will strengthen him euen to the ende, that he may be blameless in the day of our Lord Iesus Christ.

Perseuerance in good, a signe of election.

1. Cor 1.

Christ: and that as he hath begunne, so he will make an end, Surely it is true, that no man ought to be careleſſe of his eſtate, and that no man ought to be ſecure of his perſeuerance, ſeeing that the moſt wiſe Salomon, after that he had liued many yeares godly and religiouſly, in the end of his life failed, and plaid the back-ſlider, and fell very filthily. But this is but a particular exception from that generall vſe and cuſtome, which we brought out of Paule, and which Salomon himſelfe teacheth in his Prouerbs, ſaying; *It is a prouerbe, Teach a child in the trade of his way, and when he is old, he ſhall not depart from it*, ſo that if he be a diligent follower of vertue in his youth, he will be ſo in his old age. Of theſe and ſuch like coniectures, which are found amongſt the Doctors of the Church, he that is ſuch an one may with humilitie aſſure himſelfe of the infinite goodneſſe of God, that he is one of the number of the Elect. For as he hopeth in the infinite goodneſſe of God to be ſaued, ſo he may humbly preſume, that he is one of their number, who are to be ſaued, ſeeing that the one doth preſuppoſe the other. Prou. 22.

Which ſeeing that it is ſo, I pray thee conſider with thy ſelfe ô man, with how great a pledge the Lord doth hold thee bound vnto him, for this vnmeaſurable benefite, that is, that thou art written in that booke, of the which our Redeemer ſaith to his Apoſtles, *In this reioyce not, that the ſpirits are ſubdued vnto you; but rather reioyce, becauſe your names are written in the booke of life.* How vnmeaſurable therefore is this benefite, to be loued and to be elected from that eternity from which God was God? To reſt in his moſt ſweete breaſt, euen from the beginning of all eternity? To be accounted for the adopted ſonne of God then, when his eternall Sonne was begotten, in the glory and ſplendour of all the Saints, who were preſent in his diuine vnderſtanding? Luke 10.

Conſider therefore diligently all the circumſtances of this election, and thou ſhalt ſee euery one of them, to be ſingular and very great benefits; and alſo to bring new bonds and obligations with them. Conſider firſt the dignity of him who hath elected thee, who himſelfe is God, happy and infinitely rich, who neither needeth thine, nor any mans riches elſe. Conſider how vnworthy he is, who is elected, if thou conſidereſt his na- The circumſtances in election are to be cõſidered. 1 2

ture and quality: for he is a miserable and mortall creature, subiect to all the infirmities, miseries, and pouerty of this life; guiltie of hell fire, both for another mans, and also for his owne
3 sinne. Thirdly, marke how excellent the election it selfe is, after that thou art elected to an end so high, then the which a greater cannot be: that is, that thou mayest be made a sonne of God, an heire of his kingdome, and a partaker of his glory.
4 Consider fourthly, how free this election is, when it is (as we haue sayd) before any merit of thine, of the only lyking and ordinance of the diuine will, and (as the Apostle sayth) for the glory, and praise of the bounty and fauour of God. But a be-
5 nefit the freer it is, the more it doth hold a man bound. Fiftly, the antiquity of this election is to be looked vnto; for it did not begin when the world was made, but it is much more auncient then the world it selfe: yea, it is of the same age with God himselfe; who as he is from euerlasting, so he loueth his elect from euerlasting, and loueth them stil and will loue them for euer, whom he beholdeth with his fatherly eies and those truly fauoring, being alwayes mindfull to what an excellent good he hath
6 ordained and predestinated them. Sixtly, the rareneſse of this benefit is to be considered; after that among so many nations of barbarous men, & in such a multitude of the damned, the Lord would call thee to so happie an estate, that thou shouldest be in the number of them, which are elected to eternall life. And therefore he separated thee from the masse of the corruption of mankinde, condemned for sinne; & out of the leauen of corruption hath changed thee into Angels food. In this consideration few things are found, that may be written; but many things that may be considered of in the minde, that thou maiest be thankefull to the Lord for the particularity of this benefite, which is so much the more, by how much the number of the elect is lesser, and the number of those greater, that are to be damned; which number (as Salomon saith) is infinite.

But if none of these things do moue thee, at the least let the greatneſse of the costs and charges moue thee, which the most bountifull Lord determined to make by reason of this benefite; as are the life of his onely begotten Sonne, and his blood shed in the cause of this benefite, as who had determined from euerla-

sting,

sting, to send him into this world, that he might be the executor of this determination. Which seeing that it is so, can there be any time long enough, and sufficient to consider of so great mercy of God? What tongue can euer vtter it sufficiently? What heart can perfectly feele and taste it? To be briefe, by what dueties can he recompence it? And with what loue can man answer vnto this diuine loue? Who will be so ingratefull, that will refuse now at the length to loue him, of whom he hath bene beloued, from all eternitie? Who will change him for any other friend? For seeing that in the holy Scriptures an ancient friend is so highly praised, and had in great estimation, who would change the possession and fauour of his most ancient friend with all the friends of the world? And if the possession of a thing time out of minde, doth giue authoritie and right to him, that indeed hath no right vnto it; what shall this eternall possession do, by which the Lord doth possesse vs, that by the title of this friendship we may be reputed his? By these it is manifest that no good may be found in the world, which is to be changed with this good, neither that there are any such great euils, which are not to be borne for the loue of this good.

An Apostrophe to a begger but elected.

Who I pray thee can be so dull, blockish, and inconsiderate, that being taught by diuine reuelation, that some begger which daily in the streetes from dore to dore doth seeke his bread, is predestinate of God after this manner, would not kisse the earth whereon he treadeth with his feete? Would not giue place vnto him? And bending his knees, with great humilitie would not wish well vnto him, and gratulate him with these words; ô thou happie and blessed man, art thou one of the blessed number of the elect? Shalt thou reioyce in that happie company of Angels? Shalt thou sing that heauenly musicke? Shalt thou possesse that euerlasting and eternall kingdome? Shalt thou contemplate and view that bright and glorious shining face of Christ? O happie is that day, in which thou wast borne, but much more happy is that day, in which thou shalt die to the world: for then thou shalt begin to liue an eternall and immortall life. Happie is the bread, with which thou art fed; happie is the earth which thou treadest vpon, for that doth carrie an incomparable treasure. Blessed are the tribulations which thou

suffereſt, and the neede, which doth preſſe thee. Becauſe they do open a way to thee, which leadeth to eternall life. What cloude of calamities or tribulations ſhall be ſo thicke, which wil not vaniſh and be expelled at ſo great hope.

Theſe and ſuch like are the wordes, with which we would mooue and perſwade any man, whom we know certainely to be predeſtinated. For if any Prince, who is to be the heire of a great kingdome, doth paſſe by any way, all the inhabitants, their houſes being left, flocke to that place, that they may ſee him, and they admire that bleſſed (according to the opinion of the world) eſtate, which doth tarry for that yong man, becauſe he is borne to be the heire of a kingdome; how much more then ought men to admire and wonder at this moſt bleſſed eſtate? That is, that man is borne and elected without any merite of his, not that he may be a temporall King in this world, but that he may reigne in heauen with God himſelfe, and with his bleſſed Saints for euer and euer world without end? Therefore by theſe things, my brother thou maiſt eaſily know of that great bond, by which all the Elect for this benefite are bound to their Lord and Elector. From the which benefite let no man thinke himſelfe excluded, ſo that he will do his dutie, and will not be wanting vnto himſelfe; yea, let him giue all diligence that by good workes (as Saint Peter admoniſheth) he may make his calling and election ſure: for we aſſuredly know, that he that doth this, ſhall be ſaued: we alſo know that the fauour and grace of God doth neuer faile and diſappoint any man, neither will at any time leaue or forſake him. Therefore let vs perſeuere in good workes in the vndoubted certainty of theſe two truths, and let vs hope that we are of that happie and bleſſed number of the Elect.

A ſimilitude

2. Pet. 1.

THE

THE SEVENTH TITLE.

That man is bound to follow and embrace Vertue, by reason of the first of these foure last things, which happen vnto him, which is Death.

CHAP. VII.

EVery one of the fore-said titles ought worthilie and of right to mooue a man to serue the Lord his God, to whom he is bound by so many names and reasons. But because the greater part of men is more mooued by reward and hire, then by the debt to iustice, that is, (as others speake) rather by profite thē honestly; we haue thought it a thing worth the labour, if to these aforesaid we adde the great profites and commodities, which are promised to Vertue, as well in this life, as in the life to come. Here at the first we will speake of two especially amongst the rest of the Glory which we obtaine by Vertue, and of the Punishment, which we avoid by it. These are the two oares, by the benefite of which we row and saile out of the danger of this troublesome and stormie Sea: these are the two spurs, by which we are pricked forward to runne with celeritie to the way of this life. Hence it is, that certaine holy men, inspired with the holy Spirit, haue wished that Preachers would preach altogether, or for the most part, of vertues and vices, of glorie and punishment; of vertues and vices, that they may teach how to liue well: of glory and punishment, that they may mooue and perswade to liue well. It is also the opinion of Philosophers, and the common iudgement of all men, that reward & punishment are the two counterpoises, by which the Horologue of mans life is mooued. For so great is the miserie of our will, that no man desireth vertue being naked, bare and plaine, to the which punishment is not adioyned, or which is not recompenced with some profite. And because no punishment, nor reward can be thought of greater then that eternall glory, & euerlasting paine, we haue purposed at this present to speake of them, before which we will set other two, because they are first in order, that is, Death, and the Generall Iudgement. Because each one

The numbering & rehearsall of those things that he will speake of. Eccius 7.

of them being well considered of, they haue great motions to incite and stirre vs vp to Vertue, and to feare vs from vice, according to that saying of the Wiseman, *Remember the end, and thou shalt neuer do amisse.* By the end, vnderstanding those foure that we a little before haue remembred, of the which we will intreate in order, according to the tenour of our purpose.

Of Death therefore we will take our beginning, which is the first in the number of those last things that happen vnto man; which is so much the more powerfull to moue the minde, by how much it is more certaine, more vniuersall, and more familiar and common vnto him. Especially, if we consider the particular iudgement of all our life, which shall be pronounced of it; which shall not be changed in that generall iudgement: for that which shall be giuen at the houre of death, that same for euer shall be ratified. How seuere this iudgement will be, and how strickt the account which shall there be required, I will not that thou learne of my wordes, but of an historie which Iohannes Climacus remembreth, of which he was an eie witnesse, which truely is one of the terribleſt and fearefulleſt, which I remember that euer I read; these are the wordes of Climacus. I will not omit to relate the historie of that solitary & monasticall man, who dwelled in Choreb. When as of a long time he had liued very dissolutely and loosely, and had not had at all any care of his soule, at the length he was taken with a disease, and brought to his last home. And now when as an extasie had seased vpon his body, after an houre he came to himselfe againe, and desired all vs, that forth-with we should depart from him, and the entrance of his Cell being stopped with stones, he remained within twelue yeares; not at all speaking any thing to any man, neither tasting any other thing besides bread and water. There sitting and being amazed, he onely ruminated and reuolued those things, which he had seene in that separation of his soule from his body, and in these things he was alwaies of so fixed and stedfast meditation, that he neuer changed his countenance, but alwaies continuing thus amazed and astonished, silently he powred forth aboundance of feruent teares.

In his ladder to Paradice, in the 6. staire

A terrible & fearefull historie.

When he was now at deaths doore, and death beganne to seaze on him, the entrance of his Cell being broke open, we entred

entred in. And when as we earnestly desired some instruction and doctrine of him, we onely heard this of him; Pardon me. No man can abide himselfe should be drawne to sinne, if he indeed doth soundly carry in his minde the remembrance of death. We maruellously wondered at him beholding him, that before was so negligent and loose, to be so suddainly changed, and to be made another man by this most blessed change. Hitherto Climacus, who was present at all these things, and what he saw, he testifieth in his writings. So that no man ought to doubt of this deede (although it seeme to some incredible) especially seeing that the witnesse is true and faithfull.

In this story there are many things which we worthilie ought to feare; considering the life which this holy man ledde, and much more the vision which he saw, whence came that manner of liuing, which afterwards he obserued throughout all his life. These therefore sufficiently proone that saying of the Wiseman to be true, *Remember thy end, and thou shalt neuer do amisse.* Ecclus 7. Go to therefore, if this consideration doth so surely draw a man from sinne, let vs carefully runne ouer those things which are wont to be spoken of death, that we may obtaine that excellent and notable good. Remember therefore (my brother) that thou art a Christian, and a man; because thou art a man, it is certaine that thou must die; because thou art a Christian, it is certaine that thou must giue an account of thy life, after that thou art dead. Here the faith, that we hold and professe, excludeth all doubt: and thus the experience teacheth vs, which we daily see before our eies. So that no man is free from this cup, but all must drinke of it, whether he be Emperour, King, or whatsoeuer he be.

That day sometime will be, when as thou shalt liue in the morning, but shalt not liue at night. That day at the length will come, (but when it will be, whether to day or to morrow, it is altogether vncertaine) in the which thou thy selfe, who now readest these things which we write, being strong and lustie, measuring thy life with longnesse of desires, and thy daies with multitude of businesses, thou shalt see thy selfe lying in a bedde, expecting the blow and sentence of fearefull death, spred ouer all mankinde, from which no man can appeale to any other

Death certaine, but the houre of death vncertaine.

Iudge. But most of all we must consider, how vncertaine that houre is; for that is wont to come (for the most part) when it is least looked for, and when as man is secure in all things, & doth least thinke of it: but being busied and earnest about the businesse and necessities of this life, doth cast with himselfe to liue and ouer-passe many daies. For which cause it is said, that it commeth like a theefe in the night, who is wont then to come, when as men do soundly sleepe, and being secure, do thinke of nothing lesse then of the theft so nearely hanging ouer them.

Beforedeath come, great and grieuous infirmities go before, which are to be considered with all their accidents, griefes, vexations, molestations, loathings, decocted syrrups, fumigations, pilles, gargarismes, and other medicines; and also of the long nights, which at this time bring much teadiousnesse and wearinesse. For euen as he that would conquer a Castle, at the first doth make way to the ruine with his greater shot; after he doth assault, inuade and possesse it; so before death, great infirmitie is sent, which doth so vanquish and breake the naturall strength, that it giueth no rest to man, whether it be by day or by night: but without intermission, shaketh and wringeth all the chiefe members of the body; so that the soule can no longer defend her Castle, neither can any longer be preserued in it; wherefore she relinquisheth the body, and hauing escaped, flieth out of it, and goeth to another place.

A similitude

But when as the infirmity doth draw to that passe, that either the sicke party or the Physition beginneth to doubt & despaire of life, good God, what streights, what oppressings, what griefes do then crush and teare the miserable heart? For then the whole race and processe of thy precedent life doth come into thy minde; then is it represented vnto thee; that thou must leaue all those things which heere thou so dearely louest, wife, children friends, parents, riches, honours, titles, offices, and other things, which leaue off to be, and take end with thy life. After these things, those last accidents grow on, which are ioyned with death it selfe; which are much greater then these going before. The forehead waxeth hard, the skinne is stretched out, from whence cold sweate breaketh foorth: the eies waxe dimme, faile, and are writhen about with intollerable paine;

the

the eares grow deafe, the nose doth sinke downe, the nosthrils are filled with filth, the countenance waxeth pale, the mouth is distorted, the tongue is vnmoueable, and ceasseth to do his dutie any more; the taste perisheth, the lipps waxe blew and wanne: the breath gathering it selfe from the bottome of the breast faileth: the hands waxe cold, the nailes waxe blacke, the pulse languisheth and is very little, but very thicke, sometime it ceasseth, and sometimes striketh softly; the feete die, and loose their naturall heate.

What neede I many words? All the flesh is turned to corruption, and all the members, and all the senses, are disturbed & troubled by reason of their too hastie separation. After this manner a man must at his departure out of this life, recompence the labours and sorowes of those, by whom he entred into this world: bearing those griefes at his end, which his mother bare, when she brought him foorth. And so the proportion of mans departure and entrance into this world is notable: for both is full of of sorrowes, his ingresse hath the sorrowes of another, his egresse his owne.

Whilst man is tost in this streight, sodainely the agony of death is at hand: the end of life is presented to the memorie, the horrour also of the graue, and the infelicitie of his body, which straightwaies is to be meate for wormes: but especially the soule is plunged, which as yet remaineth in the body, but after an houre or two being separated from the body, it knoweth not what entertainement or dwelling place it shall haue. Then thou wilt thinke that the iudgement of God is present at hand: then thou shalt see before thee all thy sinnes, which will accuse thee before the iudgement seate of the Diuine iustice: then thou at the length too late wilt acknowledge how filthie the crimes were, which thou so easily didst commit: then with many cursings and execrations thou wilt banne that day, in which thou didst offend; thou wilt bitterly curse the pleasures and delights, which moued thee with their enticements of sinne. In that houre thou canst not sufficiently wonder at thy selfe, and thy leuitie, who for things so vaine, and of no moment (as those were, which thou wast wont to loue with so inordinate loue) hast cast thy selfe in danger to suffer so intollerable paines;

of

of the which in the most sorrowfull houre thou shalt make no small experiment. For the pleasures passing away, and the iudgement of them approching, that which before of it selfe was but little, and now ceasseth to be, shall seeme to be nothing: but that which is great of it selfe, and present at hand, thou shalt suppose that it is greater then it is; because at the length thou shalt manifestly know it with all the circumstances. When as therefore thou shalt see that for matters so vaine and light, I will not say filthy, thou hast depriued thy selfe of so great blessings, and casting thy eies here and there, thou shalt see thy selfe on euery side compassed about with griefes, and tribulations, (because longer thou canst not liue; and for repentance there is neither place nor time; the number of thy daies are come to an end: they cannot helpe thee, whom thou hast loued with so an inordinate loue: much lesse the Idols which thou adoredst: what do I say that they cannot helpe thee? Yea, those things which thou louedst most, and which were in the greatest estimation with thee, these most of all shall vexe and torment thee) tell me I pray thee when thou seest thy selfe left in this danger, what minde or what courage wilt thou haue? Whither wilt thou go? What wilt thou do? Whom wilt thou call vnto? To returne to life it will be vnpossible, but to depart out of life it will be intollerable; to stay longer in this life it shall not be giuen vnto thee: what then wilt thou do? *In that day* (saith the Lord God by his Prophet) *I will euen cause the Sunne to go do downe at noone: and I will darken the earth in the cleare day. and I will turne your feasts into mourning, and all your songs into lamentation: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.* O fearefull words, & fearefull sentence shaking all hearts. In that day, saith he, the Sunne shall go downe at noone: for in that houre the multitude of their offences shal be set before sinners, and they seeing the diuine iustice to cut off the thred of their life: some of them shall be strucken with so great feare and trembling, and shall be so destitute of all hope and trust, that they shall suppose themselues to be reprobate, and vtterly excluded from the diuine mercy.

The danger in which he that dieth is.

Amos 8.

Be it, that as yet they are in the noone mid-day, that is, that they are in the course of their life, (which is time as yet to for-

sake

sake their sinfull wayes, and to lay hold on Christ) yet they shall perswade themselues, that this time is ouer-past, and that all grace and fauour is shut vp from them. The most powerfull and mightiest perturbation of the minde is feare, which supposeth euery small thing to be great, and alwaies dreadeth things absent as present. If a small feare of any thing doth this, what shall that true feare do, conceiued of so fearefull and capital dangers? Be it, that yet they suruiue, and that they are placed in this life in the midst of their friends: neuertheless they suppose that they as it were experiment & feele the dolours and punishments of the damned. At one and the selfe same time they thinke themselues aliue and dead: and they being caught with the sorrow of present things which they are to leaue, they begin to feele the future euils which they feare. They iudge them blessed and happie who are left in this world, and of this enuy new sorrowes arise and increase. Therefore then the Sunne goeth downe at noone vnto them, when they casting their eies euery way, shall see euery where entrance into heauen to be shut and denied vnto them, neither any beame of light shall appeare or shine vnto them. For if they looke vnto the mercy of God, they shall suppose themselues vnworthie, that God should haue mercie on them: if they flie vnto the diuine Iustice, they shall suspect that all cruell torments are prepared for them: and that hitherto their day hath bene, but now that the day of the Lord doth hang ouer them; yea, they shall thinke that euen now it beginneth. If they call to minde their life past, euery part of that doth reprehend them: if they behold the present time, they see that now they are dying: if the future time which is now at hand, they see the Iudge sitting vpon his tribunall, and expect iudgement from him. Being compassed with so many causes of feare, what will they do? whither will they go?

Feare the mightiest perturbation of the minde.

When the sunne goeth downe at noone to the wicked.

The Prophet proceedeth, *And I will darken the earth in the cleare day*, that is, those things which heretofore were wont sweetly to delight thee, now they shal exceedingly tormẽt thee, and shall strike and thrust through thy soule with intollerable stings and pricks of griefe. It is pleasant and delightfull to a man liuing and in health, to see his children, to enioy his friends, to gouerne his houshold, to haue much riches, and to possesse

Those things which before seemed pleasant, in death are bitter.

with

with pleasure, whatsoeuer the minde desireth. But then all that pleasure shall be turned into sorrow. For all these afore-sayde with most bitter torments, shall rend and cut in peeces thy miserable conscience, and they shall be sharpe speares to wound their louers. It is naturall, that as the possession and presence of a thing, which we loue, doth ioy vs and make vs merry, so the absence of the same thing doth bring heauinesse and sorrow. Hence it is that the sonnes doe flie the presence of their dying father, and the louing and religious wife being full of anguish, doth hide her selfe from her husbands face, least by her presence she might increase his dolours. For although the soule, being by and by to be separated from the body, hath a long and dangerous iourney to go, yet the great griefe doth not permit any obseruation of the termes of humanity and ciuilitie, neither doth it grant the soule euen now iourneying before her departure, to bid farewell to her friends. If thou my Reader at any time shall come to this passe, thou shalt surely vnderstand that I spake nothing but truth; but if thou as yet neuer cameſt into this danger, at least beleeue them which haue had experience of these things. *For they that saile ouer the sea,* (as the Wiseman saith) *tell of the perils thereof.*

Ecclesiasticus 43.

The account that shall be required of vs

If therefore they be such and so great, which go before this dolorous and lamentable separation, what manner and how great doſt thou thinke that they will be, which shall follow after? If the preparation be so great, what shall the solemnitie it selfe be? For straight-waies after death, the account shall follow, which that most iust Iudge shall require of the soule; which how mightily it is to be feared, I would not haue thee to learne of the men of this world, who as they dwell in Egypt, that is, in a land of darknes, so they liue in great blindnes and intollerable errours. But in this matter aske counsell of the Saints of God, who dwell in the land of Goshen, in which alwaies the light of truth shineth, and they will teach thee not onely with words, but also by examples, how greatly this account is to be feared. Without doubt King Dauid was a most holy man, neuertheleſſe so great was his feare, which he conceiued being mindfull of rendring his account, that he said in his praier to the Lord, *Enter not ô Lord into iudgement with thy seruant: for in thy sight shall*

Psalm. 143.

none

none that liueth be iustified. Arsenius was a holy man, who yet when he should die began to weepe, and to tremble after that manner, that his Schollers, who stood about him, being moued at this his trembling, asked and said vnto him, Father why weepest thou? Why dost thou tremble? What dost thou also feare? To whom he answered: I feare in truth and verity, and this feare, which now is with me, hath alwaies bene in me, by which I became a solitary and a Monasticall man. Histories report of Agathon, that he dying had his eies three daies open, and neuer shut, neither euer mooued them. But his brethren touching him, said; ô holy Father where art thou now? He said, I stand in the sight of Gods iudgement: his brethren said moreouer vnto him; dost thou also feare? To whom he answered; alwaies as much as lay in me I purposed to keepe the commandements of God, but I am a sinfull man, and how should I know, whether my workes please God? To whom his brethren said, dost thou not trust in thy workes, because they are according to Gods word and rule? To whom he answered, I do not trust in my workes in the sight of God, because in his iudgement and sight all our best workes are imperfect and full of infirmitie, but onely in Christ Iesus my Redeemer, in whom I assure my selfe to haue all righteousnesse and perfection. No lesse fearefull is that example, which *Iohannes Climacus* remembreth of an other man, that led a solitary life: and that we will set downe here with his owne words, (for it is especially to be noted) to the edifying of mens soules. A certaine man called *Stephanus*, saith he, dwelling in this place loued a solitarie and a quiet life. This man when he had liued many yeares solitarily, being adorned with many singular vertues of Christianity and sanctification, built himselfe a Cell at the bottome of that hill, in which in times past Elias beheld his holy and diuine vision. He so venerable for life and conuersation, that he might furnish himselfe with more integrity and purity of liuing, he came to a place of Anchorites, which place was called Faith. In which place when he had passed ouer many yeares with a most straight kinde of life: for this place was vtterly remote from all humane consolation, and almost not come to of any man, (for it was almost seauenty miles distant from any dwelling of man)

Arsenius. In the liues of the Fathers, part. 2. §. 153.

Agathon in the same booke, §. 51.

In his ladder to Paradice, in the 7. staire. A fearefull example of one Stephanus, that led a solitarie life.

man) in the very last part of his life he departed thence, desirous to dwell in the Cell of that holy Hill.

There were two Disciples of Palestina, very religious, who also diligently obserued the Cell of this old man. In which when he had continued a few daies, he fell into sickenesse, whereof he died. But a day before his departure, suddainely he fell into an agonie and astonishment of minde, and with open eies he looked about, first to the right side, then to the left side of the bed and as though certaine required an account of him, all they that stood about him, heard him say some-times thus: So in truth it is: but for this I haue humbled my selfe, and broken off my sinnes by repentance. Some-times he said: No truely, but yee lie, I haue not done thus. Then againe thus; So it is indeede, this is so; but I haue wept, and with weeping (as with a gunne-shot) I haue battered downe that partition wall, which kept Gods countenance from me, and God hath heard my praiers and my teares. And againe, Ye rightly accuse me. In some also some-times he said, So it is truely, and to these I haue not that I may say, vnlesse God be mercifull vnto me, and God is more mercifull, then man can be sinfull, if man will be sorrowfull. And surelie, this inuisible and most sharpe iudgement, was a fearefull and a terrible sight, in which also (that which is more terrible) they obiected vnto him, what he had not done, (ah wo is me) he being a man of such sanctitie and holinesse of life. In many of his sinnes he said, that he had not what he might answer; euen this man said so, who had almost fortie yeares led a solitarie life, and had the grace of those teares, that wash and blot out the hand-writing of GOD against vs. Certaine affirmed to me of a truth, that this man, whilest he was in the wildernesse, nourished a Leopard with his owne hand. And whilst this strict account was required of him, and whilst he was in this sore conflict, he departed this life. Hitherto are the wordes of Climacus; which sufficiently declare, how greatly careless and negligent men ought to feare the separation of their soule and body; when as the very Saints themselues are found to feare so greatly.

But if any one aske, why the Saints placed in this danger, do feare with so great trembling, to this Saint Gregorie answereth

reth in the fourth booke of his Morals, in theſe words: The minde of the Elect, when it remembreth thoſe things which it hath done, is greatly feared with the dread of iudgement. Now it looketh perfectly into it ſelfe; but as yet it doth not raiſe vp it ſelfe vnto ſecurity, becauſe whilſt it conſidereth how great the cumbrance and horror of the laſt examination is, it carefullie trembleth betweene hope and feare; becauſe the iuſt Iudge coming, he knoweth not what of his treſpaſſes he will impute vnto him, and what he will forgiue. For they are not therefore ſecure, if outwardly in outward action they haue not offended, but they are carefull for their thoughts, by which their minde is forced hither and thither. For as much as they can do, that they may not offend outwardly, ſo much they cannot do, that they may not offend inwardly in their thought. Therefore oftentimes, the elect vnwillingly offend in thought, which they marke diligently in themſelues, and conſider what great gilt it is before the eies of God. And when as for theſe things they alwaies feare the ſtrict iudgement of God, yet then eſpecially they do feare, when they coming to pay their debt vnto nature, do ſee themſelues approaching to the ſtrict and exact iudge. And ſo much more piercing is the feare, by how much more the eternal retribution is neare.

Why the Saints do feare in death.

In the 4. booke of his Morals, chap. 2.

In the 11. booke of his Morals, chap. 21.

In the 24. booke of his Morals, chap. 7.

Moreouer, before the eies of their heart at that time no fantaſticall thing doth flie, becauſe all ſuch matters being taken away, they onely conſider themſelues and him, to whom they are approching. Feare increaſeth by the neare retribution of iuſtice, and by the neareneſſe of death ſo much, by how much the ſtrict iudgement is neare, and as it were touched. Although they remember that they neuer offended in thoſe things which they know, yet they feare thoſe things which they know not; becauſe they cannot vtterly iudge of and diſcerne themſelues; therefore their end growing neare, they are terrified with a greater feare. Neither is the ſoule of man then feared without cauſe, ſeeing that after a very ſhort time it ſhall haue that iudgement which neuer can be changed. Hitherto Gregorie.

Note.

If therefore holy men with ſo great reaſon haue feared this iudgement, what ought not they to do, who are not ſuch ones? Yea, who haue ſpent the greateſt part of their life in following

the

the vanities of this world? who so often haue offended God? who hitherto haue liued most carelesly? who neuer haue had any care of their saluation? who haue neuer bene touched with any regard, to prepare themselues for this houre? If the iust do so greatly feare, what shall the sinner do? When as the Cedar of Libanus is shaken, what will the sprig of the wildernésse do? *If the righteous scarcely shall be saued,* (as saith S. Peter) *where shall the vngodly and sinner appeare?*

1.Pet.4.

Tell me (I pray thee) what dost thou thinke of that houre, when as thou departing out of this life, shalt enter into that iudgment alone? naked? poore? without any one that may defend and maintaine thy cause, besides thy good workes which thou hast done, and onely thy conscience waiting vpon them? That tribunall will be very sharpe and seuere, where it is not handled of life and death temporall, but eternall. And if in rendring thine account thou art found wholly oppressed with debts, alas, how horrible will be the dolours and vexations of thy minde? O how full of confusion wilt thou be, and how aboundant in vnprofitable repentance? how void wilt thou be of all aduice and counsell, and how destitute of all comfort? Truely great was the trouble and distraction of minde among the Princes of Iuda, when as the victorious sword of Sesac King of the Egyptians, did tyrannize in all the streetes of Ierusalem; when as by the present paine and punishment, they acknowledged their passed faults, and old errors. But there is no comparison betweene that confusion and this, of the which we now speake. In that houre what will sinners do? whither will they turne themselues? who shall defend them? Teares will not profite them; there all repentance will be barraine and vnfruitfull; in that houre, neither prayers shall be heard, neither any promises shall take place, or any suretiship be accepted. When as the last moment of life is come, and the houre glasse runne out, now there is no more time left for repentance. But if these foresaid things wil not profite, much lesse shall riches, nobilitie, or honours helpe; for the Wise-man saith, *Riches anaile not in the day of wrath: but righteousnesse deliuereth from death*

3.Reg.25.

Nothing is of force in the houre of death.

Prou. 11.

When as the vnhappie soule shall see it selfe compassed and inclosed in these straights, what will it do? What will it say?

with

with what other wordes will it lament this lamentable eſtate, then with thoſe which the Prophet vſed in times paſt, when he ſaid, *The ſorrowes of death compaſſed me, and the floods of wickedneſſe made me afraid: the ſorrowes of the graue haue compaſſed me about: the ſnares of death ouertooke me.* Woe is me poore wretch, into what a labyrinth haue my ſinnes ledde me? How ſuddenlie, and thinking nothing leſſe, hath this houre entrapped me? How hath it ruſhed vpon me, I neuer dreaming of it? What do now my honours profite me? what do now my dignities helpe me? What do all my friends for me? what profite do now my ſeruants bring me? what fruite do I now reape of all my riches and goods, which I was wont to poſſeſſe? For now a ſmall peece of ground of ſeuen foote will containe me, and I muſt be content with a dwelling in a narrow Coffin, and with lodging in a poore winding-ſheete. The lamentation of a ſinner. Pſalm. 18.

But what which is worſt of all, my riches ſhall remaine here behinde me, which I haue ſcraped together with ſo great toyle and ſweating; others ſhall enioy them, and ſhall ſpend them on their pleaſures. Onely my ſinnes which I haue committed in gathering them, waite vpon me, that I may ſuffer deſerued puniſhment for them. What can I make now of all my pleaſures & delights, ſeeing they are all ouer-paſt, onely their dreggs are my portion, which are ſcruples and biting of conſcience, which like thornes do pierce me, and do runne through my miſerable heart, and ſhall torment it with euerlaſting tortures? O my intollerable blockiſhneſſe, ô my madneſſe and folly, to be curſed with a thouſand execrations; how could it be, that I vnmindefull of this time, haue not prepared my ſelfe to eſchue theſe preſent calamities? How often haue I bene admoniſhed of this day, but with deafe eares I ouer-paſſed all counſell? Woe is me, why did I not receiue inſtruction? why haue I not obeyed and harkened vnto my Teachers? and to the wordes that they taught me? I liued irreligiouſly in the midſt of the Church, and amongſt Gods people I haue polluted my ſelfe with all kind of ſinne. With theſe and ſuch like lamentations, ſinners will deplore and bewaile their miſerable eſtate; and theſe (moſt commonly) will be their meditations, conſiderations, and confeſſions.

But leſt thou my brother ſhouldeſt fall into the like ſtreights, I pray thee that thou wouldeſt examine all theſe things aforeſaid with diligent regard: and that they being often meditated vpon thou wouldeſt euery where and alwaies ſet them before thine eies: but amongſt others lay vp chiefly theſe three things deepely in thy minde, and in a faithfull memorie: the firſt of which is, that thou conſider the greatneſſe of the puniſhment, which thou ſhall feele in the houre of death, for thy multitude of ſinnes, by which thou haſt offended the diuine goodneſſe: the ſecond is, that thou diligently ponder, with what great deſire thou wilt then wiſh ſo to haue led thy life, that in that houre thou mighteſt haue God propitious and fauourable vnto thee: thirdly, that thou remember how great, and how ſeuere a repentance thou wouldeſt enter into, if time ſhould be granted vnto thee. Therefore liue ſo now, as thou wouldeſt deſire and wiſh that thou hadſt liued in that houre.

THE EIGHTH TITLE.

That man is bound to deſire Vertue, by reaſon of that ſecond laſt thing that happeneth vnto him: which is the laſt Iudgement.

CHAP. VIII.

AFter death followeth the particular iudgement of euery one, and after that the vniuerſall iudgement of all: when that ſhall be fulfilled, which the Apoſtle ſaith: *We muſt all appeare before the iudgement ſeate of Chriſt, that euery man may receiue the things which are done in his body, according to that he hath done, whether it be good or euill.* Here we will ſpeake of the rigour of that ſtrict account, which ſhall be exacted of vs in this iudgement; and what will follow after the ſentence of this iudgement; that man may ſee, that he not one-lie is inuited vnto Vertue, but rather that he is drawne and conſtrained. Firſt therefore we are to conſider, that one thing amongſt other, which holy Iob wondered at, that although man is ſo weake a creature, yet God who is ſo great and mighty, entreth with great rigour into iudgement with him. Inſomuch,

2. Cor. 5.

that

that there is no word, no thought, no inordinate and disordered motion, which he hath not written in the booke and record of his iustice: that he may exact a most strict account of it. After a long discourse he at length saith thus: *Wherefore hidest thou thy face, and takest me for thine enemie? Wilt thou breake a leafe driuen too and fro? And wilt thou pursue the drie stubble? For thou writest bitter things against me, and makest me to possesse the iniquities of my youth. Thou puttest my feete also in the stockes, and lookest narrowly vnto all my pathes, and makest the print thereof in the heeles of my feete. Such one consumeth like a rotten thing, and as a garment that is moth-eaten.* Iob. 13. And a little after: *Man that is borne of a woman, is of short continuance, and full of trouble. He shooteth foorth as a flower, and is cut downe: he vanisheth also as a shadow, and continueth not. Doest thou thinke it meete to open thine eies vpon such an one, and to bring him with thee vnto iudgement? Who can bring a cleane thing out of filthinesse?* Iob 14. All these things said holy Iob, greatlie wondering at the seuerity of the diuine Iustice, which he saw that God did vse vpon man, being a creature so fraile, and so ready to fall into all euill: who drinketh in iniquitie like water. But if he should vse this seuerity vpon Angels (who are spirituall creatures, and much more perfect) it were lesse to be maruelled at: but that God should vse it vpon man (whose passions and euill inclinations are innumerable) and that by exacting so strict an account, that in his whole life he doth not winke at one idle word, nor doth let passe one minute of time ill spent, this doth exceede and passe all admiration. For who doth not feare, and exceedingly tremble, when he heareth those words, of the Lord, *Verily I say vnto you, that of euery idle word that men shall speake, they shall giue account thereof at the day of iudgement.* Math. 12. Go too therefore, if an account shall be giuen of those words, which offend no man; what shall become of vnhoneſt words? Of vnchaste thoughts, of hands full of blood? Of the eies of adulterers? To be briefe, of all the time of thy life ill spent in the works of iniquitie? If this be true (as it is most true) what tongue, what eloquence, can remember the great things of the rigour and seuerity of this iudgement; which shall not be much lesse then the truth of the thing? Or which can be equalized with it in any manner of respect? How will wretched and miserable

serable man stand astonished and amazed, when in the assemblie of so many Senatours, and in in the presence of such a Councell, an account shall be required for a little word, which he hath spoken such or such a day without purpose or fruite? Who will not be amazed at this demaund? Who durst haue said these things, vnlesse Christ himselfe before had spoken them? Who durst haue vttered them, vnlesse he had affirmed them? What King was euer found, that did expostulate, or was greeued with his seruants for so small a fault? O the depth of Christian Religion, how great is the puritie which thou teachest? How strict is the account which thou exactest? And with how seuere a indgement dost thou examine and search out all things?

The shame of sinners in the last iudgment.

How great will that shame be, with which wretched and miserable sinners shall be there confounded? When as all their iniquities and enormities, which closely they committed within the wals of their houses whilest they liued, whatsoeuer also vnhonest or filthy thing euen from their birth to their death they haue polluted themselues with, all the corners of their heart, and euery secret, shall be discouered and opened in this Court before the eyes of the whole world? Who there shall haue a conscience so pure, that when these things shall begin to be done, will not straight-waies change colour, and tremble throughout euery part of his body? For if a man doth blush, and is ashamed to tell his faults secretly to another; how great will that shame be, with which sinners shall be confounded in the sight of God and all the world? So great shall that shame be, that the wicked, as the Prophet testifieth, shall cry out, *saying to the mountaines, couer vs, and to the hils, fall on vs.* But be it that these be

Ose.10.

How fearefull the sentence of the Iudge is.

tollerable: but what wil it be, when as those most sharp & keene arrowes of that finall sentence, shot from Gods mouth through their hearts, *Depart from me you cursed into euerlasting fire, which is prepared for the diuell and his Angels?* Alas with what dolours will sinners be tormented hearing this sentence; *When we can heare but a little portion of his words,* saith Iob, *who can vnderstand his fearefull power?* This voice shall be so horrible & of such force, that the earth in the twinkling of an eie shall be opened, and *so diuinely they shall go downe to the grane,* as the same Iob saith, *those which now take the Tabret, and Harpe, and reioyce in the sound of the Or-*

Math.25.

Iob,26.

Iob,21.

gans,

gans, and they that now spend their daies in wealth. This fall Saint Iohn describeth in the Reuelation, in these words; *And after these things, I saw another Angell come downe from heauen, hauing great power, so that the earth was lightned with his glorie. And he cried out mightily with a loud voice, saying: It is fallen, it is fallen, Babylon the great Citie, and is become the habitation of diuels and the hold of all foule spirits, and a Cage of euery vncleane and hatefull Bird.* And a little after, the same Euangelist addeth, saying: *Then a mightie Angell tooke vp a stone like a great Milstone, and cast it into the Sea, saying: With such violence shall the great Citie Babylon be cast, and shall be found no more.* Apoc. 18.

After this manner the wicked shall be cast into the pit and darke prison, full of all confusion, which in this place is vnderstood by Babylon. What tongue shall be able to expresse the multitude and aboundance of paines, which they shall suffer? There their bodies shall burne with liuing fire, that neuer shall be put out; there without intermission their soules shall be gnawne of the worme of conscience, which shall suffer them to take no rest; there shall be continuall weeping and gnashing of teeth neuer to haue end, which the holy Scriptures do so often threaten and repeate. In this place of desperation, those wretches being damned, raging with extreme madnesse, shall turne their furie against God, and shall rage vpon themselues, eating their owne flesh, tearing their owne bowels, most furiously renting one anothers flesh with their nailes, and continually blaspheming the Iudge, who condemned them to these paines. There euery one shall curse his miserable estate, and his vnhappie birth, repeating without ceasing that sorrowfull complaint, and those mournefull and forsaken lamentations of Iob: *Let the day perish wherein I was borne, and the night when it was said, there is a man child conceiued. Let that day be darkenesse, let not GOD regard it from aboue, neither let the light shine vpon it. But let darkenesse and the shadow of death staine it: let the clowdes remaine vpon it, and let them make it fearefull in a bitter day. Let darkenesse possesse that night, let it not be ioyned with the daies of the yeare, nor let it come into the court of the Moneths. Yea, desolate be that night, and let no ioy be in it. Let them that curse the day, (being readie to renew their mourning) curse it. Let the starres of that twilight be dimme* Iob, 3.

The paines of the damned.

The blasphemies of the damned.

through the darkenesse of it: let it looke for light but haue none: neither let it see the dawning of the day. Because it shut not vp the doores of my Mothers wombe: nor hid sorrow from mine eyes. Why died I not in the birth? or why died I not when I came out of the wombe? Why did the knees preuent me? and why did I sucke the breasts? This wil be the musicke, this the song, which the vnhappie and miserable, shall sing without end. O vnhappie tongues, which pronounce nothing but blasphemies; ô vnluckie eies, that see nothing but calamities and miseries; ô miserable eares, which heare nothing but complaints & gnashings of teeth; ô vnhappie bodies, which haue no other refreshing but burning flames! What minde shall they haue there, who whilst they liued here, triflingly bestowed their houres, and spent all their time vpon pleasures and delights?

O what a long chaine of miseries, haue thy short pleasures wrought and made for thee. O foolish and senceleſſe, what shall the allurements of the flesh now profite you, which you then so much delighted in, sith yee are now cursed to eternall mourning and bewailing? what is become of your riches? where are your treasuries? where are your delights? where are your ioyes? The seuen yeares of plenty are past, and other seuen yeares of dearth and scarcity are come, which haue deuoured vp all their plenty; no memory or footstep being left of it. Your glory is perished, and your felicitie is drowned in the Sea of sorrow; you are come to that scarcenesse and sterilitie, that a small droppe of water is not graunted vnto you, by which the fierce, flaming heate of your throate may be cooled, which so exceedingly doth torment you. Not onely your delights haue not profited you, which you enioyed in this world: but they shall be the causes of greater torments. For then shall be fulfilled that which is written in the booke of Iob, *The pittifull man shall forget him: the worme shall feele his sweetenesse: he shall be no more remembred, and the wicked shall be broken like a tree*: then the sweetenesse of the delight of euill things shall be turned into the wormwood of sorrow, when the memory of fore-passed pleasures (according to the exposition of Saint Gregorie) shall beget greater bitternesse of present griefes: they remembring what sometimes they haue bene, and what place they now are in: and that, for that

Iob, 24

so

so soone passed away, now they suffer that which shall endure for euer.

Then at the length, too late they shall acknowledge the deceits of the diuell, and being in the midst of errours, they shall begin in vaine to vtter those words of the Wiseman; *We haue erred from the way of truth, and the light of righteousnesse hath not shined vnto vs: we haue wearied our selues in the way of wickednesse and destruction, and we haue gone through dangerous waies: but we haue not knowne the way of the Lord.* These shall be the complaints, these shall be the lamentations, this shall be the perpetuall repentance, which the damned shall there make world without end, when it shall profite them nothing, because the time is past and gone, in which they should haue brought forth fruites worthy of repentance. All these and euery one of them, if they be considered, are pricks and motiues vnto Vertue. Wherefore Saint Chrysostome doth vse this argument also in his Homilies, that he might stirre vp the people to Vertue. That thou maist prepare thy soule, (saith he) as the dwelling and habitation of God, remember that horrible and exceeding fearefull day, in which we all standing before the throne of Christ, shall render an account of things done here: our sinnes shall be laid open before the eies of all people, and our actions shall be reuealed and showne to all those that know them not, where the fierie Riuer, and the vnsleeping worme are, where all things are naked and open. Where the bookes of our hearts shal be opened, and our secret and hidden deedes done by day or night, by ignorance or forgetfulnesse, shall be read manifestly, and all those things that now lie hid, shall be reuealed.

Wisdome, 5.

In the 12. homily to the people of Antioch.

Thinke therefore, that we must come before a Iudge that cannot be deceiued: where not onely our actions, but also our words and thoughts shall be iudged; where we shall receiue dreadfull and terrible paines for those things that seeme but small vnto vs. Alwaies remember these things, and neuer forget that vnquenchable flame. Haue an eie to him, coming to iudge the quicke and the dead. Thinke vpon the thousands, and ten thousands of Angels waiting vpon the Iudge; now let thy hearing preuent the sound of the Trumpe, and that fearefull sentence of the Iudge condemning. Let thine eies fore-see some

cast into vtter darkneſſe, others excluded and ſhut out of the gates, after much labour of virginitie. Conſider ſome to be gathered as tares, and to be caſt into a fierie furnace, and others deliuered to the vnſleeping worme, and to mourning, and to gnaſhing of teeth: this man to be iudged for his vnreaſonable laughter, that man for iniuring his neighbour, or becauſe he hath offended his brother; this man to be condemned for faults that he hath forgot, another man for an idle word; this man to be damned for his ill meaning, another for ſlanderous rayling; one for anger to ſuffer intollerable puniſhment, another for ignominie; ſome to be depriued of the knowledge of Chriſt, and to heare, *Verily, I ſay vnto you, I know you not*: becauſe they haue done thoſe things, which Chriſt hath forbidden.

For what ſinnes men are damned.

Math. 25.

Theſe things therefore being thus, what ones ought we to be, or what teares ought we to ſhed? and to ſay: *Oh that mine head were full of water, and mine eies a fountaine of teares, that I might weepe day and night.* But that we may eſcape this dreadfull puniſhment, *Come yee, let vs come before the face of the Lord with confeſſion*, and with diligence and amendment of life, let vs call vpon the name of our Lord God? *For in the pit, who ſhall praiſe or confeſſe thy name?* God hath giuen all things double vnto vs, two eies, two eares, two hands, two feete. If therefore one of theſe be hurt, by the other we comfort and relieue our neceſſitie. But he hath giuen but one ſoule vnto vs; if we ſhall loſe this, with what ſhall we liue? Therefore let vs looke to prouide for this, let vs preferre nothing before the ſafetie of it, becauſe this is alſo iudged with the body, and is freed and cleered together with it, and together with the body, doth appeare before Chriſtes tribunall. If thou then ſhalt ſay, my money allured me, the Iudge will ſay vnto thee: haſt thou not heard, *What ſhall it profite a man, though he ſhould winne the whole world, if he loſe his owne ſoule?* If thou ſhalt ſay, the diuell deceiued me, he alſo will ſay vnto thee, that it profited Eue nothing, to ſay *The Serpent deceiued me.* Therefore we remembring theſe things, come, let vs raiſe and ſtirre vp our ſelues, before we be ouer-taken, before that great day of the Lord come and appeare, of which the Prophet ſaith; *Behold, it cometh, and who ſhall endure it?* Or who ſhall abide the day of his coming? That is a fearefull day

Ierem. 9.

Pſalm. 95.

Pſalm. 6.

Math. 16.

Gene. 3.

Mala. 3.

of

of hurly burly, and of darkneſſe. But thou wilt ſay; How then may I eſcape theſe foreſaid euils? I will tell thee: not onely keepe thy body pure and vnſpotted, but when thou haſt ſuffered iniurie, do good for it, if thou beeſt accuſed, be thou patient. When thou doſt faſt, be not boaſting of it; for faſts are not commended for abſtaining from meate, but for abſtaining from ſinne. Search the Scriptures, and ſee how firſt the Prophet ſeeth a Haſill-wand, and afterwards a burning Cauldron, demonſtrating vnto vs, that the fire doth conſume thoſe that do not beare the chaſtiſement and correction of the rodde. So by Moſes the pillar of fire ſhewed, that they that obſerue the law, receiue the light. But the diſobedient receiue fire. Reade the Scriptures of our Sauiour, and learne, how that when we go hence thither, no body can helpe vs. The brother ſhall not redeeme the brother from endleſſe torments, nor the friend his friend, nor the parents their children, nor the children their parents. Exod 19. Pſalm. 49.

And what do I ſpeake of miſerable men, when as if Noe, Iob, and Daniel come, they cannot intreate the Iudge? But thou wilt ſay; Whence may I know this to be true? Looke vpon him that hauing not his wedding garment, was excluded, and none intreating for him. Looke vpon him that had the talent committed vnto him, and did not increaſe it, and how for him no body intreateth. Looke vpon the fiue Virgins, ſhutte foorth, neither the other fiue intreateth for them: which alſo Chriſt calleth fooliſh; becauſe, after they had troden pleaſures vnder their feete, after they had cooled the furnace of concupiſcence, then they were found fooles, and not without cauſe, becauſe they obſeruing that great dutie of Virginitie, did not keepe that ſmall commandement of Humilitie. Looke vpon the Iudge in the day of iudgement, placing the Sheepe on his right hand, and the vnprofitable Goates on his left, and ſaying to thoſe on his right hand: *Come yee bleſſed of my Father, receiue a kingdome prepared for you.* But thoſe on his left hand to be caſt into vtter darkneſſe, and that no body doth helpe and ſuccour them being caſt out. For it is a true ſpeech; *Behold the man and his worke.* Thou haſt heard how Dives neuer pittying Lazarus, was tormented with flames, and deſired a droppe of water. Thou Luke 16.

knoweſt

knowest how that Abraham himselfe could not ease his paines, although he desired and beseeched him. Therefore hereafter weregarding and respecting our selues, before we are confounded and vtterly cast downe, let vs giue the glory to God. It is better here that thy tongue should be dried vp through fasting, then to keepe it moist, and there to desire that moisture, which being denied, is eternall paine. Here with small labour we may auoide great torments. And if we be so delicate and tender in this life, that we cannot suffer patiently a feauer of three daies, how shall we in the life to come be able to suffer euerlasting fire? If we do feare the sentence of death pronounced of an earthly Iudge, which taketh onely from vs life of a few yeares: why do we not feare the sentence of this Iudge, which depriueth vs vtterly of an eternall life? If we are terrified seeing the execution of some horrible punishment, which in this world is inflicted vpon some malefactour, when we see the Sergeants with the Hang-man to draw the malefactour to punishment, to beate him, to hang and quarter him, or to burne him: Yet all these are rather solaces then sorrowes, if they be compared with the punishments to come. For these torments are ended together with life; but there neither the worme shall die, nor the tormentor shall be wearied, nor the fire shall euer be extinguished. In so much, that if all things, which thou shalt compare with this punishment, be fire, be sword, be beasts, be what torment thou wilt, yet it is a sleepe, and a shadow in comparison of this. But what will the condemned do, when they see themselues depriued of so great a good, and condemned to so great miserie? What will they do? What will they say? How will they breathe? And all these in vaine. For after the ship is drowned, the Saylers are for no vse: neither is a Physition profitable, when the diseased die. Then although too late, they shall disclaime their errours, and say, This was to be done, and this not. Although we often haue bene admonished, yet we haue not obeyed. Then the Iewes at the length shall acknowledge him, that cometh in the name of the Lord, but this too late knowledge shall nothing profite them. For there shall be no time. O vs wretched and miserable, what shall we bring for our excuse in that day, when as heauen, the earth, the Sunne, the Moone, the

Certaine excellent comparisons.

Repentance too late.

Our accusers.

the day, and the night, with all things that are in the world shall accuse vs, and shall cry out for reuengement vpon vs, bearing witnesse of our euils? Yea, if all should hold their peace, yet our owne conscience would lift vp her voice against vs, and accuse vs. All these things are out of Saint Chrysostome; by which it is manifest, how greatly he shall be striken with a vehement feare, who shall come vnprepared to this sentence. This same Saint Ambrose feared, when he saith: Woe vnto me, if I shall not rise at midnight to confesse and praise thee ô Lord. Woe to me, if I shall deale craftily with my neighbour. Woe vnto me if I shall not speake the truth. The axe is laid to the roote of the tree; let it bring forth those fruites of grace, which it should of repentance. The Lord is at hand that requireth fruite, he giueth life to the fruitfull, but casteth the barren into the fire.

Ambrose vpon Luke.

THE NINTH TITLE.

That man is bound to the exercise of Vertue, by reason of the third last thing that happeneth vnto him, which is the glory of Heauen.

CHAP. IX.

EVery one of those things, which hitherto we haue spoken of, by very good reason ought to haue sufficient force to inflame our minds with the loue of Vertue. But because the hardnesse of mans heart is so great, that after all this it cannot be moued with all these; we will adde another motiue, no lesse effectuall then the præcedent. It is the greatnesse of the reward, which vertue promiseth to her louers: that is, the glory of Heauen; in which two things are to be especially looked vnto: the one is the excellencie and beauty of the place, that is, of the heauen of heauens: the other is the dignitie and greatnesse of the King, that dwelleth there with all his elect.

What things are handled in this chapter.

As touching the first: how great the beautie is, and how great are the riches of this place, no humane eloquence can vtter: but by certaine coniectures we may come as it were aloofe off

The beautie of heauen is gathered by coniectures.

The first coniecture is the end.

off to some knowledge of it. Amongst these coniectures the first is the end of that worke; for the end is one of the circumstances, which are wont especially to declare the condition and excellencie of a thing. The end therefore for which the Lord hath made this place, is, that by it he might manifest his glory. For although he hath created all things for his glory, as saith Salomon, yet properly and peculiarly he is said to haue created heauen for this end; for in it after a more speciall manner, his dignitie, greatnesse, and magnificence doth shine and appeare. For euen as King Assuerus, that reigned from India euen vnto Ethiopia, ouer an hundred and seuen and twenty prouinces, made a great feast vnto all his Princes and his seruants, euen the power of Persia and Media, in the Citie of Susan, by the space of an hundred and fourescore daies, and that with all maiestie, cost, and royall magnificence: that he might shew the riches and glory of his kingdome, and the honour of his great maiestie: So the great King of Kings determined to make a most solemne and sumptuous feast in heauen: not by the space of any time, but throughout all eternitie: that in it he might show the vnmeasurablenesse of his riches, of his wisedome also, of his liberalitie and goodnesse. This is that feast of which the Prophet Esay speaketh, when he saith; *And the Lord of Hoasts shall make to all people in this mountaine a feast of fat things, euen a feast of fined wines, and of fat things full of marrow, of wines fined and purified.* That is, of meates most delicate, most precious, and most sweete.

Prou. 16.

Esther 1.

Esay. 25.

If therefore the Lord God doth make that solemne feast, that in it he may manifest the greatnesse of his glory: if his glory be so great, what shall the feast be? What the riches? how precious all things that to this end are prepared? But we shall vnderstand this better, if we consider the greatnesse of the power of this Lord. His power is so great, that with one word he created this admirable frame, and that with one word in like manner he can destroy it againe. Neither could he haue created one world with one word, but infinite worlds: and in like manner againe he could haue destroied so many with one word. Furthermore, whatsoeuer he doth, he doth it without labour: so that with the same facilitie, that he created a small Pismire, he could haue

The power of the Lord.

created the greatest Cherubin and Seraphin: for he feeleth no burthen, he sweateth not vnder a greater weight, neither is he eased of a lesser. For he can do all things that he willeth, and whatsoeuer he willeth, he worketh by his onely will. Tell me therefore, if the power of this Lord be so great, and if the glory of his most holy name be so great, and so vnmeasurable his loue, what thinkest thou will be his house, the ioy, & the feast, which he to this end hath prepared? What can be wanting to this worke, why it should not be absolute in euery respect? There shall be no defect of his hands, because he is infinitely mightie and powerfull. There shall be lesse defect of his braine, because he that made it, is infinitely wise. There shall be no defect of his will: because he is infinitely good: Neither shall this worke be hindred through want of riches, because the maker is the Sea and Ocean of all treasure. What then will this worke be, where there is such and so great preparation? What shall that worke be, that cometh ont of that shop, in which such workemaisters worke together, as are the omnipotencie of the Father, the wisedome of the Sonne, and the goodnesse of the holy Ghost? Where the goodnesse willeth, the wisdome dispo'eth and ordereth, the omnipotencie can do all that, which the goodnesse willeth, and the wisedome ordereth, although all these are one and the same in diuerse persons.

Reasons why heauē should be absolute and perfect.

We haue also another coniecture, meete for this purpose, not vnlike to the former; For God prepared not this house onely for his owne honour, but for the glory and honour also of his elect. Consider therefore how carefull God is to honour his friends, and to performe his promise, by which he promised that he would honour all them that do administer vnto him. This is manifested by the effect, seeing that he hath giuen to them that liue in this world, dominion and rule ouer all creatures. This is manifest in Iosua; at whose commandement the Sun stood vnmoueable in the midst of heauen: no otherwise then if he had had in his hands the bridle of the frame of the whole world, *The Lord obeying* (as the Scripture saith) *the voyce of a man*. We see the like in Esay; who gaue to King Hezekiah his wish, whether he would, that the shadow of the Sun should go forward tenne degrees, or go backe ten degrees; for with the same

The second coniecture.

Iohn 12. All things obey the righteous euen in this world.

Iosua, 10. 4. Kings, 20.

same facility that he could do the one, he could do the other. Is not the like power seene in Elias, who by his word staid the clouds that they should yeeld no raine as long as he pleased? And afterwards by the vertue of his praier, he brought backe the cloudes and obtained raine, and watered the earth with showers and dewes? Not onely such things in life are granted vnto the Elect, but the Lord doth honour them so farre, that he hath giuen this power after their death to their bones and ashes. Who will not praise God, that the bones of dead Elizeus reuiued a dead man, whose body through feare of the theeues of Moab was cast into the Sepulcher of the Prophet? Yea, he hath not onely giuen this vertue vnto the bones and ashes of his elect, but also to their shadowes, the shadow of Peter restored them to health, whom it shadowed. O admirable God, ô exceeding and infinitely good, who hath giuen to man what he tooke not to himselfe, or which he himselfe vsed not: for it is not read of Christ, that his shadow healed the diseased, which notwithstanding the Scripture testifieth of Peter.

3. Kings, 17. 18.

4. Kings, 13.

Acts, 5.

Christ gaue more to his Saints then he vsed himselfe.

If God be so ready to honour his Saints, yea in a time and place not ordained nor destined for their reward, but appointed for labours and miseries: how great dost thou thinke that glory will be, which he hath prepared for his beloued, in a place proper for reward and recompence, to honour them, and that he may be honoured in them? He that so greatly desireth to bestow honour, and can so easily do it, let euery one consider with himselfe, how ample, precious, rare, and magnificent those things ought to be, which he hath prepared for the honour of his Elect? In this place also may be considered the incomparable liberalitie of this Lord, in rewarding the seruices of his seruants. The Lord commanded the Patriarke Abraham to sacrifice his onely and dearely beloued sonne, who being obedient to the commandement, and preparing himselfe to the sacrifice, he heard of him: *Now I know that thou feareſt God, seeing for my sake, thou haſt not ſpared thine onely ſonne: By my ſelfe haue I ſworne, becauſe thou haſt done this thing, and haſt not ſpared thine onely ſonne. Therefore will I ſurely bleſſe thee, and will greatly multiply thy ſeede, as the ſtarres of the heauen, and as the ſand which is vpon the Sea ſhoare, and thy ſeede ſhall poſſeſſe the gate*

Gen. 22.

of

of his enemies. More-ouer, amongst thy sonnes I will giue thee one, who shall be the Sauiour of the world, and shall be both thy sonne, and the Sonne of GOD. Doth this seeme vnto thee an ample reward? This is a reward worthy of God; for God is God in all things. He is God in recompencing; he is God in correcting; he is God in all other things.

Dauid on a certaine night considered with himselfe, how he himselfe dwelt in a house of Cedar trees, and the Arke of GOD remained within the Curtaines: and he began to thinke of building an house vnto the Lord. And the same night, the word of the Lord came vnto Nathan, saying: *Goe and tell my seruant Dauid, thus saith the Lord: wilt thou build me an house for my dwelling? I do sweare vnto thee, I will build thee an house for euer, and for all thy posteritie with a perpetuall kingdome: neither shall my mercie depart from it.* So he said, and so he did: for to the coming of Christ they reigned in the house of Iuda, who descended of the familie and seede of Dauid, whom Christ followed, who shall reigne for euer. Therefore, if the glory of Heauen be a recompence, and an vniuersall renumeration of the diuine worship and seruice done vnto God of his Saints; and if God be so liberall in this recompence, it is no hard thing to coniecture, how great the glory to come of the blessed will be. 2. Reg 7.

The 3 coniecture.

We haue another coniecture, if we consider how great the price is, which God requireth for this glory; notwithstanding he is so liberall and bountifull. For after sinne, he would not graunt this glory to any man at a lesser price, then at the death & blood of his onely begotten Sonne, Iesus Christ: insomuch that this heauenly life, is not giuen to man but for the death of God, and for the sorrowes of God celestiall ioy is giuen to man. And because God hanged vpon the Crosse betweene two theeues, now man reigneth amongst the assemblie of Angels.

The price that must be giuen for the celestiall glorie.

Tell me (if by any meane it may be spoken) what manner of good is that, which that the Lord might giue it vnto thee, first he must sweate out his owne blood? he must be apprehended, bound, beaten, mocked, crowned with thornes, and crucified? What will it be (I pray thee) that the Lord, who otherwise of his owne nature is so liberal, hath prepared that he might giue vnto men, for this so inestimable a price? He that knoweth,

eth well how to fish in this depth, he by this coniecture shall know the greatnesse of this glorie, more manifestly then by all others which may be imagined.

God also exacteth, as an appendix of this former, the greatest thing that may be exacted of man for this celestiall glory; that is, he take vp his crosse, that he pull out his right eie, and cast it from him if it offend him; that he forsake Father and Mother, with all other things created, if they at any time, perswade any thing contrary to the diuine commandements. And when we haue done all things that we can, the Lord willeth, that we say that we are vnprofitable seruants: he willeth that glory be giuen vnto him onely, and all things to be esteemed as his sole and meere grace. Which he confirmeth by Saint Iohn, when he saith, *I am Alpha and Omega, the beginning and the end, I will giue to him that is a thirst, of the well of the water of life freely.* Apoc. 21. Tell me, what ones and how great are they thinkest thou, for the which the Lord requireth so hard things: which when we haue giuen or done, yet he would haue vs to confesse, that they are giuen vnto vs freely, of his meere grace? Tell me therefore, if the Lord our God be so magnificent, and so liberall in bestowing his graces, if his diuine goodnesse hath granted to all men in this life, the vse of things so different, if all the creatures of heauen and earth indifferently serue all, and the possession of them be common, as well to the vniust as to the iust, who deseruedly can doubt, that much greater are those supreme blessings, which he hath prepared onely for the righteous? Who was euer found, that freely bestowed so great treasures vpon him, to whom he was not indebted? How much greater will he giue, if he shall be indebted to any? He that is so liberall in bestowing gifts freely, how liberall will he be in repaying and rewarding a debt? He that bestoweth so great things freely, what will he not giue to him that continueth faithfull? If the magnificence of those things which he giueth, be so inestimable, what shall be the splendour of those things, which he will repay? Certainely it cannot be spoken, nor be expressed by any words, how great that glory will be which the Lord will giue to his Elect, seeing they are so great which of his great bountie he bestoweth vpon the vnthankfull.

The

The fituation and height of the place may fomewhat teach vs alſo of the quantitie and quality of this glory: that this heauen of heauens, which is aboue the ſeauen Spheares, as it is greater then all the heauens, ſo it is the nobleſt of all, the moſt beautifull, the moſt glorious, and the moſt worthy. This place the Scripture calleth, *The Land of the liuing*: that he might ſignifie, that this Land which we inhabite, is a land of thoſe which be dead. But if in this region of death, the creatures be ſo noble, ſo precious, and ſo excellent: what ſhall thoſe there be, in the land of the euer-liuing? Turne thine eyes into what part ſoeuer thou wilt of this viſible world, and behold how many and how beautiful things are found in it. Behold how ſpacious the greatneſſe of the heauen is, how great the ſplendour is of the Sunne, Moone and of all the ſtarres: how beautifull the earth is, being beautified and adorned with ſo great multitude and variety of plants, birds, and other liuing creatures.

The fourth coniecture. The quantity and qualitie of the glory, by the greatnes of the place. Pſalm. 26.

How pleaſant a thing is it to ſee the plainneſſe of the fields, the highneſſe of hills and mountaines, the greennes of valleyes, the ſtreaming of fountaines, the aboundance of riuers, which like veynes runne through the whole body of the earth: and that which is more, what great pleaſure it is to ſee the largeneſſe of the Sea, full of ſo many and ſo admirable things? What be the ſtanding pooles? what be the lakes of pure and cleere water? what other things be they, then the eyes of the earth, & the looking-glaſſes of heauen? What be the meddowes clothed & adorned with the pleaſantnes of Roſes and other flowers? No other thing then a cleere heauen in a faire night, adorned with ſtarres. What ſhall I ſpeake of the veines of gold, ſiluer and other mettals in moſt rich Mines? What of Diamonds, Carbuncles, Emeralds, and other moſt precious Iemmes, which ſeeme to contend by theyr beauty and brightnes, with heauen & with the ſtarres themſelues? What of the ſhapes, and the diuerſity of colours, which are ſeene in byrds, and in other liuing creatures and flowers?

The beauty of the earth

Let the pleaſantneſſe of Art, if it pleaſe you, be ioyned to the beauty of nature, and the beauty of all things ſhall be doubled. Becauſe by Art, diuers and excellent peeces of curious workemanſhip are wrought in gold & ſiluer; by Art, veſſels, images,

and pictures are made no lesse pleasant then artificiall; gardens and Orchards by singular industry are set and planted: buildings of Churches, palaces of Kings, are so cunningly made of gold, marble, and other things, that they carry mens mindes into admiration and astonishment. If therefore in this base element, and the lowest of all, which is called the Land of the dead, there be so many, so delightfull, beautifull, and pleasant things; how many, and how great thinkest thou, shall those things be in that highest place, which by how much it is higher then all the heauens, and all the elements, by so much it is nobler, by so much richer, by so much more beautifull? Especially, if wee consider those celestiall bodies, which are obuious to our sight (as are the starres, the Sunne, and Moone) in splendour, in vertue, in beauty, and in perpetuitie, by so many degrees to excell and exceed all inferiour things; what then will those things do, which are hid from mortall eyes, and are onely open to immortall sight? this excellency can scarcely be presupposed or thought vpon.

The 5. coniecture. Three kinde of places appointed to men, of GOD.

We know that there are three kind of places, appointed of God vnto men in this life, according to the diuersity of times: the first is, the mothers wombe after conception: the second, is this world, straightwaies after birth: the third, shall be heauen after death, if we haue liued wel. In these orders of places, there is that proportion, that by how much more the second is more excellent then the first, by so much the third is more excellent then the second, as wel in the continuance and perpetuity of the time, as in the largenesse and beauty of the place, and in all other things. For the diuturnity and longnes of the first life, it is certaine that it is no longer then nine moneths: the second life at the most is but an hunded yeeres: but the third is endlesse, and eternall. Moreouer, the greatnesse of the place of the first life, is no larger then the wombe in which it is contained: of the second, this large and spacious world: but of the third, the place is so much the greater and more spacious then the second place, by how much the second is larger then the first, and the same excellency that it hath in largenes and greatnesse, the same it hath in beauty, fairenes, riches, and in all other things. If therefore this world by so much is more large, more beautifull, and more rich then the mothers wombe; how great will the large-

largenes, the beauty, the riches, the nobilitie be of that heauenlie place?

This same thing the difference of the inhabitants dwelling in these two places do manifestly declare. For the frame and fashion of the building ought to be sutable to the condition of the inhabitants dwelling in it. This, as we haue said, is the land of the dead, that of the liuing: this is full of sinners, that of the righteous and iust: this of men, that of Angels: this penitentiaries inhabite, that, those that haue obtained the remission of sinnes: in this dwell the militant, in that the trumphant: to be briefe, this is the habitation of friends and enemies, that of friends onely, and of the elect. If therefore the difference of the inhabitants be so great, how great thinkest thou shall the difference of places be? Especially seeing that God doth make all places conformable to the inhabitants. *Great and glorious things are spoken of thee thou Citty of God.* Thou art large and great in space and latitude, faire and beautifull in sight and view, precious in matter, noble in society, sweete in exercises, rich in all blessings, and free from all euils. In all things thou art great, for he is the greatest that made thee, and the end is most excellent for which thou wast made; and thy inhabitants also are most noble, for whose vse thou wast made.

The 6. coniecture. From the noblenes of the inhabitants.

Psal. 83.

All these pertaine to accidentall glory. But there is another glory greater without all comparison, which is called essentiall, and consisteth in the sight and possession of God himselfe, of which Saint Augustine saith, He himselfe shall be the reward of Vertue, who gaue Vertue, who shall be seene without end, loued without loathing, and prayed without wearinesse. In so much that this reward is so great, that a greater cannot be: because it is neither heauen, nor earth, nor sea, nor any other creature: but the Creator himselfe, and the Lord of all, who also as he is one, so he is the most pure and simple good, in whom all other good things are found.

Essentiall glory.

For the further intelligence of this thing, we must know, that one of the wonderfull thinges, which are in this substance, is this that we haue spoken of; that is, that it being but one and the most simple, yet it includeth all the perfections of all things, and that in the highest eminencie of perfection. For seeing that

God is the perfection of all things,

he is the Creator and maker of all, and it is he that gouerneth, and directeth all to their last end and perfection: it cannot be, that he hath not that he giueth to another, or laboureth with any penury of that thing that hee so aboundantly distributeth to others. Hence it is that all the blessed spirits doe reioyce in seeing all things in him alone; yet euery one according to the proportion of that glory, which they haue gotten. For euen as now the creatures are as it were looking glasses, in which the beauty of God may after some manner be seene; so then God shall be the looking glasse, in whom the beauty and faireneſſe of all creatures shall be seene: and that vision shall be much more perfect, then if it were seene in the creatures themselues. So that God will be there the vniuersall good of all his Saints, the perfect felicity and satietie of all their desires. There God will be a looking glasse to the eyes of his Saints, musicke to their eares, Nectar & Ambrosia to their palats, and odoriferous Balsamum to their sinelling. There we shall see the variety and beauty of the seasons, the pleasantnes of the Spring, the brightnes of Sommer, the fruitfulneſſe of Autumne, and the quiet of Winter. To be briefe, there shall be whatsoeuer may delight our senses, and euery faculty of our soules. There (as Bernard saith) will be the fulneſſe of light to our vnderstanding, the aboundance of peace to our will, and the continuance of eternity to our memory. There the wisedome of Salomon shall seeme ignorance: there the beauty of Absalon shall seeme deformity: there the strength of Sampson shall seeme weakeneſſe: there the life of those men, that liued at the beginning of the world, shall be as it were death: to conclude, there wee may worthily call the treasuries of all Emperours and Kings, starke beggery and pouertie.

God all in all

If these things be so, ô wretched man, (as they are indeede) wherefore and to what end dooſt thou desire to stay longer in the Land of Egypt, and to gather stubble? Why dooſt thou drinke troubled and foule water out of all cesternes, despising the veine of felicity, and the fountaine of liuing waters? Why dooſt thou loue to begge and to liue of almes, when thou shalt finde such aboundance in heauen? If thou desireſt pleasure, lift vp thine heart, and see how delightfull that good is, that contayneth

neth in it the delight and pleasure of all good things. If this life created doth please thee, how much more shall that life please thee, which created all thing? If health giuen make thee merry, how much more shall he make thee merry, that giueth all health? If the knowledge of the creatures be sweete and acceptable, how much more sweeter shall the Creator himselfe be? If beauty be acceptable vnto thee, it is he at whose beauty the Sunne and Moone admire. If thou desirest nobility, hee is the fountaine and originall of all nobility. If thou desirest long life and health, he is eternall life. If thou desirest satiety and aboundance, he is the fulnes of all good things. If thou delightest in the wel-tuned musicke and harmony of mortall men; there Angels doe sing most sweetely, & the Organs of the Citty of God, are heard there with great delight and pleasantnes. If the friendship, familiarity, and society of good men doe like thee; there thou shalt finde all the elect, hauing one minde and one heart. If thou thirstest after riches and honours, in that house of the Lord they are found in great aboundance. To conclude, if thou desirest to escape all kinde of punishments, tribulations, and miseries; there thou shalt finde liberty and freedome from them all.

The mistery of Circumcision.

God commaunded in the olde law, that vpon the eight day Circumcision should bee celebrated; that secretly he might let vs vnderstand, that vpon the eight day of our Resurrection, which succedeth the seuenth day of this life, God will circumcise and cut off all the griefes, sorrowes, miseries, and calamities of them, that for his loue whilst they liued haue circumcised and cut off their appeties, lusts, and sinnes. What thing then can be found out more blessed or happy, then this estate of liuing, most free from all kinde of misery? What, sayth Saint Augustine, is more blessed then this life, where there is no feare of pouerty, no infirmity of sickenes? No man is hurt, none angry, none enuieth, no concupiscence is kindled, no appetite of meat, no ambition of honour or dominion, doth vrge or moove thee. There is no feare of the diuell, no deceipts of diuels; the terror of hell is farre off, there is neither death of body or soule, but a pleasant life through the gift of immortality. Then there shall be no mischiefes, no discords: but all agreement; because there

Augustine in the 17. chapter of his Manuel.

shall be one concord of all the Saints. Peace and ioy embrace all things, all thinges are at quiet and rest, there is continuall brightnesse and shining, not that which is now, but much more bright and cleare, because that Citty, as it is read, needeth neither Sunne nor Moone: but the Lord almighty shall enlighten it, and the Lambe is the light of it. Where the Saints shall shine as the brightnesse of the firmament, and they that turne many to righteousnes, as the starres for euer and euer. Wherefore there is no night, no darkenesse, no concourse of clouds, neither any distemperature or vnseasonablenes of heate or cold: but there shall be such a temperature and moderation of all things, which neyther the eye hath seene, nor the eare hath heard, neyther hath it entred into the heart of men: except of them, who are found worthy to enioy it, whose names are written in the booke of life. But aboue all these things it is, to be consociate with the assemblie of Angels and Archangels, and of all the celestiall powers: to behold the Patriarches, and Prophets, to see the Apostles, and all the Saints: to see also our parents. These are glorious, but much more glorious is it, to behold the countenance of the Lord, and to see that light not to be circumscribed; that will be superexcellent glory, when we shall see God in himselfe, wee shall see and shall haue him in vs, whom to behold there shall be no end.

Apoc. 21.

Dan. 12.

Isay. 64. 1. Cor. 2.

O my soule, sayth the same holy man, if we daily should suffer torments, if for a long time we should endure hell it selfe, that we might see Christ in his glory, and haue society with his Saints: were it not a thing worthy to suffer all bitternes and all crosses, that we might be partakers of so great good, and so great glory? Therefore let the diuels lie in waite for me, let them prepare temptations: let fastings weaken my body, let hard and course cloathing afflict my flesh, let labours oppresse mee, let watchings dry me vp, let this man cry out against me, let this or that disquiet me; let cod benum me, let my conscience murmur against me, let heate burne me, let my head ake, let my heart boyle within me, let my stomach faile me, let my countenance waxe pale, let euery part of me be enfeebled; let my life forsake me in griefe, and let my yeares end in sorrow: let rottennes enter into my bones, and flow vnder me, so that I may rest in the

Augustine in the 15. chapter of his Manuel All things to be suffered for the heauenly glory.

day

day of tribulation, and that I may aſcend to the holy hill. For what ſhall be the glory of the righteous? How great the ioy of the Saints, when as euery face ſhall ſhine as the Sun? Hitherto S. Auguſtine.

If this good be ſo great, and ſo vniuerſall, what ſhall the felicity and glory be of thoſe bleſſed eyes, which ſhall behold all theſe things? How excellent a thing will it be to ſee the beauty of this Citty? And the glory of the Cittizens? The face of the Creator? The magnificence of the buildings? The riches of the Pallace, and the common ioy of that Countrey? How pleaſant a thing wil it be to ſee the orders of the bleſſed Spirits? The authority of that holy Senate? And the maieſty of thoſe venerable Seniours and Elders, which Saint Iohn ſaw, *Sitting vpon thrones in the ſight of God, clothed in white rayment, and hauing on their heads crownes of gold*? How ſweete and how pleaſant will it be to heare thoſe ſweete angelicall voyces, the concent of their muſicke moſt excellently compoſed of maiſter ſingers, ſuch Pſalmody of ſuch holy ſingers, ſuch Symphony ſo metrically ordered, not of foure or fiue voyces, as that is which we now vſe, but tuned and ruled with the variety of ſo many numerous and harmonious voices, as there be Elect? What great pleaſure will it be to heare their moſt ſweet ſongs, which S. Iohn heard in his Reuelation? *And they worſhipped God*, ſayth he, *ſaying; Praiſe and glory, and wiſedome, and thanks, and honour, and power, and might be vnto our God for euermore, Amen.* Apoc. 4. Apoc. 7.

If the glory and pleaſure be ſo great to heare this harmony and concent of voyces; what will it be to ſee the concord of bodies and ſoules ſo conformable and vniforme? But how much more admirable will it be, to behold ſo great vnion of men and Angels? What doe I ſay of men and Angels? Yea ſo great an vnion betweene man and God himſelfe? Aboue all theſe it cannot fitly be imagined, how acceptable and welcome a thing it will be to ſee thoſe moſt ſpacious fields, and fountaines of life, and thoſe moſt delicate feedings vpon the mountaines of Iſrael. What will it be to ſit at that royall table, to haue a place amongſt thoſe inuited Nobles, and to dip thine hand into the diſh with God, that is, to enioy one and the ſame glory of God? There the Saints ſhall reſt, ſhall reioyce, ſing, praiſe, and going

in and out, they shall finde pastures of inestimable delight. If the rewards of Vertue be so great and so precious, which our Catholike faith doth promise vs, who will be so blinde, slothful, negligent, and so peruerse, that is not moued to contend with his whole strength, for the obtaining of a reward so copious, ample, and large?

THE TENHTH TITLE.

That the last of those foure last things that happen vnto vs, that is, Hell fire, doth binde vs to seeke after Vertue.

CHAP. X.

THE least of those good thing, which hitherto we haue remembred, ought to be sufficient to begette a loue of Vertue in our mindes, by which we may obtaine so great blessings. Now if to this vnmeasurable glory, the greatnes of the torments of hell be added, which are prepared for the wicked, who will be so hard hearted, and of so rebellious a minde, that vices being forsaken, will not hereafter willingly embrace Vertue?

For the vngodly and peruerse shall not comfort themselues with this voyce, Be it that I am wicked and vngodly; what then? Shall I not enter into that heauenly glory? Shall I not reioyce with God? In this consists all my punishment. Of other things I am not carefull, because I shall haue neither glorie, nor any other punishment. O my brother, thou art deceiued, the matter stands not so. For it is of necessity, that one of these must happen vnto thee; that either thou shalt reigne eternally with God, or that thou shalt be tormented with the diuels in euerlasting flames. For betweene these two extremes, there is no meane.

There are but two wayes.

This is excellently shadowed out vnto vs, in the figure of those two baskets, which the Lord shewed vnto the Prophet Ieremy before the gate of the Temple: for one basket had very good figs, euen like the figs that are first ripe: and the other basket had very naughty figs which could not be eaten, they were so euil. The Lord by this spectacle, would shew vnto his Prophet two kindes of men, one, to whom he would shew mercy; the other

Ieremy. 24.

other, that he would punish according to his iustice. The estate and condition of the first kinde of men was passing good, neither can a better be giuen: of the other exceeding ill, then which a worse cannot be found. The condition and lot of the good is to see God, which is the chiefest of all blessings: but the misfortune and vnhappines of the wicked shall be, to be depriued for euer of the sight of God; which euil is the worst of all euils. These things ought they diligently to consider, and alwaies to meditate vpon, who feare not to commit sinne, when as they see so great a burthen, and so cruel and direful punishments appoynted for sinne.

Porters and Carriers, when they are called to carry a burthen on their shoulders, first they looke diligently vpon it, then they peise and lift it vp, and try whether they be able to vndergoe it, and whether they can carry it. And thou ô miserable man, to whom sinnes are so pleasing, that for a little pleasure, hast enthralled thy selfe to carry the burthen of it; ah mad man, first prooue and assay how great the weight is of the burthen, (that is, of the punishment, which thou shalt suffer for this pleasure) that thou mayest vnderstand, whether thou hast strength to beare it. A similitude.

That this proofe may be made more conueniently, I will bring hither a certaine consideration, by the which after some manner thou shalt be able to vnderstand the quality and greatnes of the torments of hel: that thou mayest make a triall, whether thou beest sufficient to beare the burthen, which thou vndertakest to carry, when thou sinnest. Let this then be the first consideration, the greatnes and infinite immensity of God, who will chastice and punish sinne, that wee may see what an one God is in all his works. This is it that I would say, that God is great and admirable in all things: not onely in the sea, in earth, and in heauen: but also in hel. In so much, that if the Lord bee God in all his workes (as we see that he is) he will be God also in his wrath, in his iustice, and in the punishment of sinners. For this cause the Lord saith by Ieremy, *Feare ye not me, or will ye not be afraide at my presence, which haue placed the sand for the bounds of the Sea, by the perpetuall decree that it cannot passe it; and though the waues thereof rage, yet can they not preuaile, though they roare,* Ieremy 5. The greatnes of the punishment by reason of the greatnes of God.

yet

yet can they not passe ouer it? That is, ouer the limits appointed of me. As if he should say, Is it not meete that ye feare the name of the Lord so mighty, whose greatnesse this admirable worke doth sufficiently shew? He therefore that is great in all his works, shall he not be great in punishing of sinners? He that for one thing is worthie, whom we do reuerence and adore, shall he not be worthy for another thing, that he may be feared? For this cause the same Prophet, although he was innocent, and sanctified in his mothers wombe, so greatly feared the Lord, when he

Ierem.10. said; *There is none like vnto thee, ô Lord: thou art great, and thy name is great in power. Who would not feare thee ô King of Nations? For to thee appertaineth the dominion: for among all the wise men of the Gentiles, and in all their kingdomes there is none like thee.* And in another place, *I kept me farre off from men, because my heart was full of the feare of thy wrath.* Although this Prophet was certaine that this wrath was not kindled against him, yet it was so great that it brought feare vpon him. Therefore it was

Psal.105. said very well, *That he beholdeth the earth, and he maketh it to tremble, he toucheth the mountaines and they smoake.* And that *the*

Iob,26. *starres and pillars of heauen tremble and quake at his reproofe.* And it is said of him not without reason, that before his Maiestie those great principalities and supreame powers do tremble; not because they are not secure of their owne glorie, but because the greatnesse of the diuine Maiestie doth strike feare and tembling into them. If therefore they that be perfect be not without feare, what shall they do, that are guilty and contemners of the diuine Maiestie? They are those, vpon whom he will poure out the fury of his indignation. This is one of the principall reasons, why the greatnesse of this punishment is to be feared, as S. Iohn plainely teacheth in his Reuelation, where he after this manner

Apoc.18. speaketh of the scourges and torments of the Lord: *Therefore shall her plagues come at one day* (he speaketh of Babilon) *death, and sorrow, and famine, and she shall be burnt with fire, for strong is the Lord God, which will condemne her.* The Apostle also was not ignorant of the strength of this Lord, and therefore he said,

Heb.10. *It is a fearefull thing to fall into the hands of the Lord.* It is not a fearefull thing to fall into the hands of men, because they are not so mighty, but we may escape their violence, and flie from

their

their fury; neither haue they such authority, that they can thrust the soule into hel. Therefore our Sauiour sayd to his Disciples; *Feare not them that kill the body, but cannot kill the soule: but rather feare him, who can cast both body and soule into hell fire.* These be the hands, into which the holy Apostle saith that it is a fearefull thing to fall. Of these things it is no hard matter to gather, what is the nature of those hands, of which Ecclesiasticus speaketh; *If we doe not repent, we shall fall into the hands of the Lord and not into the hands of men.* By all which it is most manifest, that as God is great in power, in Maiestie, and in all his workes, so he will be great in wrath, in iustice, and in the punishments of the wicked.

Math. 10.

Eccles. 2.

The same also is yet more plainely seene in examining the Diuine iustice, the effects and executions of which, be these punishments. This is after some manner knowen by the effects, that is, by the fearefull punishments of God, inflicted at diuers times vpon wicked men, sundry of which are remembred in the Scriptures. How terrible was the punishment of Dathan and Abiron, and of all their complices, whom the earth (opening her mouth) swallowed vp, with their Tents, and all their substance, and they went quicke into hell; because they had stirred vp sedition against Moses and the Priests? Who euer heard such like kind of threatnings as those that are read in Deuteronomie? and they are purposed and threatned against them, who doe not obserue the Lawe of the Lord: where amongst other horrible and feareful threatnings, thus sayth the Lord; *Thou shalt be besieged in all thy Cities, throughout all thy lands which the Lord thy God hath giuen thee. And thou shalt eate the fruite of thy bodie, euen the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straightnes wherein thine enemies shall enclose thee: So that the man that is tender and exceeding daintie among you, shal be grieued at his brother, and at his wife that lieth in his bosome, and at the remnant of his children which he hath yet left. For feare of giuing vnto any of them of the flesh of his children, whome he shall eate, because he hath nothing left him in that siedge and straightnesse, wherewith thine enemie shall besiedge thee in all thy Cities. The tender and dainty woman among you, which neuer would venter to sette the sole of her foote vpon the ground, for her*

The greatnes of the iustice of GOD

Numb. 16.

Deut. 28

The husband without the knowledge of his wife shall eate his sons, and so shal the wife without th: priuity of the man, that they might eate alone.

her softnesse and tendernesse, shall be grieued at her husband which lieth in her bosome, and at her sonne, and at her daughter, and at her after birth, that shall come out from betweene her feete, and at her children, which shee shall beare: for when all things lacke, shee shall eate them secretly, during the siedge and straightnesse, where-with thine enemie shall besiedge thee in thy Cities.

Horrible and to be trembled at are these punishments: yet both these and all other with which men haue at any time beene punished in this world, are no other thing then a small shadow, and a figure of those punishments, which tarry for the damned in the other world: for that shall be the time in which the Diuine iustice shall shine, vpon and against those, that here haue refused his mercy. But if the shadow be so horrible, who shall be able to sustaine the truth of the matter and the thing it selfe? If now, when as the Diuine iustice is as yet tempered with mercy, and the cup of the wrath of the Lord is mixed with the water of his grace, be so bitter; what will it be, when it shall be drunke pure without mercy, especially of those that would shew no mercy to their neighbour; although the punishment will alwaies be lesse, then the desert and merit of the sinne?

Of the mercy of God, the greatnes of the punishment is gathered.

Neither onely doeth the greatnesse of the iustice argue the greatnes of the punishment; but also the greatnes of the mercy, of the goodnes, of which wicked men presume so much. For what is more admirable, then to see GOD clothed with mans flesh, and in it to suffer all kinde of tormentes & reproches, euen from his entrance into this life, to his going forth of it, which he ended vpon the Crosse? What greater mercy, then to come into this world, and to take vpon him the debts of the whole world, that he might disburthen the world of them? and to shed his blood for them who shedde his blood? Therefore, as the workes of the Diuine mercy are admirable, so are the workes of the Diuine iustice to be feared: for there is not in God lesser or greater, but seeing that God is wholly and all that he is in himselfe, therefore as much as his mercy is, so much necessarily is his iustice, in those things that pertaine vnto it. For euen as by the greatnes of one arme, we gather the quantity of the other; so by the greatnes of the arme of the Diuine mercy, we measure also the quantity of the Diuine iustice: seeing that there is one

A similitude.

and

and the same measure of them both.

Now therefore tell me (I pray thee) if in that time in which GOD would shewe his mercy to the world, hee wrought so admirable things, and so incredible to the world, that the world supposed them to be foolishnes: when the time of his second comming shall approch, in which he determineth to shew the greatnesse of his iustice, what doost thou thinke that hee vvill doe? hauing so many moe greater occasions, by howe much there shall be moe and greater offences of men. For the mercy of GOD had not any thing that might prouoke it, or desire it: seeing there was nothing in mans nature, that might deserue it: but the Diuine iustice shall haue so many pricks, motiues, and pullers on for reuengement, as there haue beene sinnes committed in this world: and of these sufficient coniectures may bee taken how great and how terrible the Diuine iustice will bee. The two comings of Christ compared.

This thing Saint Bernard excellently declareth in a certaine sermon of the Natiuity of our Lord: Looke how milde and gentle he was (saith he) in his first comming, so hard and inexorable will he be in his second: and as now there is no man that may not be reconciled, so after a short time, there shall be no man that may. Because, as the gentlenes and benignity appeared beyond all hope and esteeme, so we must expect the sharpenes and seuerity of the iudgement to be. God is vnmeasurable and infinite in iustice as he is in mercy: great to pardon, great to punish: but mercy doth challenge the first place, that if we will, iustice might not be found vpon whom it should be extended. This sayth Bernard. By this it sufficiently appeareth, how that by the mercy of God the quantity of his iustice may be gathered. In his first Sermon of the Natiuitie of our Lord.

The diuine Psalmographer doth most excellently shew them both; *This is our God* (saith he) *euen the GOD that saueth vs: and to the Lord God belong the issues of death. Sure God will wound the head of his enemies, and the hairie pate of him that walketh in his sinnes.* Thou seest by these my brother, that the Lord is as seuere to his enemies, and to those that rebell against him, as he is kinde and mercifull to his friends. The same thing the Diuine pacience doth most plainely teach, which hee vseth as well towards the whole world, as towards all sorts of men, good and euill. For we see many men so disordered and dissolute, and of so reprobate Psalm. 68.

reprobate a life, that from the first time that they begin to open their eyes of reason, euen to the last day of their life, doe consume and spend the greater part of their life in offending God, and contemning his diuine commaundements: hauing neither respect nor regard of the promises, threatnings, benefits or counsels of God, or of any other thing. Neuertheleſſe, in all the time of their life, the great goodnes of God wayteth for them with great patience, not cutting off the thred of their life: not ceasing to call them by many wayes to repentance, although he see no token of amendement in them. But when that long patience shall come to an end, if he shall poure vpon them the storehouse of his wrath, (whom so many yeeres by little and little he hath beene gathering into the bosome of his iustice) with what force, with what violence, thinkest thou that they shall be ouerwhelmed?

What other thing would the Apostle signifie, when he said, *Despisest thou the riches of his bountifulnesse, and patience, and long* Rom. 2. *sufferance, not knowing that the bountifulnesse of GOD leadeth thee to repentance? But thou after thine hardnesse, and hart that cannot repent, heapest vnto thy selfe wrath, against the day of wrath, and of the declaration of the iust iudgement of God. Who will reward euerie man according to his workes.* What is it that he saith, thou heapest wrath vnto thy selfe, but that hee may signifie, that as one gathering a treasury, doth daily adde a penny to a penny, and doth heape riches to riches? for so the masse doth increase: so the Lord doth euery day enlarge the heape of his wrath, as the wicked man by his ill actions, doeth increase accounts to be rendered for them. Tell mee (I pray thee) if any man in gathering treasure, should so closely and diligently sticke to it, that neither any day or houre should passe, in which hee woulde not adde somewhat to it, and that by the space of fiftie or sixtie yeares: if at any time afterwards he should vnlock his dore, and enter into his treasure house, what great store of treasure should he finde there? O vnhapppie man, doest thou not marke, that neither day nor houre passeth, in which thou doest not augement the heape of Gods wrath, which is reserued for thy destruction? that is, increased and augmented by euery sinne that thou committest. For although there were no other thing, but the dishoneſt

neſt looke of thine eyes, the impure thought, or vncleane deſire, and the hatred of thine hart, the word and periurie of thy mouth, theſe were enough alone to fill the whole world. But if to theſe all thy other vices and ſinnes be ioyned, meditare (I pray thee) what an vnmeaſurable maſſe of the wrath of GOD thou haſt heaped to thy ſelfe by the ſpace of ſo many yeares? If the ingratitude and maliciouſnes of peruerſe men be well ſearched into, they will ſhew vnto vs the greatneſſe of the Diuine puniſhments.

That this is true, conſider the goodneſſe and liberality of GOD towards men: conſider moreouer that which he did and ſaid in this world, with that which he ſuffered for them all. Conſider alſo the commodities and neceſſaries for the vſe of men, prepared of him, that they might liue well: and all other things that he hath pardoned vnto ſinners, or winked at, how many bleſſings he hath beſtowed vpon them, and from how many euils he hath deliuered them, and many other kinde of fauours and benefits, which daily he beſtoweth vpon them. All theſe things increaſe and multiply the heape of Gods wrath. Moreouer call to thy mind, the forgetfulneſſe and negligence of men towards God, and alſo their ingratitude and rebellion, laſtly, their blaſphemies and contempt, as well of God himſelfe, as of his commaundements; which are ſo great, that not onely they looke for no gaine or profit of their ſinning, but oftentimes of onely maliciouſnes, they tread fooliſhly all that vnder their feete, which the Lord hath commaunded. He therefore, that without any reuerence or ſhamefaſtnes deſpiſeth ſo great a Maieſtie, no otherwiſe then if he were ſome Figge-tree God; who ſo often, as Paul ſpeaketh, *hath troden vnder-foote the ſonne of God, and hath counted the blood of the Teſtament as an vnholy thing*, wherewith he was ſanctified; he that ſo often hath crucified him with his workes, worſe then the works of Pagans, what other thing is to be looked for of him, when the houre of rendering an account ſhall come, then that he giue the honour to God, or ſuffer ſo much puniſhment, as he hath iniured God? For ſeeing that GOD is a iuſt Iudge, it is his duty to beware, that the puniſhments be not leſſe then the iniuries done: but that they be like to the ſinne of him who hath beene iniurious. Heb 10

The puniſhment ought to be like to the ſin.

In.

In this case, if it be God to whom the iniury is doone, vvhat sentence shall be pronounced against the body and soule of the condemned, that the iniury doone may bee recompenced by worthy punishment? But if in the satisfaction of the offence done to God, the blood of the sonne of God was necessary, in supplying the dignity of the person, which was wanting & fayling for the greatnes of the punishment, what shall it be, when the recompence shall be performed, not by the dignity of the person, but onely by the seuerity of the punishment?

From the person of the executioner, that is of the diuel, the greatnes of the punishment is gathered.

But let vs come from the condition of the Iudge, to the condition and qualitie of the executioner (whose part it will be to execute the sentence and decree of the Iudge.) If it be demanded who it shall be, I say that it shall be the diuel. From whose hands what is to bee hoped, I thinke that no man will doubt. Yet that thou mayst vnderstand after some manner, how great the cruelty is of the executioner: I pray thee consider, how cruelly he handleth them, which are committed to his power, as was holy Iob. Thou doest see this cruell Tyrant after that manner tyrannizing ouer this innocent man, that after a greater or more cruell manner, he could not tyrannize ouer any reasonable creature: hauing not the least pitty or compassion. Did he not burne his sheepe and his seruants with fire brought from aboue? Did hee not by the Sabæans steale away all his Oxen and Asses, and by the Chaldæans steale all his Camels, and slay his seruants with the edge of the sword? Did he not ouerthrow his houses, and with the fall of them kill his chilren? Did he not at the last smite his body with sore byles, from the sole of his foote to the crowne of his head, neither left him any other thing besides a dunghil and a potshard to scrape him? He left him a wife, and vnsound friends, not for his comfor and solace; but that they by their speeches, might be as wormes to gnaw and deuour the very intrals and bowels of poore and miserable Iob. All these things he could, and dared to doe against a man, God permitting it. But what cruelty and extreame tyrannie did he practise against our Sauiour, especially in that night, in which he was deliuered to the power of darkenesse? This can not be expressed in a few words. If therefore this enemy, with all his confederate Catchpols be so cruell, and so direfull and

Iob, 2.

extreame

extreme an executioner, and so bloody an enemie to all mankinde: ô wretched man, what wilt thou do, when thou shalt see thy selfe deliuered into his hands, that he may exercise all his cruelti e vpon thee, according to the decree of the Diuine iustice? Alas this matter is too horrible. Neither must thou thinke that this punishmẽt is for one night, for one day, or for one yere, but that it shall endure for euer, that is, throughout all eternity. What doth it seeme vnto thee? dost thou thinke that thou art committed to the hands of a good man? O what an obscure and blacke day will that be, when thou shalt vnderstand thy selfe to be committed to the power of Wolues so rauenous? But that thou maist better vnderstand, what friendship is to be looked for of these diuels, I will relate vnto thee a notable example, recorded long ago of Saint Gregorie.

In the 4. booke of his Dialogues cap. 37.

There was of late, saith he, a certaine young man that remained amongst vs, his name was Theodorus, of a dissolute life, and most negligent of his health and safetie. In this same plague which lately hath consumed the greater part of our people, he was strooken with it in his groine, and was brought to deaths doore. Whilst he was drawing to his last home, certaine brethren came vnto him, that they might pray to God for him. Now already the vtmost parts of his body were dead, only vitall heate remained in his breast. All the brethren began to pray so much the more earnestly for him, by how much he hasted more speedily to his end. Then on a suddaine, he beganne to crie out to the brethren kneeling about him, and with his exclamations to interrupt their praiers, saying; Depart, depart. Behold, I am giuen to a Dragon to be deuoured, who by reason of your presence cannot deuoure me. He hath alreadie swallowed vp my head into his mouth; giue place, that he may no more torment me; but let him do that he is to do. If I be giuen to be deuoured of him, why am I delaied by you? Then the brethren began to say vnto him: Brother, what is that which thou speakest? Call vpon the name of Iesus Christ our deliuerer. He answered, saying: I would call vpon the name of Christ, but I cannot; because I am oppressed with the scales of this Dragon. When the brethren heard this, they fell prostrate vpon the ground, and began with teares to pray more feruently for his

A fearefull and horrible example.

releaſe and deliuerance. And behold on a ſuddaine, the ſicke-man began to crie out, ſaying; I giue thanks to God, behold the Dragon which would haue deuoured me, is fledde, he durſt not ſtay, being feared by your praiers. Now pray, and I will pray with you, that God through Chriſt, would forgiue my ſinnes, for now I am ready to be conuerted, and to leaue this ſinfull life, the which he did.

Apoc. 9. A deſcription of the diuels power.

Of the ſame diuels Saint Iohn ſpeaketh in his Reuelation, by the manner of an horrible figure. *And I ſaw* (ſaith he) *a ſtarre which was fallen from heauen vnto the earth, and to him was giuen the key of the bottomleſſe pitte. And he opened the bottomleſſe pitte, and there aroſe the ſmoke of the pitte, as the ſmoake of a great fornace, and the Sunne and the aire were darkned by the ſmoake of the pitte. And there came out of the ſmoake Locuſtes vpon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power. And it was commanded them that they ſhould not hurt the graſſe of the earth, neither any greene thing, nither any tree: but onely thoſe men, which haue not the ſeale of God in their foreheads. And to them was commanded that they ſhould not kill them, but that they ſhould be vexed fiue moneths, and that their paine ſhould be as the paine that cometh of a Scorpion, when he hath ſtunge a man. Therefore, in thoſe daies ſhall men ſeeke death, and ſhall not finde it, and ſhall deſire to die, and death ſhall flee from them. And the forme of the Locuſtes was like vnto horſes prepared vnto battell, and on their heads were as it were crownes like vnto gold, and their faces were like vnto the faces of men. And they had haire as the haire of women, and their teeth were as the teeth of Lions. And they had Habbergions, like vnto Habbergions of Iron: and the ſound of their wings, was like the ſound of Charriots, when many Horſes runne vnto battell. And they had tailes like vnto Scorpions, and there were ſtings in their tailes.* Hitherto Saint Iohn. Tell me now, my brother, what was the minde of the holy Ghoſt, (for he is the Author of this Scripture) when vnder that horrible and fearefull figure, he would ſignifie the greatneſſe of the ſcourges of the Diuine iuſtice? What other intent had he, then that by this terrible horrour he might admoniſh men, that they be not vnmindefull what the wrath of the Lord God is, and what be the inſtruments of his iuſtice: what be the puniſhments of the wicked, and what is the

power

power of our aduerſaries: that we being admoniſhed by the fearefull terrour of theſe things, may feare to offend God? For what is that ſtarre, which fell from heauen vnto the earth, and to whom the keies of the bottomleſſe pitte were deliuered, but that moſt bright Angell who fell from heauen, to whom was giuen the power of darkeneſſe? And what be thoſe Locuſts like vnto Horſes prepared for the warre, but helliſh Furies, Armies of damned companions, aſſiſtants, helpers, and miniſters vnto him, who are diuels? what is the graſſe, what the greene plants, which they are forbidden to hurt, but the iuſt, who are greene, and do flouriſh by the dew of the Diuine grace, and do bring foorth fruite to eternall life? Who be they that haue not the ſeale of God in their foreheads, but they that haue not the ſpirit of God, who is the ſeale of his ſeruants, and of the Sheepe of his flocke?

Therefore, againſt thoſe miſerable and wretched ones, ſuch an Armie of the Diuine iuſtice is prepared, that both in this life and in that to come, according to their merits, they ſhall be tormented and tortured of the diuels themſelues, whom they haue ſerued, no otherwiſe then the Egyptians were vexed of the water-flies and frogges, which they adored for Gods. How horrible and fearefull a thing will it be then, in that damned and curſed place to ſee ſo many terrible monſters, and hagges ſo dreadfull? How fearefull will it be there to ſee that hungry Dragon, fretting and fuming with horrible madneſſe: that great Behemoth, of whom it is ſaid in the booke of Iob, that his taile is like a Cedar, that drinketh vp riuers, and feedeth on Mountaines? Exod. 8. Iob, 40.

Thoſe things which hitherto haue bene ſpoken of vs, do ſufficiently declare, how intollerable the puniſhments of the wicked ſhall be. For what is to be looked or hoped for of all them, but horrible puniſhments? What is to be looked for of the greatneſſe and infinitenes of God, I ſay of the greatnes of his iuſtice, in puniſhing wicked men and ſinners? what of the greatneſſe of his patience, which ſo gently doth forbeare, and expect the repentance of ſinners? what of the multitude of his benefits, with which he doth loade ſinners, that with the ſweetnes of them, he might draw and allure them vnto him? What of the greatnes of his hatred, which he hath againſt ſinne? For that ſinne, that The concluſion.

offendeth an infinite Maiestie, meriteth an infinite hate. What of the greatnesse of the furie of our enemies, who are so mighty in torments and tortures, and so readie to do ill? What I say is to be looked for, or to be hoped of the greatnes of all these things, but a mightie and vnheard of punishment of sinne? If therefore the punishment be so great which is prepared for sinne, neither may any escape it, neither doth it euer faile; (for so our faith doth tell vs) what is the reason, or rather the blindnesse of them, who beleeuing and confessing these things, do not regard the intollerable burthen, which they take vpon them when they offend? For they committing but one sinne, are bound to this punishment, which by the fore-said reasons is proued to be so great and so vnmeasurable.

¶ *Of the eternitie of these punishments.*

BVt besides that those things which hitherto we haue remembred, be sufficient to beget in vs very great feare, & terrour, yet they shall be much more effectuall, if we consider the perpetuitie of the punishments. For if there were any end, or intermission, or refreshing to be found in them, at the least after many thousand yeares, certainely it would be a great comfort to these miserable and wretched soules. But what shall I speake of Eternitie, which knoweth none other end, then that which the Eternitie of GOD himselfe hath? Which space is so long, that (as a famous Doctour testifieth) if any of those damned should shed but euery thousand yeare one teare, greater abundance of water should flow out of his eies, then this whole world should be able to containe. What thing more terrible can be spoken or thought vpon? But if all the torments which are in hell, were as the pricking of pinnes, yet for their Eternity they might suffice to moue a man, to vndergoe with a cheerefull minde, the punishments, tribulations, crosses, and whatsoeuer miseries are in this world: at least, that he may escape Eternall punishment.

A fearefull saying.

O that this word *Eternall*, might alwaies stay and dwell in thy minde, how profitable would it be vnto thee? We reade of a certaine man, very studious and contemplatiue of the vanities of the world, who when on a certaine time he fell into the co-

gitation

gitation of this Eternitie, fearing a thing of such continuance, which should haue none end, he began thus to reason with himselfe: There cannot a man of a sound wit be found in this world, who would accept the gouernement of the whole world, with that condition, that for the space of thirtie or forty yeares together, he should stretch himselfe vpon a bed strewed with roles and springing flowers: which thing if it be so, what is the madnesse, frenzie, and dotage of men, that will for a thing of very small moment, embrace a burning fierie bed, vpon which he shall be rosted and broyled for euer and euer? This onely consideration was so profitable to that man, and wrought so great fruites in him, that forth-with vices being forsaken, he sought after Vertue, and in a short time, in such manner profited in them, that he became an holy man, and a Prelate of the Church.

What will the delicate tenderlings of this world say, who for the noise of one gnat, do passe whole nights without sleepe, whē they shal see themselues stretched vpon this bed of burning fire, and to be burned in euery part with liuing flames? And that not for one night, but to endure for euer. To such the Prophet Esay speaketh in these words, *Who among you shall dwell with the deuouring fire, who among you shall dwell with the euerlasting burning?* Esay, 33. Whose shoulders are so hard or of iron, that can beare such a burthen so long a time? O nation bewitched and senceleſſe, ô men blinded of that old deceiuer, who doth muffle and hood-winke all the world with his deceipts and guiles. What I pray thee is more strange from reason, then that men regard and respect euery small trifle that pertaineth to this life: and in a matter of so great moment are so inconsiderate and negligent? If we do not see these things, what will we see? What will we feare, if we do not feare these things, or what will we fore-see, if we do not fore-see these things? But if these things be so, why do we not embrace vertues with great alacrity of spirit, although they be hard and difficult, at the least that we may eschue these euils?

It is most certaine, that if God should grant to thee a choice, and say; all the time that thou liuest, thou shalt either be tormented with the goute, or extremely vexed with the tooth-

ache, which diſeaſes neither night nor day, ſhall ſuffer thee to take any eaſe or reſt: or if thou wouldeſt be free from theſe diſeaſes, thou ſhalt enter into ſome auſtere and ſtreight kinde of liuing, which thy nature can hardly brooke: conſider with thy ſelfe which of theſe thou wouldeſt chooſe. I do not thinke that a man can be found ſo fooliſh, who (for the onely loue of himſelfe) would not chooſe rather this ſtreight kinde of liuing, then that he would endure ſo long time theſe griefes and dolours. Seeing that therefore the diſcruciatements and dolours that we ſpeake of, are infinitely more grieuous, and in diuturnitie of time without any compariſon longer: and this auſtere and ſtreight kinde of liuing which God requireth of thee, is much more leſſe then that thy nature can brooke and beare: what madneſſe is it then to be vnwilling to vndergo ſo ſmall labours, and ſo ſhort troubles, by which thou maiſt eſcape thoſe eternall torments? Who doth not ſee that this is the greateſt errour of this world, and intollerable madneſſe? But the reward and fruite will be, that whileſt a man will not free himſelfe here from ſo great euils, by a ſmall labour of repentance, that there he ſhall make euerlaſting ſorrow, and repentance without any fruite or profite. We haue a figure of this thing in the furnace, which King Nabuchodonozer, commanded to be heated in Babilon, *The flame of which mounted aboue the furnace nine & fortie Cubits*; for the deffect of one Cubit, it came not to the number of fiftie, which ſignifieth the yeare of Iubily: that we may vnderſtād, that although theſe eternall flames of Babilon, that is, of hell, do burne aboue meaſure and moſt cruelly do torment the miſerable and wretched being damned, yet they ſhall neuer come to that, to obtaine the fauor of a true Iubily. O puniſhments without profite, ô barren teares, ô ſharpe and bitter repentance, yet voide of all hope and ſolace. How little of thoſe things that there the damned ſuffer without fruite, if they here had ſuffered willingly and patiently, might haue preſerued them from theſe euils? How eaſily might they haue bene deliuered, and for how ſmall paines?

Dan. 3. A notable Allegorie.

Therefore let fountaines of teares flow out of our eies, and let ſighs without ceaſing be fetched from the bottome of our hearts. *Therefore I will mourne and howle*, ſaith the Prophet, *I will go without cloathes, and naked; I will make lamentation like the*

Mich. 1.

Dragons,

Dragons, and mourning as the Ostriches; because the plagues of my people are grieuous. If these things were suspected of men, and if there were no credite to be giuen to these things, or if they were doubtfull and vncertaine, after some manner it were tollerable, if men fell into this error. But we professing all these things most assuredly, and with a most vndoubted beleefe, and knowing most certainely, (as our Sauiour saith) *That heauen and earth shall passe: but not one iote or one title of these things shall scape, till all things be fulfilled*; and saying plainely, that all these things are to be holden most religiously, and yet liuing securely and negligently, this doth passe all wonder and admiration. Math 5.

Tell me, ô blinde and witlesse man, what thou dost finde worthy amongst the riches & goods of this world, that may be compared with this price? Grant it, saith Saint Ierome, that there is in thee the wisedome of Salomon, the beauty of Absalon, and the strengh of Sampson: let the yeares and life of Enoch be promised vnto thee; possesse the riches of Crœsus, and the power of Octauian: what shall all these things profite thee, if at the length thy body be giuen for meate vnto wormes, and thy soule carried of diuels to hell, be deliuered to euerlasting torments, to be tortured with the rich Glutton?

Let these things suffice for the first part of our exhortation to Vertue. In the next, we will speake of the seuerall and particular prerogatiues and priuiledges of Vertue promised to the vertuous.

The end of the first part.

THE SECOND PART OF THE SINNERS GVIDE:

In which are handled the temporall and ſpirituall bleſſings, which in this life are promiſed to Vertue: and more particularly, the twelue more notable and famous priuiledges and prerogatiues, which are found in Vertue.

THE ELEVENTH TITLE.

That we are bound vnto Vertue, by reaſon of the ineſtimable bleſſings, which are promiſed in this preſent life.

CHAP. XI.

SVrely I know not, what they can pretend, or what excuſe they can make, who do not embrace Vertue, ſeeing there be ſo many reaſons, which doe enforce men to that ſtudie. For it is no ſmall thing for the defence of this matter, to alledge that there is a God: and what the ſtudious of Vertue deſerue, what is giuen, and what is promiſed vnto them; on the other ſide, what threatnings are menaced and denounced againſt the vicious, and againſt thoſe that flie from the ſtudy of Vertue. Therefore not without cauſe may ſome man aske, why amongſt Chriſtians, who beleeue and confeſſe all theſe things, there be ſo many found, who neglect vertues and do follow vices? For it is not to be maruelled at, that there be many ſuch among infidels, who ſeeing they know not Vertue, haue it in no price: euen as a ditcher, if he by chance finde a Iem, doth little eſteeme it: becauſe he knoweth not the vertue and price of it. But that Chriſtians, who know and beleeue all theſe things, do liue as though they beleeued not, vnmindfull of God, ſeruants of ſinne, bondſlaues vnto their owne paſſions and appetites, by ſo much more addicted to viſible things, by how much more they are careleſſe of inuiſible things,

It is a wonder that among Chriſtians, ſo many men are found wicked and vicious. A ſimilitude.

ready

ready to all kinde of ſinne, no otherwiſe, then if death were not at all, neither that they ſhould come to iudgement, neither that any glory of heauen was to be looked for, and to be brieſe, neither hell to be feared. This I ſay, is greater then all admiration.

Whence this negligence is.

Therefore, as I ſaid, it may worthily be demanded, whence this negligence growes, and whence this ſtupiditie of vnderſtanding, and this diabolicall inchantment (if I may ſo call it) comes vnto men. This miſchiefe hath not one onely roote, but many and diuers. Amongſt others, and thoſe not the leaſt, is a certaine generall errour, in which men of this world do liue, ſuppoſing all that God promiſeth to the louers of Vertue, to be reſerued to the life to come; and that in this preſent world, nothing is to be looked for. Therefore, ſeeing that man doth ſo greatly deſire reward, and eſpecially is ledde by profite, but not vnleſſe it be preſent, and is moued with thoſe things which are obuious to the outward ſences; when he ſeeth nothing preſent, he ſmally accounteth of that which is to come. So the Iewes ſeeme to haue done in the time of the Prophets: For when as Ezechiell (by the commandement of God) did ſet before them great promiſes, or did denounce againſt them direfull comminations, they mocked, and with a certaine contempt hiſſed at them all, ſaying; *The viſion that he ſeeth, is for many daies to come, and he prophecieth of the times that are farre off.* Ezech 12. So the ſcornefull contemned the ſayings of the Prophet Eſay, and ſaid; *Precept muſt be vpon precept, precept vpon precept, line vnto line, line vnto line, here a little, and there a little.* Eſay, 28. This is one of the eſpeciall reaſons, that withdrawes peruerſe and froward men from the obſeruance of Gods commandements, perſwading themſelues, that there is no reward ordained for Vertue in this world; but all things to be reſerued for the world to come.

To this that great Wiſeman reſpected, when he ſaid, *Becauſe ſentence againſt an euill worke is not ſpeedily executed, therefore the heart of the children of men is fully ſette in them to doe euill.* Eccle. 8. The Wiſe man addeth alſo another thing, and that is, the worſt among all things that are done vnder the Sunne, and that it doth giue great occaſion to the wicked to ſinne, that it happeneth ill to the righteous, as though they had done the workes of the wicked: and the wicked often-times doe liue ſo ſecurely, as if they

All things happen a like to the good and euill.

they did the works of the righteous: or that all things come a-
Eccle.9. like to all; and the same condition is to the iust and to the wicked; to the pure, and to the polluted; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an oath. Whereupon he saith, *The hearts of the sonnes of men, are full of euill, and madnesse is in their hearts whilest they liue, and after that, they go to the dead.* That which Salomon here speaketh, the wicked and vngodly them-
Mala.3. selues do confesse by the Prophet Malachie, saying: *It is in vaine to serue God: and what profite is it that we haue kept his commandements, and that we walked humblie before the Lord of hosts? Therefore we count the proude blessed: euen they that worke wickednesse, are set vp, and they that tempt God, yea, they are deliuered.* These things the wicked say, and these are the things which especially hold them in impietie: for they suppose it a very hard thing, as Ambrose saith, to buy hope at their owne perill: that is, to compasse future blessings with the losse of present, and to giue those things that are in their hands, for those which sometimes hereafter may be giuen.

To banish and expell this most pestilent errour, I know not whence to take a fitter beginning, then from those wordes and teares of our Sauiour, with which in times past, he did lament &
Luke.19. weepe ouer the miserable Cittie of Ierusalem, saying: *O if thou haddest euen knowne at the least in this thy day, those things which belong vnto thy peace: but now are they hidde from thine eies:* Our Sauiour did consider on the one part, how great the blessings were, which were brought into the world for the vse and good of that people, together with his person: for all the graces and heauenly treasures, descended frō heauen together with Christ; on the other side, he looked to this people, offended at his lowlie humilitie and base estate, and that they would not accept of his blessings, and that for this sinne, they should not onely lose these treasures, but also their whole Common-wealth, and their Cittie.

Therefore the Lord exceedingly lamenting, wept most aboundantly, and broke forth into this short and imperfect sentence: the which the shorter it is, it hath the greater signification. This same affection, and these words may be fitly applied

to

to our purpose. For considering on the one part the beauty of Vertue, and the graces and riches, which attend on her; and on the other part, how farre these things are remoued and hid from the eyes of men, drowned in earthly things, and also how Vertue doth sweepe the ground, and being despised in all the world, cannot finde a place for her selfe, doest thou not thinke that we haue iust cause to weepe, and to say with our Lord, *O, if thou haddest euen knowne at the least in this thy day*: that is, ô that God would now open thine eies, that thou mightest see the treasures, magnificence, riches, peace, liberty, light, tranquillity, delights, fauours, and all the good things and blessings, which like Hand-maides attend and waite vpon Vertue, in what great price and esteeme wouldest thou haue her? With what great desire wouldest thou long and thirst after her? With what great diligence and labour wouldest thou seeke and enquire after her? But now all things are hid from carnall eies: for they not seeing any thing besides the outward barke of Vertue, neuer tasting the inward sweetenesse of her, thinke that there is nothing in her, but that which is hard, sharpe, and vnsauerie: they thinke, that shee is not currant in this present life, but to be vsed in the other: and if there be any goodnesse in her, that it pertaineth wholy to another world, and not to this. Therefore they disputing according to the flesh, do say, that they will not buy hope by danger, neither that they will hazard present things for things to come. So speake they that are offended at the exteriour figure of Vertue: for they are ignorant of the Philosophy of Christ, neither know they that Vertue is like vnto her Maister Christ; who although outwardly he did beare the shape and image of a most poore and base man, yet inwardlie was the God and Lord of all creatures. The selfe same thing is also read of the faithfull and beleeuers in Christ, that they are dead to the world, and that *their life is hid with Christ in God*. Therefore as the glory of Christ was hid in this world, so is all theirs that imitate and follow his life. We reade that in auncient times, men were wont to make certaine images, which they called *Silens*; these were rough and vnpolished without, but within they were curiously wrought with great Art. So that the deformitie was outward, and the beauty inward. Deluding

Men are ignorant of those good things that are in Vertue.

Vertue like vnto Christ.

Colos. 3.

A similitude.

on

on the one part the eies of the ignorant, on the other drawing into them the mindes and eies of the wise. Such certainly were the liues of the Prophets, such the liues of the Apostles, and such the liues of all good and faithfull Christians, as was the life of the Lord of all.

Helps of God, by which we ouercome the difficultie of Vertue.

Thou therefore, that hast nothing more oft in thy mouth, then that Vertue is conuersant about hard and difficult things, oughtest to cast thine eies vpon those helps, which God hath prouided for vs to ouercome these difficulties: as are vertues infused into vs, gifts of the holy Ghost, the Sacraments of the Gospell with many other graces and diuine helps, which are to vs, that which oares and sailes are vnto ships in sayling, and wings vnto birds in flying. Thou must behold the name and essence of

Vertue is an habite.

Vertue, which by her owne nature is a most noble Habite. Which if it be true, it followeth by a common manner of speaking, that she will worke and labour with vs with ease and delight: for this is proper vnto all habites. Thou must remember that God hath not onely promised to his the blessings of glory, but also the blessings of grace: partly for this life, and partly for

Psalm, 84.

the other: according to that of the Prophet, *The Lord will giue grace and glorie.* Which two are two store-houses filled with all good things: one for this life, the other for the other. That thereby at the least may be vnderstood, that there is somewhat more in Vertue, then outwardly is seene. To be briefe, thou must consider, that seeing that the Author of Nature doth not faile in any necessary thing; (because he giueth to all his creatures, those things that are necessary) and seeing that in the world there is nothing more necessary, nor any thing of greater moment then Vertue, that he would not leaue her in the hands of a will so weake and crased, of an vnderstanding so blinde, of an appetite so ready to all euill, and of a nature so disordered, and so corrupted through sinne: but that he would prouide her of helpe and abilitie, by aide of which she might saile through this Sea. For it was not meete, nor conuenient, that seeing the Diuine prouidence was so carefull in giuing to flies, spiders, and pismires abilitie, and all instruments necessary to preserue their life: that he should be vnmindfull of man, and that he should not giue him those things, which are necessary for the attainement

ment of Vertue. I will say more, if the world and the diuell do bestow vpon their seruants, for the seruice that they yeeld them, so many kinde of tasts, pleasures, and delights, at the least so in appearance: how is it possible that God should be so barren and vnfruitfull to his friends and faithfull ministers, that he should leaue them in the midst of their labours and tribulations, fasting, and with hungry and drie mouthes? How? dost thou thinke then that the condition of Vertue hath so much gall, and that there is so much honey in the flowers of vices? Dost thou thinke that God will permit and suffer, that one should enioy delights, and another be exercised with troubles and many tribulations? Thou art deceiued. Heare what God answereth to the lamentations of the wicked, by the mouth of his Prophet: *Returne and see, what difference is betweene a righteous man, and an vnrighteous, and betweene one that serueth God, and him that serueth him not.* Mala. 3. In so much, that God is not content with the preheminence, which the iust shall haue ouer the vniust in the life to come: but in this present, he saith, *Returne and see*, as though he should say, I would not that you should onely looke to the world to come, that you may know the glory of the blessed, and the greatnesse of their felicitie: but returne now, and see the difference in this life, which is betweene a good man and an euill man; consider of the riches of the one, and the pouerty of the other, the ioy of the one, and the sorrow of the other; the peace of the one, and the warre of the other; the light in which the one liueth, and the darknesse in which the other walketh; and then ye shall know indeede, how much more blessed and happie, the estate of the righteous is, then your opinion of them.

A comparing of the life of good men, and ill men.

The like answer God gaue to certaine others, who being deceiued with the same perswasion and error, mocked the good, saying as it is in Esay; *Let the Lord be glorified: but he shall appeare to your ioy, and they shall be ashamed.* Esay, 66. As if they should say, Let the Lord declare the greatnesse of his power and glory, and let him shew vnto you his fauour, that by this way we may know the prosperitie & felicitie that they haue which serue the Lord, aboue them which serue him not. To which words, the Lord doth presently annexe the ioy and prosperitie of the righteous, saying, *Reioyce yee with Ierusalem, and be glad with her, all yee that*

loue

Diuine blandishments, with which the righteous are cherished.

loue her, reioyce for ioy with her, all yee that mourne for her, that yee may sucke and be satisfied with the breasts of her consolation: that yee may milke out and be delighted with the brightnesse of her glory. For thus saith the Lord, Behold, I will extend peace ouer her like a flood, and the glory of the Gentiles like a flowing streame: then shall yee sucke, yee shall be borne vpon her sides, and be ioyfull vpon her knees. As one whom his mother comforteth, so will I comfort you, and yee shall be comforted in Ierusalem. And when yee see this, your heart shall reioyce, and your bones shall florish like an hearbe: and the hand of the Lord shall be knowne among his seruants. As if he should say, As men by the greatnesse of heauen, of the earth, and of the sea, and by the beauty of the Sunne, of the Moone, and of the starres, do come to the knowledge of the omnipotencie and excellencie of God, by the meanes of such excellent and famous workes: so also the righteous do come to the knowledge of the greatnesse of the power, riches, and goodnesse of GOD, by the ineffable graces and gifts, which they receiue of him, and which they feele and perceiue in themselues. For euen as God by the punishments and scourges, which he inflicted vpon Pharao, declared to the whole world the greatnes of his seueritie against the wicked; so by the gifts of his graces and vnmeasurable benefits, which daily he bestoweth vpon the good, he sheweth the greatnesse of his goodnesse, and his singular loue, with which he embraceth them.

Blessed and happie without all doubt, is that soule, which by gifts and benefits receiued of God, doth shew the greatnesse of his goodnesse: but vnhappie and miserable is that soule, which by punishments and torments, doth make manifest the greatnesse of the Diuine iustice. Wherefore, seeing that the greatnes of all these which we haue spoken of, is so inestimable, what shall the riches be, which flow frō those most fluent fountaines? Adde moreouer this to these sayings: If that the way of Vertue seeme to thee barren and fruitles, what is it that diuine Wisedome speaketh of herselfe, *Riches and honour are with me, euen durable riches and righteousnesse. I cause to walke in the way of righteousnesse, & in the midst of the paths of iudgement, that I may cause them that loue me to inherite substance, and I will fill their treasures.* What be these riches, what be these goods, if not of the hauenly

Prou 8.

wisedome,

wiſedome which exceede all the riches of this world? what may be cõpared to thẽ, who walke in the way of righteouſnes, which is Vertue herſelfe, of the which we ſpeake? For if here there be not found riches, more excellent, and by this name more worthie then thoſe which the world promiſeth, why doth the Apoſtle giue thankes to GOD for the Corinthians, ſaying: that in all things they were made rich? Calling them abſolutely rich; ſignifying, that others were not to be called properly rich, but rich in this world, or rich men of this world. Good men truly rich. 1. Cor. 1.

¶ *All this afore-ſaid is explained by a notable ſentence of the Goſpell.*

ALthough this afore-ſaid ſeemeth to be expounded and approued plainely enough; yet for the further confirmation of it, I will ioyne moreouer a notable ſentence taken out of the Goſpell, by which our Sauiour anſwereth to Saint Peter, demanding what reward he, and his fellow Diſciples ſhould haue, who for the loue of their Maiſter, had left and forſaken all. *Verily, I ſay vnto you,* (ſaith he, as it is in Marke,) *there is no man that hath forſaken houſe, or brethren, or ſiſters, or Father, or mother, or wife, or children, or lands for my ſake and the Goſpels, but he ſhall receiue an hundred fold, now at this preſent: houſes and brethren, and ſiſters and mothers, and children and lands with perſecutions, and in the world to come, eternall life.* Theſe be the words of Chriſt, which are not lightly to be paſſed ouer. Marke, 10.

For firſt, thou canſt not denie, but that here is made a difference and a diſtinction, betweene a reward which is giuen in this life, and that which is in another: whilſt one is promiſed as to come, the other is offered as preſent. Thou canſt alſo leſſe denie, but that theſe promiſes are ratified and certaine; neither euer do they deceiue them to whom they are promiſed: *For heauen and earth ſhall periſh, but one iote, or õne title ſhall not eſcape of theſe things, till all be fulfilled:* although they ſeeme vnpoſſible. For euen as we beleeue, that God is three and one, becauſe he ſaid ſo, although otherwiſe it ſeemeth vnpoſſible; ſo we alſo muſt beleeue this truth, although it paſſe all vnderſtanding, for it hath the teſtimonie of the ſame Author, who onely is truth it ſelfe in all his ſayings.

Tell

What this hundreth fold is.

Tell me therefore I pray thee, what is this *hundreth fold*, which is giuen to the righteous in this life? For we see for the most part, that to them is not giuen great dignities, not loftie honours, not large possessions, nor the magnificent furniture of this world: but that many of them do liue in corners, buried in the obliuion and obscuritie of the world: expecting their last houre in pouertie, miserie, and calamitie. Which seeing that it is so, how can the infallible truth of this sentence be defended, vnlesse we confesse, that God in this life doth giue to his

What goods be those that God bestoweth vpon the good.

those gifts, and those spirituall riches, which may satisfie a man without any externall pompe of this world, with greater felicitie, with greater ioy, sufficiencie and quiet, then the possession of all the goods of this world. Neither is this so much to be marueiled at: For as we beleeue that it is not of any necessitie to God, that he should nourish mens bodies with bread onely, (for he hath many other meanes to that end) so is it not necessarie to him, that he should satisfie soules with temporall blessings onely. For he can do this most easily without them: as he hath most certainely done in all his Saints: Who were endued with that spirituall ioy and mirth, and with that affection of deuotion, that their praiers, exercises, teares, and delights, exceeded all the solaces and pleasures of this world. And after this manner it is most certainely verified, that an hundreth fold is receiued for that little they left: for they receiue for deceiptfull and apparant things, those that be vndoubtedly true; for things vncertaine, certaine; for things corporall, spirituall: for carefulnesse, security; for troubles, quietnesse; for perturbations, peace and inward tranquillitie; to conclude, for a life impure, vicious, and abhominable, they receiue a life splendent through vertues, and most acceptable to God and Angels. So also thou, if thou shalt despise temporall goods for Christ, thou shalt finde in him inestimable treasures: if thou shalt contemne false and fained honours, thou shalt finde in him those that be true: if thou shalt renounce the loue of thy father and mother, for this he will delight thee, with greater blandishments and cherishing, and thou shalt finde for a temporall father an eternall; and if thou shalt cast from thee those pestiferous and venemous pleasures, thou shalt haue in him sweeter, pleasanter, and holier delights.

When

When thou ſhalt come to this point, thou ſhalt ſee manifeſtly that all things which before did pleaſe thee, are now not onelie not gratefull vnto thee, but that they do bring vnto thee an hatred and diſlike of them. For after that heauenly light hath illuminated our eies, by and by there is begot a new face of all things, and diuerſe from the former; and all things do ſeeme to haue put on a certaine new ſhape, by which they ſhew themſelues to our eies; and therfore that which before ſeemed ſweet, is now bitter, and that which before appeared bitter, is now ſweete: that which before terrified vs, doth now like vs: that which before was beautifull, now ſeemeth filthie; and although it appeared to be ſuch before, yet now it ſeemeth not ſuch, neither that it was well knowne before.

To the vertuous thoſe things are vnpleaſant, which before did pleaſe.

Therefore after this manner ſtandeth the truth of Chriſts promiſe, when for the temporall goods of the body, there are giuen ſpirituall bleſſings of the ſoule; and for thoſe goods, which are called the goods of fortune, there are giuen the bleſſings of grace, which without all compariſon are greater, and more effectuall and forcible to enrich and ſatiate mans heart, then all externall bleſſings. For the more confirmation of this matter, I will not omit to remember a notable and famous example, taken out of the booke, called, The booke of famous and illuſtrious men.

When as ſaith the Author, Saint Bernard preached the word of God to the people in Belgia, and that with a moſt feruent zeale conuerted the inhabitants to God, amongſt many other, who being touched with the grace of the holy Ghoſt, were conuerted to a better life, there was a certaine noble Knight famous among the Belgians, called Arnulphus: who was bound and tied to the world, with very many and mightie bonds, and who was exceedingly enſnared and entangled with worldly vanities. This man when at the length he bad farewell to the world, and betooke himſelfe to a vertuous and heauenly kinde of liuing, this holy Father ſo reioyced at his conuerſion, that he ſaid to them that were preſent that Chriſt was no leſſe miraculous in the conuerſion of Arnulphus, then he was in the rayſing of Lazarus, ſeeing that Chriſt had raiſed him being ſo fettered with the chaines of ſo great ſinnes, and buried in ſuch

A notable example.

deepe pleasures, and had brought him to newnesse of life. Arnulphus also was no lesse admirable in his proceeding, then he was in his conuersion. And because it is too long to relate here all the vertues of this man, I will onely repeate that which maketh for our purpose. This holy man was many times so pained with the Windy-colicke, that often his life was endangered by it, & he stroue with death. When on a time he had lost together with his speech all his sense, so that there was scarcely left any hope of longer liuing, they applying a little Physicke vnto him, forthwith againe he began somewhat to breathe, and by little & little to come vnto himselfe. At the length on a suddaine he began to praise the Lord, crying out with a loude voice: All things which thou hast spoken, ô blessed Iesu, are most true. And he repeated these words very often. Those religious men that stoode about him, maruelled at him, and asked him how he did, and why he said so. He aunswered none other thing, but doubled the same, saying ouer againe: *All things which thou hast spoken, ô blessed Iesu, are true.* Some that were present said, that the greatnesse of his paine and disease, had disturbed his reason and iudgement, and that this disturbance did cause him so to speake. To whom he aunswering, said; It is not so my brethren, but I do speake with a sound iudgement, and with a good vnderstanding, that these things are most true, which our Sauiour Iesus Christ spake. They said vnto him again, surely we confesse as much, that it is so, but for what intent dost thou speake it? Because, saith he, he saith in the Gospell, that whosoeuer for the loue of him shall forsake his parents, he shall receiue an hundreth fold in this world, and shall haue life euerlasting in the other. The experience of this I haue now in my selfe, and I confesse with all my heart, that now I haue receiued an hundred fold in this life: for the greatnes of the griefe which I now suffer, is so sweete vnto me, for the certaintie of the hope which I haue of my saluation, that I would not change my Christ with the hundreth fold of all those things that are in the world. And if I that am so great a sinner, doe receiue so great consolation in my griefes and paines, what shall holy and perfect men receiue in their reioycing? For that spirituall ioy which hath brought this hope vnto me, doth farre exceede all that worldly

The sweetnes and pleasure of the righteous, yea in their greatest griefes and sorowes.

worldly ioy, which I poſſeſſed in this world. When they had heard theſe things, all they that ſtood by maruelled, that a man vnlearned and illiterate ſhould vtter ſo great myſteries: but ſurelie it was the holy Ghoſt that dwelled in his heart, that ſpake theſe things in him.

Therefore by his example it is very manifeſt, that God without any pompe or preparation of theſe temporall bleſſings, can giue to his, much more aboundance, and many more precious bleſſings, then thoſe were which they left for him: and by conſequent it is hence euident, how ſhamefullie they erre, who thinke that no reward is deſtined and ordained for Vertue in this life. To baniſh therefore this errour ſo dangerous (beſides thoſe things which haue bene ſpoken) the twelue priuiledges & prerogatiues which follow, ſhall be moſt profitable, in which we will handle and diſcourſe of the twelue admirable fruits and preheminences, which attend and waite vpon Vertue in this life: that by them the louers of this world may vnderſtand, that in Vertue there are found many moe excellent bleſſings then they ſuppoſe. And although to the perfect knowledge of this, the experience and vſe of Vertue herſelfe were neceſſarie, (that thereby we might the better know her riches and commodities) yet that which is wanting in this reſpect, Faith ſhall ſupply, which confeſſeth and acknowledgeth the truth of the diuine and holy Scriptures, by the teſtimonies of which I will approue all things which I am to ſpeake of this matter: that we ſhould at no time doubt of the excellencie of Vertue.

The propoſition.

THE TWELFTH TITLE.

That the first priuiledge or prerogatiue of Vertue, doth binde vs vnto her: which is the speciall prouidence, by which God directeth all good men to all good, and chastiseth the iniquitie of the wicked.

CHAP XII.

The prouidence of God, is the fountaine of all good things.

WE beeing about therefore to speake of the twelue priuiledges and prerogatiues of Vertue, we will beginne of the first and principall, from which, as from a liuely fountaine, all the rest doe flow, and that is, of the prouidence and fatherly care, which God vseth towards them, who doserue him. Although there is in him a generall prouidence ouer all his creatures, yet he hath a singular and a speciall prouidence onely ouer them, whom he hath chosen, that they should be his: and seeing that he accounteth of them as of his sonnes, he hath also giuen vnto them a childes heart, and a filiall spirit, and he in like manner, beareth towards them, the heart of a most louing and tender Father, and therefore he hath ouer them a care and a prouidence, equall vnto his loue.

But how great that prouidence is, it cannot be vnderstood, vnlesse of them, which haue tried, or at least haue seene, or haue read with industrie & attention those places of Scripture, which speake of this prouidence. Whosoeuer shall do this, he shall see that generally all these things are directed to that end. For all things haue reference and are turned about these two points, no otherwise then the heauen about his poles, that is, about the Commandement, and the promises. For here, the Lord commandeth obedience to man, and obseruance of his precepts; there he promiseth great rewards to them who obserue and keepe them, and threatneth fearefull punishments to them who breake and violate them. This doctrine is deuided after that manner, that all the morall bookes of the sacred Scripture do command and promise: and the historicall do shew the true effect of this or that; shewing how differently GOD carrieth himselfe towards the good and euill. But seeing that God is so magnificent

Two things are to bee considered of in euery place of Scripture: the Commandement and Promise.

and

and so liberall, and man so miserable and so fraile; he so rich in promising, this so poore in giuing; greatly different in the proportion of that which he commandeth, in respect of that he giueth: so that he commandeth few things, but giueth very many: he commandeth loue and obedience, both which he, himselfe giueth, and for them he offereth inestimable blessings, as well of grace, as of glorie, both in this life, and that to come. Amongst these, we giue the first place to his loue and fatherly prouidence, which he beareth towards them, who are receiued of him for sonnes: Which loue exceedeth all loue & prouidence, which all earthly fathers haue, or can haue towards their sonnes. The reason is this, because euen to this day, there hath not bene found any Father, who hath laid vp and prepared so great blessings for the good of his children, as GOD hath prepared and prouided for his children: that is, the participation of his owne glorie. Neither hath any Father laboured or taken so much paines as he, who hath for them shedde his owne blood: To conclude, neither doth any Father watch and keepe his with so great care and diligence, as God doth his, who are daily in his eyes, and to whom he is present in all their tribulations. This Dauid confesseth in his Psalmes, when he saith, *Thou vpholdest me in mine integritie, and doest set me before thy face for euer.* That is, thou neuer turnest thine eies from me, for that continuall care thou hast of me. Also he saith in another place, *The eies of the Lord are vpon the righteous, and his eares are open vnto their crie. But the face of the Lord is against them that do euill, to cut off their remembrance from the earth.* Psalm. 41. Psal. 34.

But because the greatest riches of a good Christian, is the prouidence which God beareth ouer him, and this the more certaine it is, and better knowne vnto man, the greater is his ioy and confidence: I thinke that I shall do a thing worth the labour, if I shall adde and bring hither, moe places and testimonies of the sacred Scripture, seeing that euery one of them, are as the Charters and Letter-patents of a King, and new confirmations of the rich promises, and legacies of his diuine will. Therefore Ecclesiasticus saith, *The eies of the Lord are vpon them that feare him, and he knoweth all the workes of man: he is their mightie protection and strong ground, a defence from the heate, and a shadow for* Testimonies of the diuine prouidence. Eccles. cap. 15. & 34.

the noone day, a succour from stumbling, and an helpe from falling: he setteth vp the soule, and lighteneth the eies: he giueth health, life, and blessing. Hitherto are the words of Ecclesiasticus, out of which it is euident and plaine to euery man, how many kinde of dutyes there be, which GOD supplieth in the preseruation of man. This the Prophet Dauid confirmeth, *The paths of man are directed by the Lord, for he loueth his waie. Though he fall, he shall not be cast off, for the Lord vnderputteth vnder his hand.* Consider (I praie thee) here, what ill can happen vnto him, who falleth vpon a bolster so soft, as is the hand of the Lord our God? And in another place: *Many and great (saith he) are the troubles of the righteous, but the Lord deliuereth him out of them all. He keepeth all his bones, not one of them is broken.*

Psalm.37.

Psalm.34.

In the New Testament also, more excellent and magnificent things are spoken of this diuine prouidence, where the Lord saith, that he onely hath not a care of the bones of the righteous, but also of euery one of their haires, that they fall not, nor perish without his prouidence: willing after this manner of speaking, to insinuate and intimate vnto vs, his greatest and specialliest prouidence towards them. For of what thing shall not he haue care, who hath a care of all our haires? If this seeme too much vnto thee, heare that which is no lesse, which God speaketh by his Prophet, *Hee that that toucheth you, touch the apple of mine eie.* It had bene sufficient to haue said, he that toucheth you, toucheth me: but it is more that he saith, he that toucheth any part of you, toucheth the apple of mine eie.

Luke.12.& 21

Zach.2.

The Angels do keepe vs.

Psalm.91.

Neither is our most bountifull Lord content, that he himselfe should alone watch ouer our safetie, but he also willeth, that the Angels should be ready to doe vs seruice: for so we reade in the Psalmes: *Hee hath giuen his Angels charge ouer thee, to keepe thee in all thy waies: they shall beare thee in their hands, that thou hurt not thy foote against a stone.* Didst thou euer see (I pray thee) such a Chariot or Wagon, as are the hands of Angels? See therefore how the Angels, who are our elder brethren, doe beare the righteous in their armes, who are their younger brethren: who as yet know not how to walke alone, but must be carried in the armes of their elders. And this they do not onely in life, but also in death, as the historie of the Gospell testifieth of the rich

Glutton:

Glutton: in which we see that the begger Lazarus after death was carried of Angels into Abrahams bosome. The diuine Psalmographer confirmeth this: *The Angell of the Lord, pitcheth round about them that feare him, and deliuereth them.* How mightie and strong this garde is, the translation of S. Ierome doth more expresse: The Angell of the Lord compasseth and enricheth them that feare him, that he may deliuer them. Luke, 16. Psalm. 34.

What King was euer found, that had such a garde as our Lord hath giuen vnto vs? This is most manifestly seene in the bookes of the Kings: The King of Syria coming to take the Prophet Elizeus, brought a great armie with him, which the seruant of the Prophet seeing, feared, and began to tremble. But the Prophet turning to his prayer: prayed the Lord, that hee would vouchsafe to open the eies of his vnbeleeuing seruant, that he might see the armie, which stood for the defence of the Prophet, being stronger by infinite thousands then that which came to hurt and wrong him. And he opened the eies of his seruant, and he saw the Mountaine full of horses, and of fierie Charrets, for the defence and gard of Elizeus. Like to this gard is that, which is mentioned in the Canticles, in these words, *What shall you see in the Shulamite* (which is the Church, or any soule liuing in the state of grace) *but as the companie of an armie?* that is, an armie of Angels. This same also in the same booke is explaned by an other figure, when it is said; *Behold Salomons bedde, threescore strong men are round about it, of the valiant men of Israell. They all handle the sword, and are expert in warre, euery one hath his sword vpon his thigh, for the feare by night.* What other thing is this, then that the holy Ghost by this figure might teach and shew, the great care and singular prouidence, by which God defendeth and watcheth ouer the soules of the righteous? For whence is it (I pray thee) that man being conceiued in sinne, liuing in a corrupt flesh, bent to all euill, should passe so many yeares among so many snares and dangers, without destruction and vtter ruine of himselfe, if he were not preserued and sustained by the Diuine prouidence? Which is so great, that it doth not onely preserue men from euill, but also oftentimes it doth turne the very euils, into which men fall through carelesnesse and negligence, into a matter of greater good: that is, as often 4. Reg. 6. Cant. 6. Cant. 3. God turneth euils into good, to those whom he loueth.

as by that they are made more wary, more humble, and more thankfull vnto him, who hath drawne them backe from so great danger, and hath pardoned them so great a sinne.

Rom. 8. For this cause the Apostle saith, *Vnto them that loue God, all things worke together for the best.* If this fauour and friendship be worthy of admiration, that shall be more worthie, that God doth not onely shew this mercy to his seruants, but also to their sonnes and Nephewes, and to all things, that appertaine vnto them: as God himselfe testifieth, saying: *I am the Lord thy God, a iealous God, visiting the iniquitie of the Fathers vpon the children, vpon the third generation, and vpon the fourth of them that hate me: And shewing mercie vnto thousands to them that loue me, and keepe my commandements.* An example of this we haue in Dauid: for God would not cast off his sonnes in so many ages, although their sinnes had oftentimes deserued it. And that onely in respect of Dauid their Father. The same thing the Lord sheweth in Abraham, when he directed his seruant in his way, and prospered his businesse, when his maister had commanded him, that he should fetch a wife for his sonne Isaack. Neither onely is he good and gracious to the seruant for the deserts of the maister; but that which is much more, for the loue of a good seruant, God hath a care of an ill Maister. So he blessed the house of Putiphar the Egyptian, as the Scripture saith, for Iosephs sake, and encreased all his substance as well in his houses, as in his fields, notwithstanding that Putiphar, Iosephs maister, was an Idolater. What bountifulnesse, what prouidence can be greater then that? Who is so mad, that will not serue a Lord so liberall, so faithfull, and so louing towards all them, that waite and attend vpon him, and not onely towards themselues, but also towards all things that is theirs?

He is not onely good and gracious to the righteous, but also to their familie. Exod. 20.

Gen. 17. and the 24.

God blesseth a wicked maister, for the sake of a good seruant.

¶ *Of the names that are attributed vnto the Lord in the holie Scripture, by reason of this prouidence.*

BEcause this diuine prouidence doth extend it selfe to many and wonderfull effects, therefore God hath in the holy Scriptures diuers names. He is most vsually and solemnly called a Father: as in like manner God in most places of the Gospell, calleth vs his most louing sonnes. And not onely in the Gospell,

God is called a father.

well, but also in many places of the old Testament. For so the Prophet saith in his Psalmes; *As a Father hath compassion on his children, so hath the Lord compassion on them that feare him: for he knoweth whereof we be made, he remembreth that we are but dust.* Because it seemed but a small thing to another Prophet, that he should be called a Father, seeing that his loue and prouidence doth exceede the loue of all fathers, he saith; *Doubtlesse thou art our Father; though Abraham be ignorant of vs, and Israell know vs not.* As if he should say, Those that are fathers according to the flesh, are not worthy that name, if they be compared with thee. Psal. 103. Esay, 63.

But because in the loue of parents, the loue of the mother is commonly wont to be the more vehement and tenderer; the Lord is not content with the name of a Father, but will also bee called a Mother, and more then a Mother, as he himselfe saith in Esay, in most sweete words; *Can a woman forget her Child, and not haue compassion of the sonne of her wombe? Though they should forget, yet will I not forget thee. Behold I haue grauen thee vpon the palme of mine hands: thy walls are euer in my sight.* What words can be spoken with a more tender loue? Who will be so blinde, or so blockish, that vnderstanding this, will not reioyce? Who will not be reuiued? Who will not lift vp his head, hearing that he hath such a pledge of the loue and of the diuine prouidence? For he that considereth that it is God that speaketh this, whose truth is for euerlasting, neither doth he euer deceiue: whose riches haue no end, and whose power is infinite, whom shall he feare? What shall he not hope for? How shall he not reioyce at those words? When he heareth this assurance of his estate? this prouidence? and this certaine demonstration of loue? What? I will yet speake more. For the Lord is not content to haue compared his loue to the common loue of mothers; but hee chooseth one among all other, which excelleth al others in loue, that is, the Eagle; with whose loue he compareth his loue and prouidence, saying; *As an Eagle prouoking her young ones to flie, fluttereth ouer her birds, stretcheth out her wings, taketh them, and beareth them on her wings.* This same thing the same Prophet also testifieth in words more cleare, before the people being now ready to enter into the Land of promise: *The Lord thy God hath* God is more then a mother. Esay, 49. Deut. 32.

borne

Deut.1. *borne thee, saith he, as a man doth beare his sonne, in all the way which yee haue gone, vntill yee came vnto this place.*

We are the sonnes of God, and so are we called Ier.31. And as he himselfe doth take vpon him the name of a Father and of a Mother; so he giueth vnto vs the name of most beloued sonnes, as Ieremie testifieth; *Is Ephraim, saith hee, my deare sonne or pleasant child? Yet since I spake to him, I still remembred him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, saith the Lord.* Euery one of these words, because it is God that spake them, are worthy that they should be well considered of: for they are very forcible to mollifie our hearts with diuine loue, seeing that he hath loued vs, being vnhappie and miserable creatures so tenderly, and doth cherish vs so louingly.

God a Pastor or shepheard. By the same reason of the diuine prouidence, God after that he had taken vpon him the name of a Father, he would also be called a Pastour or sheepheard, as wee may see in the Gospell. That he might declare how farre this pastorall loue,

Iohn.10. and sheepheardly care doth extend it selfe, hee said, *I am the good sheepheard, and know my sheepe, and am knowne of mine.* O Lord how dost thou know them? with what eyes dost thou behold them? *As the Father knoweth me*, saith he, *so know I the Father.* Which is, with the same eies that my Father beholdeth me, I behold the Father; and with the same I looke vpon my sheepe. O blessed eyes, ô happie aspect. O supreame prouidence. What greater glory, what greater treasure, what greater riches can be desired of any one, then with such eies to be beheld of the Sonne of God; that is, with the same eies, that the Father beholdeth him? For although this comparison in euery point is not equall (for the naturall sonne deserueth more, then the adoptiue) yet great is that glorie, that it is worthy to be compared with this. Yet what ones, and how great the works and benefits of this prouidence are, God by his Prophet Ezechiell

Ezechiel,34. doth most plentifully teach, in these words; *Behold, I will search my sheepe, and seeke them out. As a sheepheard searcheth out his flocke, when he hath bene among his sheepe that are scattered, so will I seeke out my sheepe, and will deliuer them out of all places, where they haue bene scattered in the cloudy and darke day. And I will bring them out from the people, and gather them from the Countries,*

and

and will bring them to their owne Land, and feede them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the Countrey. I will feede them in a good pasture, and vpon the high mountaines of Israell shall their fold be: there shall they lie in a good fold, and in fat pasture shall they feede vpon the mountaines of Israell. I will feede my sheepe, and bring them to their rest, saith the Lord God. I will seeke that which was lost, and bring againe that which was driuen away, and will binde vp that which was broken, and will strengthen the weake, but I will destroy the fat and the strong, and I will feede them with iudgement. And a little after: *And I will make with them a couenant of peace, and will cause the euill beasts to cease out of this Land: and they shall dwell safely in the wildernesse, and sleepe in the woods. And I will set them, as a blessing, euen round about my mountaine, and I will cause raine to come downe in due season, and there shall be raine of blessing.*

Tell me I pray thee, what could our good sheepeheard promise more? Or how could he describe this his meaning with words more sweete, more louing, or more elegant? For it is certaine, that God speaketh not here of a materiall flocke, but of a spirituall, which are men: where-upon concluding this chapter, he saith, *And yee my sheepe, the sheepe of my pasture are men:* Neither promiseth he grasse or aboundance of temporall blessings; which are common to good and euill: but aboundance of spirituall graces, and of speciall prouidence, with which the Lord doth gouerne and rule this spirituall flock, as a shepheard: so saith Esay, *He shall feede his flocke like a sheepheard: he shall gather the Lambs with his arme, and carrie them in his bosome, and shall guide them with young.* What I pray thee can be spoken more louingly or more cherishingly? Of the offices and benefites of a sheepheard that whole Psalme speaketh, whose beginning is, *The Lord doth guide me*, for which Saint Ierome translateth, *The Lord is my sheepheard.* After this beginning, he proceedeth to remember all the duties of a sheepheard, which in this place we will not set downe, because they are in euery place found, and this psalme may be reade of any one. Neither here in like manner will I remember, that as he is called a sheepheard, because he doth feede, so he is called a King, because he doth gouerne and defend; a Maister, because he teacheth; a Physition, because he

Esay, 40.

Diuers names of God.

he healeth; a Carier, because he beareth vs in his armes; a Watcher, because he watcheth for our defence; of which names the Scriptures are full. Among all these names, there is none more louing, which also demonstrateth this prouidence, then the name of Bride-grome, by which name in the Canticles, and in other places of Scripture he is called. By this sweet and louing word, he inuiteth the soule of a sinner, to call vpon him: *Call me, and still crie vnto me,* (saith he, by the Prophet) *Thou art my Father, and the guide of my youth and virginitie.* The which name is greatly honoured of the Apostle. For after those words, with which he that was first formed spake to his wife Eue, *Therefore shall a man leaue his Father and his Mother, and shall cleaue to his wife: and they shall be one flesh*: The Apostle addeth; *That is a great secrete, but I speake concerning Christ, and concerning the Church:* Which is his Bride, as is euery soule of man placed in the state of grace. What therefore is not to be hoped of him, who hath such a name, as this is? especially, seeing that it is vndoubtedlie true, that this name is not giuen vnto him in vaine, or without reason?

God is called a Bridgrome. Ierem. 3.

Gene. 2.

Ephe 5.

But why in searching the Scriptures, doe we seeke for this name or that, when as all names which promise any good, doe agree to this Lord: especially, seeing that whosoeuer loueth him, or whosoeuer seeketh him, may finde in him all good that he desireth? This is that which Saint Ambrose saith in a certaine Sermon; Christ is all vnto vs: if thou desirest to heale thy woūds, he is a Physition; if thou beest ouer-heated with feauers, he is a fountaine to coole thee; if thou beest burdened with vnrighteousnesse, he is righteousnesse; if thou need helpe, he is strength; if thou fearest death, he is life; if thou desirest heauen, he is the way; if thou hatest darkenesse, he is light; if thou seekest for meate, he is foode. See (I pray thee my brother) with how many names and titles Christ is noted, and set out vnto vs, who notwithstanding, is one in himselfe, and most simple. For although he is one in himselfe, yet he is all things in vs, and that for the releeuing of all our necessities, which are innumerable.

God all in all.

Ambrose of virginitie.

There should be no end, if I would recite all the authorities of the Scripture, which pertaine to this matter; yet I haue brought a few of many, to the comfort of them, who waite and

attend

attend vpon God, and that we might prouoke and allure those to his obedience, which do not serue him: for it is certaine, that there is no greater treasure vnder heauen then this. For euen as he that hath warred in any voyage vnder an earthly King, and hath gotten Letters in which great rewards are promised vnto him, he keepeth them with great care, he often looketh vpon them, he is reioyced at them, they comfort his heauy heart in tribulation, and at length he cometh to the King with them, desiring that was promised to him: so the seruants of GOD do keepe all these words, and diuine Charters and Letter-pattents in their hearts, which are more certaine then the Letters of all Kings which are vpon the earth. In these is their trust; with these they are comforted in their labors; for these they are confident in dangers; and in tribulation they adde consolation vnto them; to these they runne in all their needes: these do enflame their mindes with the loue of this Lord, and binde them vnto him, to lay, and pay out, and sustaine, all things for his worship and seruice; seeing that he himselfe, so faithfully doth promise himselfe wholy for our vse, who is all things in all. In this appeareth one of the principall foundations of a Christian life, to haue knowne by experience this truth. Tell me, I pray thee, can any thing be imagined richer, precioser, better, or more to be desired then he? Can any one thinke of a greater good in this life, then to haue GOD a Sheepheard, a Physitian, a Maister, a Supporter or Carier, a strong wall, a defence, a garde, and to conclude, a Bridegrome, and all in all? What can any one haue in the world, that he can giue to his friend, to be compared to the least of these benefits?

A similitude. How pleasant are the promises of the diuine prouidence vnto a righteous soule.

Great cause therefore haue they to reioyce and be glad, who possesse so great a good: neither onely to reioyce, but also to comfort themselues, and to cheere vp their drooping spirits, and to glory in him aboue all things. *Be glad yee righteous, and reioyce in the Lord*, saith the royall Singer, *and be ioyfull all yee that are vpright in heart*. As if he should say, Let others reioyce in the riches and honours of the world, others in nobleness of birth, others in the friendship and fauours of Princes, others in the excellency of their dignities: but reioyce and glory yee in deede & truth in so great a good, whose Lord is God, who possesse God, whose

The prouidence of God, doth yeeld great matter of reioycing to the good. Psalm. 32.

whose inheritance God is; for by so much your good is more excellent, by how much God is more excellent then the creatures. This expresly confesseth the Prophet in the Psalmes, saying; *Rescue and deliuer me, ô Lord, from the hands of strangers, whose* Psalm 144. *mouth talketh vanitie, and their right hand is a right hand of falsehood: that our sonnes may be as the plants, growing vp in their youth, and our daughters as the corner stones, grauen after the similitude of a pallace: that our corners may be full, and abounding with diuers sorts, and that our sheepe may bring foorth thousands, and ten thousand in our streets: that our Oxen may be strong to labour: that there be none inuasion, nor going out, nor no crying in our streets. Blessed are the people that be so, yea, blessed are the people whose GOD is the Lord.* Why dost thou speake this ô Dauid? The reason is in a readinesse. For he that possesseth GOD, he hath that good, in which all goods are found which may be desired. Let them glorie that will in all other things, I will glory onely in the Lord my GOD.

So also that holy Prophet did glory, who said; *I will reioyce* Abac. 3. *in the Lord: I will ioy in the God of my saluation. The Lord God is my strength: he will make my feete like Hindes feete, and he will make me to walke vpon mine high places.* This then is the treasure, this is the glory prepared for them in this world, who serue the Lord. This is one, and that the greatest reason, which inuiteth vs to serue God, and a iust complaint is it that God hath against An expostulation of God with man. them who will not serue him, seeing that he is so good a Lord to them, so faithfull a defendour, and so sincere an Aduocate. With this complaint, in times past he sent Ieremy, that he might expostulate and chide with the people, saying; *What iniquitie* Ierem. 2. *haue your Fathers found in me, that they are gone farre from me, and haue walked after vanitie, and are become vaine?* And a little after: *Haue I bene as a wildernesse vnto Israell? or a land of darkenesse?* As if he should say: No; Seeing that this Land hath receiued of mine hands so many victories, and so much happines, *Wherefore saith my people then: We are Lordes, we will come no more vnto thee? Can a maide forget her ornament, or a Bride her attire? Yet my people haue forgotten me, daies without number,* who am their ornament, glory and beauty. If God after this manner lamented in the old Law, when as his fauours and graces

were

were not so perfect, what great cause hath he now to lament, seeing that his graces are so much the more excellent, by how much they are more diuine, and more spirituall?

Of that manner of prouidence, by which God espieth out the wicked, to chastice their maliciousnesse.

CHAP. XIII.

IF thou be not mooued with the loue of so happie and blessed a prouidence, in which the good do ioy, at least let the feare of that Prouidence moue thee (if it be lawfull so to call it) with which God doth espie and watch ouer the wicked; which is, to measure them with their owne measure, and to handle them according to the obliuion and contempt offered to the diuine Maiestie: forgetting them who haue forgotten him, and contemning them, of whom first he was contemned. But that I may speake this after a more homely manner, God commanded his Prophet Hosea to take vnto him a wife of fornications; that he might demonstrate the spirituall fornication of that people, who had refused and put away their lawfull Bridegrome and Lord, to play the fornicators. And he willed also, that the Prophet should haue of that wife, sonnes of fornications, and the third begotten, he should call by an Hebrew name, signifying, *Not my people*, that he might shew thereby, seeing that they for their sinnes would not acknowledge GOD, nor serue him as their God, that he in like manner would not acknowledge them, neither would haue them for his people. And that he might confirme this sentence, he saith by the Prophet a little below, *Pleade with your Mother, pleade with her: for she is not my wife, neither am I her husband:* as if he should say, As she hath not kept the faith and obedience of a good wife towards me, so in like manner I will not keepe that loue and prouidence, which a good husband is wont to shew and vse vnto a good wife. See how plainely our Lord teacheth vs here, how he doth mete vnto euery one according to his owne measure: whilst he dealeth so towards men, as men deale with him.

The wicked are neglected of the Lord.

Hosea, 1.

Hosea, 2.

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Therefore the wicked do liue as neglected and forsaken of the Lord, and they are in this world as a patrimony without an heire, as a schoole without a maister, as a shippe without a guide, and as a flocke without a Pastour, laid open to the deuouring greedinesse and voracity of Wolues. After this manner, he threatneth them by the mouth of his Prophet, saying: *I will not feede you; that, that dieth, let it die: and that that perisheth, let it perish; and let the remnant eate euery one the flesh of his neighbour.* Zach. 11. The same thing Moses obiecteth to Israel in his song; *I will hide,* saith the Lord, *my face from them: I will see what their end shall be: for they are a froward generation, and children in whom is no faith.* Deut. 32. He saith, I will consider what their end shall be, that is, I will stand idely, and will see what end their miserie shall haue at length; neither will I bring any release vnto them. Besides these things that haue bene spoken, much more plainely speaketh Esay to the people, of this kinde of prouidence vnder the name of a Vineyard, in the person of the Lord, against which (when it had bene tilled, and much cost, and many benefites bestowed vpon it, neither brought forth tollerable fruites) he pronounceth this sentence; *And now I will tell you what I will doe to my Vineyard: I will take away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shall be troden downe. And I will lay it waste: it shall not be cut, nor digged, but bryers, and thornes shall grow vp: I will also command the cloudes that they raine no raine vpon it.* Esay, 5. That is, I will take away all the aide and helpe, with which I haue hitherto defended it: which being taken away, destruction and ruine will follow. Doth not this kinde of prouidence seeme fearefull vnto thee? Tell me, what greater danger, or what greater miserie, then to liue without the defence of the Diuine prouidence? To be left, and laid open to all the persecutions of the world, to the iniuries and calamities of this life? For seeing that the world is a tempestuous sea, and as it were a wilderneſſe, full of theeues, and fearefull beasts, and seeing that there be so many, and so great discommodities & misfortunes of mans life: seeing that our enemies are so many and so strong, with whom we must fight; seeing that so many soares are hid, and so many nets laid, and to conclude, euery where so many and so great difficulties sowne and dispersed in

How dangerous a thing it is to liue in this world without the diuine helpe.

our

our wayes: and man being a creature so fraile, weake, naked, blind, vnarmed, faynting, and voyde of counsaile: if the shadow and supportation of God faile him, what can he do poore weak creature, among so many strong enemies? A Dwarfe among so many Gyants? Blind among so many snares, alone, and vnarmed among so many armed and powerfull enemies?

Neither is heere an end of the euill: for God doth not onely turne his eyes from sinners and the vnrighteous, and that hee permitteth and suffereth them to fall into diuerse kinde of errors and afflictions: but he also sendeth euils among them, and armeth the creatures against them. Insomuch, that the eyes which before were open for their profit, now they watch for their hurt and ruine: as God himselfe manifestly testifieth by the Prophet Amos; *I will*, sayth he, *cast mine eyes vpon them for euill, and not for good.* As if he had spoken more plainely, I will change prouidence with prouidence: for that with which before I did watch for their defence, now it shall be for their punishment, and for a recompence of their iniquity. The same thing hee speaketh more plainely in Hosea; *And I will*, sayth the Lord, *bee vnto Ephraim as a moath, and to the house of Iuda as a rottennes, that I may deuoure and destroy them, as a garment is consumed of moaths.* And because this kinde of persecution seemed too long, but somewhat more gentle, presently after he adioyneth an other more terrible, and more fierce and rauening, saying; *I will bee vnto Ephraim as a Lyon, as a Lyons whelpe to the house of Iuda: I, euen I will spoyle, and go away: I will take away, and none shall rescue it.* Tell me I pray thee, what greater misery then this can be thought vpon? Neyther is the testimony of this prouidence more obscurely remembred by the Prophet Amos. For when as the Lord had commaunded that the sword should deuoure all the vngodly, for the sinne of couetousnes, forth-with he addeth: *He that fleeth of them, shall not flee away: and he that escapeth of them, shall not be deliuered. Though they dig into the hell, thence shall mine hand take them: though they climbe vp to heauen, thence will I bring them downe. And though they hide themselues in the top of Carmel, I will search and take them out thence: and though they be hid from my sight int the bottome of the sea, thence will I commaund the serpent, and he shall bite them. And though they goe into*

God doth not onely permit euils, but also he sendeth them.

Amos, 5.

Hosea, 5.

Amos, 9.

A feareful place.

captiuity before their enemies, thence will I commaund the sword, and it shall slay them: and I will set mine eyes vpon them for euil, and not for good. Hitherto Amos.

Tell mee, I pray thee, who is that man, who reading these words, and being mindfull that they are the words of God himselfe and seeing what this manner of prouidence is, which God vseth against the reprobate, doth not tremble both in body and soule? Considering how angry and terrible an enemie God is to him to whom he sheweth himselfe an enemy, and whom he hateth? Whom he hunteth out with so great diligence? Whom he snatcheth vp whersoeuer he findeth? Vpon whose destruction he watcheth with so great a care? How can this man rest? How can he eate hauing such eyes opposed against him? Such wrath? Such a persecutour? An arme so mighty stretched out against him? For if it be so great danger to fall from, and be deprived of the fauour of some great Lord; what will it be to haue all the armies of the Diuine prouidence turned against him, especially when as the sword, which before was drawne out for thy defence against thine enemies, now doth set vpon thee for reuenge? The eyes which were ouer thee for thy safety, now watch for thy destruction? The arme that was stretched out to support thee, now is armed to kill thee? And the heart which mused vpon thoughts of peace and loue for thee, now is full of thoughts of sorrow, and affliction? And he that should be thy buckler, shadow, and refuge, is now become a moath to deuoure thee, rottennes to corrupt thee, and a Lyon to destroy thee? How can a man sleepe securely, who when he sleepeth, hath God ouer his head with a naked sword ready to kill him, and watching ouer him as that rod of Ieremy, for reuenge and punishment? What counsaile shall this miserable man take against the counsaile of God? Of what arme shall he call for helpe against this arme? What prouidence shal he oppose against this prouidence? Who euer moued warre against God, or opposed himselfe against him, and went away conquerour? Holy Iob sayth; *If he would dispute with him, he could not answer him one thing of a thousand. He is wise in heart, and mighty in strength: who hath beene fierce against him and hath prospered?*

In how great danger a man liueth hauing God his enemy and angry with him.

Iob. 9.

To conclude, this euill is such and so great, that of the grea-

test

teſt puniſhments, with which God threatneth and chaſtiſeth the wicked in this life, it is one, and not the leaſt, when he withdraweth from them the hand of his fatherly prouidence: as God himſelfe teſtifieth in diuers places of the holy Scripture. Hence is that; *And my people haue not hearkned vnto my voyce, and Iſrael hath not obeyed me; ſo I gaue them ouer to their owne luſts, and they followed after their one inuentions.* That is, they daily fell from ill to worſe. And by Hoſea; *Seeing thou haſt forgotten the law of thy God, I will alſo forget thy children.* Euen as therefore there can nothing happen worſer, or more heauily to a woman, then to be forſaken and diuorced from her husband; nor to a Vineyard, then to be neglected of the Lord, and no more to be trimmed (for then forth-with it degenerates, and growes wilde) ſo nothing can happen worſe to a ſoule, then to be forſaken of God. For what is the ſoule without God? It is as a Vineyard without one to dreſſe and trim it: as a garden without a Gardiner: as a ſhip without a Pilot: as an army without a Capſaine: as a common-wealth without a Gouernour: or that (I may ſpeake more fitly) as a body without a ſoule. Thou ſeeſt therefore, my brother, how God doth encompaſſe thee on euery ſide, for this cauſe, that if thine heart wil not be moued with the loue and deſire of fatherly prouidence, at the leaſt that it might be moued with the feare of reprobation, and forſaking: leaſt perhaps he forſake thee, neither any more ſtretch his hand out vnto thee. For oftentimes, they that are not moued with deſire of good things, are moued with feare of ſome great euill.

Pſal 84.

Hoſea, 4.

A ſimilitude.

What the ſoule is without God.

¶ Of the ſecond priuiledge or prerogatiue of Vertue: that is, of the grace of the holy Ghoſt, which is giuen to the vertuous.

CHAP. XIIII.

THis Fatherly prouidence, of the which we haue ſpoken a little before, is (as we haue ſaid) as it were the fountaine and originall of all other priuiledges, and benefits, with which God enricheth, and beautifieth his friends in this world For to this prouidence it pertaineth, to prouide them

of al necessaries, to the obtaining of the last end, which is the last perfection and blessednesse: by helping them in all their needes, and by creating in their mindes all aptnesse, disposition, vertue, and other habits, which are requisite vnto that end.

After the diuine prouidence, the grace of the holy Ghost is the beginning of all blessings.

Of the number of these, the first is the grace of the holy Ghost, which next to that diuine prouidence, is the originall and beginning of all other priuiledges and celestiall gifts. This was the first robe with which the prodigall child was clothed, after he was receiued into his Fathers house. If thou demandest of me what this grace is? I answer, that this grace, (according to Diuines) is a participation of the Diuine nature: that is, of sanctitie, goodnesse, purity, and of the nobleneſse of God himselfe: by whose helpe and benefit, man doth cast from him all the baseneſse, vildneſse, and rudeneſse, which he tooke and receiued from Adam; and is made partaker of holineſse, and of the Diuine nobleneſse: putting off himselfe, and putting on Iesus Christ.

What the grace of the holy Ghost is.

A similitude.

The Fathers shew this by the example of yron cast into a fire; which remaineth yron still: yet partaking of the nature of fire, it is pulled out altogether shininig and glowing, as though it were fire indeede. I say, that the same substance of yron remaineth with the name: but the heate, the splendor or shining, and all other accidents, are not of the yron, but of the fire. After the same manner grace (which is an heauenly qualitie, which God infuseth into the soule) hath that admirable vertue and efficacie, that it transformeth man into God: after this manner, that still remaining a man, yet he is made a partaker of the Diuine puritie and nobleneſse; as he was a partaker, who said; *I doe not now liue, but Christ liueth in me.*

Grace doth deifie.

Gala. 2.

Grace is a supernaturall forme.

Furthermore, Grace is a supernaturall forme, and diuine, which maketh that a man leades a life conformable to the forme, from which it proceedeth: which also is supernatural and diuine. In which thing, after an admirable manner, shineth the Diuine prouidence: which as it willeth that man should liue a double life, naturall and supernaturall, so hath it prouided for the same a double forme: which are as it were the two soules of these liues: one by which we liue this first life, another, by which we liue the other. For euen as from the soule, which is the naturall forme, all the powers and sences do proceede, by whose helpe we liue this

Two soules of man.

naturall

naturall life: ſo from grace, which is the ſupernaturall forme, all vertues and gifts of the holy Ghoſt doe proceede, by the benefit of which we liue a ſupernaturall life. Therefore this is, as the prouiſion of two kinde of inſtruments, by helpe of which, we labour in diuers exerciſes.

Grace is alſo a ſpirituall ornament of the ſoule, wrought by the hands of the holy Ghoſt, which doeth make the ſoule ſo beautifull, and ſo acceptable in the eyes of God, that he receiueth it for his daughter, and for his Bride. Of this ornament the Prophet glorieth, ſaying; *I will reioyce in the Lorde, and my ſoule ſhall be glad in my God, becauſe hee hath put vppon me the veſture of ſaluation: he hath couered me with the garment of righteouſnes, as a Bridegrome adorned with a crowne, and as a Bride decked vvith Iewells.* Which are all vertues, with all the gifts of the holy Ghoſt, with which the ſoule is adorned at the hands of GOD. This is that golden veſture, wrought about with great variety, with which the Queene was clothed, who ſtoode before the King her Spouſe: for from grace, all the colours of all vertues and celeſtiall habits do ariſe, in which the beauty of the Queene conſiſteth.

Grace is a ſpirituall ornament. Eſay, 61. Pſalm, 44.

Of theſe it is eaſily gathered what be the effects, which grace worketh in thoſe ſoules, wherin it dwelleth. For the eſpecial effect of it is, to make a ſoule ſo acceptable and beautifull in the eye of God, that he taketh her to be his daughter, his ſpouſe, his Temple, his dwelling, in which he enioyeth his delights with the ſonnes of men. Another effect of it is, not onely to adorne the ſoule, but alſo to ſtrengthen it with thoſe vertues, which proceede from it Which are as the haires of Sampſon, in which conſiſted not onely his beauty, but alſo his ſtrength. As well from this, as from the former effect of grace, the ſoule is praiſed in the Canticles, where the Angels admiring the beauty of it, ſay; *Who is ſhee that looketh forth as the Morning, faire as the Moone, pure as the Sunne, terrible as an Armie with banners?* Whereby we know, that Grace is as a ſhield couering the whole body, or as a complete Armor, which armeth a man from the head to the foote, and maketh him beautifull and valiant, and ſo valiant, that, if we beleeue a certaine learned Schoole-man, a little grace is ſufficient to conquer and ouer-come all the diuells, with all ſinnes

1 The worke of grace maketh a man acceptable to God.

2 It ſtrengtheneth man.

Cant 6.

that raigne and rule in the world.

3 It maketh our works acceptable to God.

There is also a third effect of grace, that it maketh the soule so acceptable and excellent in the sight of God, that as many works as it doeth deliberatiuely and aduisedly, (which are not sinnes) are acceptable vnto him: That not onely the acts of vertue, but also naturall works, as to eate, drinke, sleepe, & such like, are acceptable before the Lord.

4 It adopteth vs to be the sõnes of God.

The fourth effect is, that it maketh vs the sonnes of God by adoption, and heyres of the heauenly kingdome, and also worthy to bee written in the booke of Life, in which all the names of the righteous are written: and by consequent, it giueth vnto vs a lawfull claime and title, to that most rich and heauenly inheritance. This is that priuiledge and prerogatiue that our Sauiour prayed so greatly in his Disciples, then, when they returned merily vnto him, saying: *Lord, euen the diuels are subdued vnto vs through thy Name:* to whom our Sauiour answered; *In this reioyce not, that the spirits are subdued vnto you: but rather reioyce because you names are written in heauen.* For it is certaine, that this is the greatest good, that mans heart can thinke vpon, or desire in this life.

Luke, 10.

The Forrest of the effects of grace.

But that I may speake many things in few words, it is grace that maketh man fitte to all good: which maketh the way to heauen plaine before vs: which maketh the yoke of the Lord, easie and sweete vnto vs: which leadeth man by the way of vertue: which healeth our weake nature, and maketh all that seeme light vnto vs, which while it was weake, seemed intolerable: it is that, which after an ineffable manner, reformeth and armeth all the powers and faculties of our soules, and that by the meanes of those vertues, which proceede from it: it enlightneth the vnderstanding, it inflameth our will, it strengtheneth our memorie, it tempereth and moderateth our part concupiscible, least it runne into all euil: confirmeth the part irascible, least it be slow and too sluggish to work well. Moreouer, because all our natural passions, which are found in these two inferiour powers of our appetite are as it were step-dames vnto vertue, & dores, whereby diuels oftentimes enter into our soules, it hath appointed, as it were Sentinels in each of these parts, which watch and keepe it: that is, a certaine infused vertue, comming from aboue, which

doth

doth helpe man, and maketh him ſecure in danger, which ariſeth by meanes of thoſe paſſions. So to defend the ſoule from the appetite of gluttony, it ſendeth Temperance: to defend it from the luſt of the fleſh, it ſendeth Chaſtity, and to defend it from ambition, it ſendeth Humility, and ſo in the reſt.

But there is one thing, which exceedeth all the fore-ſayde, that is, that grace maketh God to dwell in our ſoule, that dwelling in it, he may gouerne it, defend it, direct it in the heauenly way: God therefore ſitteth in our ſoule as a King in his kingdome; as a Captaine among his armie; as a Maiſter in his ſchoole: and as a Paſtour among his flocke, that there he may exerciſe, and vndergoe ſpiritually all theſe offices, and adminiſter all prouidence. Goe to therefore, if this precious pearle out of which ſo many good things come, be a perpetuall companion vnto Vertue, who will not willingly imitate that wiſe Merchant in the Goſpell, who ſold all that he had, that he might buy this alone?

Grace maketh our ſoules the dwelling and temple of God.

¶ Of the third priuiledge of Vertue, which is a light, and a certaine ſupernaturall knowledge, which our Lord giueth to them, who ſeeke after Vertue.

CHAP. XV.

THE third priuiledge, which is graunted vnto Vertue, is a certaine ſpeciall light, and a certaine wiſedome, which our Lord doth beſtow vpon them, that are righteous; which alſo proceedeth from that grace, of which we haue hitherto ſpoken. The reaſon is, becauſe it is a function & duty of grace to heale and recure nature being weake, feeble, and decayed. Euen as therefore it healeth the appetite and will weakned through ſin, ſo alſo it recureth the vnderſtanding, being exceedingly obſcured and darkned by the ſame ſinne: that by this benefit the vnderſtanding may know, what it ought to doe; and by the wil there may be ability and power to doe that which now it vnderſtandeth is needefull for to be done. Not vnlike to this is that Saint Gregory hath in his Morals; Not to be able

This knowledge doth proceede from grace.

The firſt reaſon.

It is a property of grace to illuminate the vnderſtāding.

to fulfill that which man vnderstoode, was a punishment of sinne: as also that was a punishment of the same, not to vnderstand that. Therefore said the Prophet; *The Lord is my light,* Psal.27. against ignorance, *and my saluation,* against impotencie. In one is signified what is to be desired, in the other strength is giuen, by which we may attaine vnto it. And so as well this as that pertaineth to the same grace. Hence it is that besides faith and prudence infused, which enlighten our vnderstanding, that it may vnderstand what it ought to beleeue, what also to doe, the gifts of the holy Ghost doe increase also in vs, foure of which pertaine to the vnderstanding; that is, the gift of wisedome, which is giuen for the knowledge of high and lofty matters; the gift of Science, which is giuen, that we may vnderstand lower matters; the gift of vnderstanding, by which we come to the knowledge of the mysteries of God, and to the congruencie and beauty of them; and the gift of counsail and aduise, by whose helpe we know the actions of this life, and how to gouerne and rule, whatsoeuer happeneth to vs in it. All these beames come from the splendour of grace onely, which therefore is called in the holy Scriptures, an Annointing or Vnction. *For it teacheth all things*, as Saint Iohn speaketh. Wherefore, euen as oyle among all liquid substances, is the fittest to preserue light, and to cure wounds: so this diuine Vnction doth cure the wounds of our will, and doth illuminate the darknes of our vnderstanding This is that most precious oyle, better then all oyle; of which the kingly Prophet speaketh; *Thou hast annointed mine head with oyle.* Psal.23. It is certaine that he speaketh heere not of a materiall head, nor of materiall oyle, but of a spirituall head, that is, of the superiour part of our soule in which our vnderstanding is as very well sheweth a learned man, writing vpon this place: and of spirituall oyle, which is the light of the holy Ghost, by which our lampe is preserued, that it is not put out. Of the light of this holy oyle this good King had much, who thus speaketh of himselfe; *Thou hast taught me wisedome in the secret of mine heart,* Psal.51.

Foure gifts of the holy Ghost belong to the vnderstanding.

Grace why it is called an Vnction

An other reason may be also giuen of this. For seeing that it is the office of grace, to make a man endued with Vertue; it cannot execute this, vnlesse first it mooue a man to sorrow and repen-

The second reason.

repentance of his former life, and ſtirre vp the feare of God in him: Vnleſſe before it worketh, that man doth deadly hate ſin, and deſire heauenly bleſſings with great feruency, and altogether contemne theſe worldly vanities. But the wil cannot obtaine theſe and the like, vnleſſe before it hath the light of vnderſtanding, and a knowledge proportionable, by which the will may be ſtirred vp. For the will is a blinde faculty, which is not mooued except the vnderſtanding goe before, carrying a light, and ſhewing good and euill in all things, that the affection towards them may increaſe or decreaſe. Hence it is, that Thomas Aquinas ſayth, Euen as the loue of God doth encreaſe in the ſoule of a righteous man, ſo alſo encreaſeth the knowledge of the goodnes, fauour, and beauty of the ſame God, and that by an equall proportion: that if one of them encreaſe an hundreth degrees, ſo many alſo encreaſeth the other. For he that loueth much, he vnderſtandeth many cauſes of loue in the thing beloued; but he that loueth little, vnderſtandeth but few. And that which is clearly vnderſtoode of the loue of God, this alſo is vnderſtoode of feare, hope, and of the hatred of ſinne. From which men would no more abhor then from other things, vnleſſe they vnderſtood that it was an euill, then which nothing in this world is more worthy of horror and execration.

The will is a blind faculty.

Seeing therefore that the holy Ghoſt willeth that theſe effects ſhould be in the ſoule of a righteous man, he willeth alſo that there ſhould be cauſes in it, from whence they may come. As hee willeth that there ſhould bee diuerſity of effects in the earth, ſo alſo he willeth that diuerſe cauſes and celeſtiall influences ſhould be wrought in it. Furthermore, ſeeing that it is true, as we before haue proued, that God doth dwell by grace in the ſoules of the righteous; and that God is light, *Enlightning euery man that commeth into the world*, as Saint Iohn ſayth; it is not to be doubted, that by how much the ſoule is purer and cleaner, by ſo greater a clearenes the beames of the diuine light doe ſhine in it. Wherefore Saint Auguſtine calleth God the Glaſſe of a purified ſoule: for hee maketh it ſhine with the beames of his light, teaching it all things, which are neceſſary to ſaluation. What maruaile is it, that he doth beſtow this benefit vpon men, who hath not denied ſuch a like thing to lower and more inferi-

Iohn, 1.

God is the Glaſſe of a purified ſoule

our

our creatures, which by the instinct of the Authour of nature know all things which belong to their preseruation? Who hath taught the beasts among so many kinde of herbes, which grow in the fieldes, to knowe which are wholesome, and which are hurtfull? To feede vpon these, and to leaue the other vntouched? To know also what creature is enemy vnto them, and what is a friend? To flie a Wolfe, and follow a dogge? It is certaine that they haue learned this of none other, then of the Lord. If therefore God hath infused this knowledge into vnreasonable creatures, that they might be preserued in their naturall life, how much more ought hee to prouide for the righteous, that they may haue greater knowledge, whereby they may bee preserued in a spirituall life? For this is no lesse necessary for men, by reason of those things that be aboue nature, then those things are for beasts, which concerne their nature. For if the Diuine prouidence hath beene so carefull to prouide things of nature, how much more shall it be carefull for those things, which pertaine to grace? which by how much they bee more excellent, by so much they exceede the powers and faculties of humane wit.

God hath giuen knowledge to beasts, to flie hurtfull things, and to embrace wholsome.

This example not onely proueth that there is such a light of the vnderstanding, but also it sheweth what it is: for it is not a knowledge so speculatiue as actiue, not so contemplatiue as practike: neither is it giuen, that wee may vnderstand, but that we might worke: not that wee should be subtile and witty in disputing, but industrious and laborious in working. Therfore, not onely it remaineth in the vnderstanding, as Sciences got in Schooles; but by the power of it, it mooueth the will, inclining it to all that, to which such kinde of knowledge doeth prouoke and excite. For it is the proper instinct of the holy Ghost, who as a most perfect maister, teacheth his very often with this perfection, all that which it behoueth them to knowe. This the Bride confesseth in the Canticles; *My soule*, sayth shee, *melted within me, after that my beloued spake.* By which sentence it appeareth, what is the difference betweene this learning, and that which is deliuered in schooles: for that onely enlightneth the vnderstanding, but this mooueth the will also, and delighteth it, and by her vertue doth pierce all the corners of our soules, working

What this supernaturall knowledge is

Cant. 5.

king

king and effecting all that, which pertaineth to the reformation of them: as the Apoſtle declareth, when he ſaith; *The word of God is liuely, and mighty in operation, and ſharper then any two edged ſword, and entereth through, euen vnto the deuiding aſunder of the ſoule and the ſpirit, and of the ioynts and the marrow.* For it maketh a diuiſion betweene the part animall of a man, and the part ſpirituall: ſeparating the one frō the other, diſſoluing that moſt dangerous bond of friendſhip, which was wont to be betweene the fleſh and the ſpirit: for when the ſpirit is mingled with the fleſh, it is made one with it: which bond is diſſolued by the word of God, making, that a man lyueth a ſpirituall life, and no more a carnall. Heb. 4.

This therefore is one of the eſpeciall effects of the Diuine grace: one alſo of the eſpeciall priuiledges, in which thoſe that are endued with vertue, doe ioy in this world. But (although thoſe things which we haue ſpoken of, be ſufficiently proued of vs) leaſt any man be ſo carnall, that he ſhould complaine, that theſe things are obſcure to be vnderſtood, and hard to be beleeued, I will confirme them with moſt euident teſtimonies, as well of the old Teſtament as of the new. In the new Teſtament Saint Iohn telleth, that Chriſt ſaid at his laſt ſupper; *The holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, which I haue told you.* And in another place: *It is written in the Prophets; And they ſhall be all taught of God.* As if he ſhould ſay, the time ſhall be, when as men euery where ſhall be taught of God. *Euery man therefore that hath heard, and hath learned of the Father, cometh vnto me.* The ſame the Lord promiſeth by the Prophet Ieremie; *I will giue my lawes into their bowels*, and (that which before was written in tables of ſtone) *I will write in their harts*: So that all men are to be taught of the Lord. The Lord in like manner willing to ſhew how great the maieſtie, glory, and proſperitie of the Church ſhould be, thus among other things he ſpeaketh in Eſay: *O thou afflicted, and toſſed with tempeſt, that haſt no comfort, behold, I will lay thy ſtones with the Carbunkle, and lay thy foundation with Saphirs, and will make thy windowes of Emerauds, and thy gates ſhining ſtones, and all thy borders of pleaſant ſtones. And all thy children ſhall be taught of the Lord.* And in another place; *I*

Teſtimonies of the Scripture as concerning this knowledge.

Iohn, 14.

Iohn, 6.

Ierem. 31.

Eſay, 54.

am

Esay, 48. *am the Lord thy God, which teach thee to profite, and leade thee by the way that thou shouldest goe.*

Of this which hath bene spoken, we may easily know that there be two kindes of sciences; one of the Saints, another of Wise-men; one of the Righteous, another of the Doctours. The science of the Saints is that, of which Salomon speaketh,

Prou. 9. *The science of the Saints is prudence.* Because science consisteth onely in the vnderstanding, and belongeth vnto contemplation: but it is the property of prudence to wish the best things, and to choose and doe them, saith Aristotle. And it is required not that we may know, what things be right, but that we may become honest and righteous. How often doe we finde this wisedome promised vnto vs in the Psalmes? In one it is said,

In the first booke of his great Morals, chap. 34.

Psal. 37. *The mouth of the righteous will speake of wisedome, and his tongue will talke of iudgement.* And in another, *I will giue to thee vnderstanding, and I will teach thee in the way wherein thou goest, and I will set mine eies vpon thee.* Againe in another Psalme he demaundeth, as a thing of great moment, and worthy of admiration,

Psalm. 25. *What man is he that feareth the Lord? him will he teach the way that he shall choose.* As if he should say, Who is he to whom the Lord doth giue such a benefite, that he himselfe must be his maister, and teach him the law, according to which he must liue? In another place he calleth this man happie. *Blessed,* saith

Psal. 94. he, *is the man whom thou chastisest, ô Lord, and teachest him in thy*

Psal. 25. *law.* In the Psalme cited a little before, where we reade; *The*

Ierome. *Lord is a foundation to them that feare him:* Ierome translateth: The secret of the Lord is reuealed to them that feare him, and his couenant to giue them vnderstanding. Which gift is nothing else, then a great light of the vnderstanding, a sweet foode of the will, and a great recreation of the whole man. Which knowledge the same Prophet oftentimes calleth the foode of the soule, sometimes the water of refreshing, a table prepared against his enemies. For this cause the same Prophet in that di-

Psal. 119. uine Psalme, whose beginning is, *Blessed are those that are vpright in their way*: so often doth desire of God that light, and that knowledge. *Giue me,* saith he, *vnderstanding, and I will keepe thy law, yea, I will keepe it with my whole heart.* And a little after: *I am thy seruant ô Lord, giue me vnderstanding, that I may*

know

know thy testimonies. And afterwards, *Let my complaint come before thee, ô Lorde, and giue me vnderstanding, according vnto thy word.* To conclude, this is that petition which hee repeateth so often, which he had not craued with so great importunitie, vnlesse he had very well vnderstood the force & efficacy of this doctrine, and the manner and meanes, which God vseth in bestowing of it.

The dignity of this doctrine.

Which seeing that it is so, what greater glory can there be, what amplet dignity, then to haue such a maister, to frequent such a schoole, where the Lord God himselfe sitting in a chaire, professeth this learning and heauenly philosophy? If men, as S. Ierome testifieth, in times past came to Rome from the furthest coasts of Spayne and Fraunce, that they might see Tytus Liuius; whose eloquence was famous throughout the whole world: And if that most excellent and famous Philosopher, Apollonius Tyaneus, trauailed almost throughout the whole world, and passed euen to the Mountaine Caucasus, and to the Brachmanes, Philosophers of India, that he might only heare Iarchas, an Indian Philosopher, in his golden throne professing wisedome among the small number of his schollers, and disputing of the motion of the celestiall Spheares; what ought not men to doe, that they may heare God himselfe, who, sitteth in the chaire of their hearts, not teaching how the heauens are moued, but how men may come to heauen?

See S. Ierome more at large in his 103. Epist. to Paulinus. c. 1. Philostratus in the life of Apollonius Tyaneus.

But that thou maist knowe that this doctrine is not vnfruitfull, or common, heare what the Prophet speaketh of it, *I haue had more vnderstanding then all my Teachers: for thy testimonies are my meditation. I vnderstood more then the ancient, because I kept thy precepts.* More abounadantly yet doth the Lord promise to his by the mouth of his Prophet; *And the Lord thy GOD,* Esay, 58. sayth he, *shall guide the continually, and satisfie thy soule in drought, and make fatte thy bones: and thou shalt be like a watered garden, & like a spring of water, whose waters faile not.* What be these blessings, with which the Lord will satisfie the soules of the righteous, but knowledge of things belonging to sahiation? For in these he sheweth, how great the beauty of vertues be, and how great the filthines of vices are: how great the vanity of the world is, how great the dignity of grace is, the greatnes of glory, the

Psal. 119.

sweetnes

ſweetnes of the conſolation of the holy Ghoſt, the goodneſſe of GOD, the malice of diuels; and to be breefe, howe ſhort the life of man is, and how great and intollerable is the common errour of them liuing in it. With this knowledge, as the ſame Prophet teſtifieth, a man is often lifted aboue the highneſſe of all mountaines, and there doth contemplate of the King in his beautie, and his eyes beholdeth the earth afarre off. Hence it is, that celeſtiall bleſſings ſeeme ſuch vnto him, as they are in truth: becauſe he ſeeth them neerely: but terreſtriall things ſeeme ſmall; for beſides that they are ſuch, alſo hee beholdeth them afarre off. The contrary happeneth to peruerſe and wicked men: who behold heauenly things afarre off, and earthly things neerly and iuſt before their eyes. This is the reaſon, why they, that participate of this heauenly gift, are not puffed vp with vaine-glory in proſperity; neither are troubled or caſt downe in aduerſity. for by the benefit of this light they ſee, of what ſmall moment it is, that the world can eyther giue or take away, if it be compared with thoſe things which are in the Lords power. The wiſeman witneſſeth this, when he ſaith: *A man grounded in wiſedome, is ſtedfaſt as the the Sunne: as for a foole, he changeth as the Moone.* Which ſentence Saint Ambroſe expounding in a certaine Epiſtle ſaith thus: For a wiſe man is not broken through feare, is not changed through power, is not exalted in proſperitie, neither is drowned in aduerſity. For where there is wiſedome, there is courage of minde, there is conſtancy and fortitude. A wiſe man therefore is one and the ſelfe ſame in minde, he is not leſſoned, nor increaſed through the change of things; neither as vnſtaied doth he flote here and there, to be carried about with euery wind of doctrine, but he remaineth perfect in Chriſt, grounded in charitie, and rooted in faith.

For what this wiſedome is profitable.

Eccles. 27.

Ambroſe to Simplicianus, Epiſt. 7.

Let it not ſeeme ſtrange to any, that this wiſedome is a thing of ſo great vertue; for it is not earthly wiſedom, as we haue ſaid, it is not that puſt and vaine wiſedome, which cauſeth to ſwell, but that which edifieth: it is not that which with ſpeculation only enlighteneth the vnderſtanding, but that which with her heate giueth motion to the will: as it in times paſt moued the heart of Saint Auguſtine, of whom it is written, that through ioy hee wept, as often as hee heard the Pſalmody and Pſalmes of the Church,

Church, which sounded so sweetly: the sound entred into the inmost part of his heart, and there through the heate of deuotion, truth was resolued in his bowels, and showred teares from his eyes, which were to him, as he saith, most sweet and pleasant. O blessed teares, happy Schoole, and happy wisedome, which bringeth forth such fruite: what may bee compared with her? *Man knoweth not the price of it*, sayth holy Iob, *for it is not found in the land of delicate liuers. The depth saith, It is not in mee: the sea also saith, it is not with me. Gold shall not be giuen for it, neyther shall siluer be weighed for the price thereof. It shall not be valued with the wedge of gold of Orphir, nor with the precious Onix, nor the Saphir. The Golde nor the Christall shall bee equall vnto it, nor the exchange shall be for plate of fine gold.* Which comendation of wisedome, this most holy man concludeth in these words; *Behold the feare of the Lord is wisedome, and to depart from euill, is vnderstanding.*

The dignity of that wisedome.

Iob, 28.

This therefore my brother, is one of those great rewards, by which thou art inuited to Vertue, seeing shee hath the key of this treasure. After this manner the Wiseman inuiteth vs vnto her in his Prouerbs, *My sonne* sayth hee, *if thou wilt receiue my words, and hide my commaundements within thee, &c. Then shalt thou vnderstand the feare of the Lorde, and finde the knowledge of God: for the Lord giueth wisedome, out of his mouth commeth knowledge and vnderstanding.* This knowledge continueth not in one and the same state, but daily is increased by new light and knowledge, as the same Wiseman testifieth. *The way of the righteous*, sayth he, *shineth as the light, that shineth more and more vnto the perfect day*: that is, vnto that blessed eternity, in which we shall no more say with the friends of Iob; *A word was spoken vnto me secretly, and mine eare hath receiued a little thereof*: that is, of her diuine and hidden inspirations: but there we shall heare openly, and shall see God himselfe.

Prou, 2.

The vnderstanding of the righteous increaseth.

Prou 4.

Iob, 4.

This is that wisedome, which the sonnes of light enioy: but the wicked on the contrary side, doe liue in the horrible darknes of the Egiptians, which may be felt with hands. A figure of which thing was, that it is sayd in the Land of Goshan, where the children of Israel dwelt, there was light: but in Egipt for three dayes space, there was such thicke darknes, that it might be felt:

The darknes of the wicked

Exod, 10

which

which represented that obscure and darke night and blindnesse in which sinners liue, as they confesse in Esay, saying; *We haue waited for light, but loe, it is darkenes: for brightnesse, but we walke in darkenes. We grope for the wall like the blinde, and wee grope as one without eyes: we stumble at the noone day, as in the twy-light: we are in solitary places as dead men.*

Esay 59

Tell me, I pray thee, what greater blindnesse can be thought of, or greater disorder happen, then that is into which the wicked doe dayly slide? What greater blindnesse or ignorance is there, then to sell the right of the byrth-right, that is, the inheritance of the kingdome of heauen, for a little pleasure of the worlde? then not to feare hell? not to attaine Paradice? not to haue hated sinne? not to haue a regard of the last iudgement? to sette at naught the promises and threatnings of the Lord? not to remember death, which euery houre hangeth ouer their heads? not to prepare themselues to giue an account, not to thinke that it is momentany and for a time that delighteth, but for euer that tormenteth? *They haue not knowen* (layth the Prophet) *neyther haue they vnderstoode: they walke in darkenesse, and they shall goe from darkenesse into darkenesse.* They shall go, I say, from inward darknes, to outward darknes: from the darknes of this life, to that of the life to come.

Psalm, 81.

Other mens sentences and iudgements, are to be heard.

I suppose that I shall doe aduisedly, if at the end of this matter, I do admonish thee, that although all is most true, which hath beene spoken of this heauenly wisedome, and light of the holy Ghost: yet no man ought, albeit he be iustified, rashly or proudly to gaine-say the iudgements of men, but humbly submit himselfe, to the iudgment of his elders: especially to theirs, whom GOD hath appointed Doctors and Pastours of his Church. For who more abounded with this light then S. Paule? who more then Moses, who spake face to face with the Lord? Neuertheless, one of them went to Ierusalem, that hee might conferre of the Gospell with the rest of the Apostles, which hee had learned in the third heauen: the other also contemned not the aduise of Iethro his Father in law, although he was an heathen man, and vnacquainted with the knowledge of the true God. The reason of this is, because the inward helpes, and aydes of grace, do not exclude these outward of the Church. For after

Gala, 2.

Exod, 18.

both

both manners the Diuine prouidence woulde prouide for our weakenes, to which both helpes are neceſſary. For euen as the naturall heate of our bodies is helped of the exteriour heate of heauen: and as nature (although moſt carefull to preſerue it ſelfe) doth receiue much helpe of externall medicines, created to that end of God: ſo alſo the light and inward helpe of grace, is much helped by the light and doctrine of the Church. A ſimilitude.

Of the fourth priuiledge of Vertue, that is, of the conſolations and comforts of the holy Ghoſt, which the righteous enioy in this world, and which they ioy in.

CHAP. XVI.

I Could, after the inward light of the holy Ghoſt, by which the darkenes of our vnderſtanding is enlightned, appoint for the fourth priuiledge Charitie, and the loue of GOD, by which our will is inflamed, eſpecially, ſeeing that the Apoſtle himſelfe, doeth put this in the firſt place, among the fruites of the holy Ghoſt. But becauſe heere wee doe rather ſpeake of the priuiledges and prerogatiues, which vertues bring with them, then of the vertues themſelues; Charity being the Prince of all vertues: we will not heere ſpeake of it, although it alſo might be referred to this order and our purpoſe, not as a vertue, but as an admirable gift, which God is wont to giue to thoſe that apply themſelues to the ſtudie of Vertue: and that which after a certaine ineffable manner inflameth the inmoſt part of our will, and inclineth it to loue God aboue all things, which may be beloued. Which loue, the more perfect it is, the more ſweet and delightſome it is. For this cauſe, not vnfitly it may be inſerted into this number as a fruite, or a reward, as well of other vertues, as of it ſelfe. Notwithſtanding that I may not ſeeme an ambitious and too curious a prayſer and commender of vertues, of which ſo many and ſo great things may be ſpoken, I will ſette in the fourth place the ioy of the holy Ghoſt, which is a naturall propriety of the ſame charity, and one of the eſpeciall fruites of the holy Ghoſt, as Saint Paule teſtifieth, writing to the Galathians. For euen as we ſaid a little before, that light and knowledge which God doth beſtow vpon his friends, not onely doth

sticke in the vnderstanding, but also doth descend to the will, where it doth diffuse her beames, and disperse her brightnes; so that the minde is made glad, and reioyceth in the Lord after a certaine ineffable manner. In so much, as the naturall light sendeth from her heate, which we feele: so this light being spirituall, doth beget in the soule of a righteous man that spirituall ioy, of which we speake; according to that of the Prophet, *Light is sowne for the righteous, and ioy for the vpright in heart.*

Psalm. 97.

This matter is so plentifull and copious, that neuer too many thinges may be spoken of it. But for the purpose of this booke, it shall be worth the labour to shew, how great this ioy is: for the knowledge of this greatnes is very profitable, and verie forcible to draw the mindes of men to the loue of Vertue. For no man is ignorant, that as all kinde of euils are found in vices; so all kinde of good things, as well honest as profitable, are perfectly to be found in vertues, onely pleasure excepted, which naughty and wicked men deny to be in vertues. Seeing that therefore mans heart desireth nothing so much as pleasures, these men say (at last their works speake, if not their words) that they had rather haue pleasure vnperfect, then that which wanteth pleasure, with all her perfections and prerogatiues. This is that Lactantius Firmianus sayd in times past, Because, sayth he, bitternesse is mixed with vertues, and vices are seasoned with pleasures: and men eschue bitternesse, and are inticed with the sweetnes of pleasures; many forsaking vertues, with great earnestnes follow after vices. This is one, and the onely cause of so great a mischiefe, and hee that shall bring men from this perillous errour, he shall not bestow a small benefit vpon them; and he that shall prooue by most euident arguments, that the way of vertue is much more playner and sweeter then the way of vices, he shall mightily helpe them. This is that wee would now prooue and demonstrate with most firme arguments and clearer then any light, especially with the authorities of the diuine Scripture, seeing that they are more certaine and sound proofes, then those which may be brought for this matter from any other place. For the heauen and the earth shall sooner perish, then any iote or title of them.

Euil men thinke that there is noe pleasure in Vertue.

Tell me therefore, ô blinde man, wrapped in miserable errors,

rots, if the way of the Lord be so bitter, as thou imaginest to thy selfe, what meaneth that of Dauid: *How great ô Lord is the sweetenesse of thy goodnesse, which thou hast laid vp for them that feare thee?* In which words the Prophet doth not onely expresse the greatnesse of the sweetnesse, which is giuen of the Lord to the righteous: but also he doth render a reason, why the wicked doe not know it: because the Lord hath laid it vp from their eies. What other thing meaneth that of the same Prophet; *My soule shall be ioyfull in the Lord: it shall reioyce in his saluation.* *All my bones*, that is, all my strength and might, *shall say, Lord who is like to thee?* Tell me, what other thing is this, then to say that the ioy and mirth of the righteous is so great, that although it be directly taken in the spirit, it doth redound neuertheless for the aboundance and plentie thereof also vpon the flesh, that which before knew not to be delighted, but in carnall things, now for the communion and participation of the spirit, is delighted in spirituall things, and reioyceth in the liuing God, and that with so great ioy, that all the bones of the bodie being full of this admirable sweetnesse, doe force a man to cry out, *Lord, who is like vnto thee?* What pleasures are like thine? What ioy, what loue, what peace can any creature giue comparable to this of thine? What meaneth this also of the same Psalmist; *The voice of ioy and deliuerance, shall be in the tabernacles of the righteous?* What I say, meaneth that, vnlesse that he might signifie that true ioy and deliuerance are not found in the houses of sinners but in the soules of the righteous. What also meaneth the Prophet, when he saith; *The righteous shall be glad and reioyce before God: yea, they shall leape for ioy*, but that he might shew the ioy and spirituall feastings with which God oftentimes wonderfully doth refresh the soules of the righteous, with the sweetnesse of all celestiall things? In which banquets there is drunke that most sweete wine, which the same Prophet praysing saith; *They shall be satisfied and drunke with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.* With what other words could the Prophet haue more cunningly or liuely depainted, and expressed the greatnesse of these delicates, calling them drunkennesse and a riuer of pleasures, that hee might shew the force and efficacie which

Psal. 31.

Psal. 35.

The flesh also of the righteous reioyceth

Psal 118.

Psal. 68.

Psal. 36.

they haue to draw the mindes of men from earthly things, and to conuert them to God? This is vnderstood by this drunkennes. For euen as a man who is ouercome with much wine, looseth the vse of his sences, neither differeth much from a dead man, by reason of the strength of the wine: so when any one is full of that heauenly wine, he dieth to the world, and hath all his sences with all their desires shackled and fettered. Furthermore, what meaneth that of the same Prophet; *Blessed is the people, that can reioyce in thee*? Some body perhaps might haue said, Blessed is the people, who haue plentifully all things necessarie for them, who is compassed with strong wals, and enuironed with mightie bulwarks; who is garded with choice Seruants and Souldiours; But this most holy King who knew all these, doth not speake so, but he saith that he is blessed who hath learned by experience, what it is to ioy and reioyce in the Lord: not with euery kinde of ioy, but with that which is worthy of the name of ioy: which, as Gregorie saith, is a ioy of the spirit so great, that it cannot be expressed, nor shewed by any externall signes. Blessed therefore is the people, who so hath profited, and hath made such progresse in the sweetnesse and loue of God, that knoweth by experience, what this ioy is, which neither that most wise Plato could vnderstand, nor that most eloquent Demosthenes vtter with words, but it is onely knowne to an humble and pure heart, in which God dwelleth.

A similitude.

Psal. 89.

How great the spirituall ioy is.

If God be the Author of this ioy, I pray thee consider, how great it ought to be which proceedeth from God: for it is certaine, that as the diuine punishment is like to God himselfe; so also his comfort is wont to be like and conformable vnto him. But if his punishment when he correcteth man, be so great, how great thinkest thou shall his consolation be, when he doth comfort man? If he hath a hand so heauie to smite, how light shall it be, when hee stretcheth it out, that hee may stroke and cherish his friends? Especially seeing that this good God is much more maruellous in his works of mercie, then in his works of iustice. Moreouer, tell me I pray thee, what is that Cellar of wine, of most precious wine, into which the Bride doth glorie that shee was brought of her Bridegrome? What is that banquet, to which that same Bridegrome doth call his friends, when he

God as he is great in iustice, so is he great in mercie.

he saith: *Drinke my friends, and be drunken my beloued.* What drunkennesse is this, but the greatnes of the diuine sweetnes and ioy, which doth so alienate and infatuate the heart of man, that a man seemeth as it were to be carried beyond himselfe? For it is wont to be commonly sayde, that a man is drunke, when the wine that he drinketh is of greater measure, and more abundant, then that his naturall heate may concoct or digest; for then the wine ascendeth into the braine, and so ruleth ouer man, that now hee doth not rule himselfe, but is ruled of the wine. Which thing if it be so tell mee I pray thee, what shall be the state of that soule drunken with that heauenly wine? When it is as it were a vessell full of God, and of the diuine loue: so that it is not able to beare so great a burthen of pleasures, neither is her whole capacity sufficient, to beare and carry so great felicity and happines? So it is written of holy Effrem, that oftentimes he was so full of the wine of this heauenly ioy and delight, that the frailety of his body being vnequall to the burthen, he was not able to vndergoe the greatnes of the pleasures; and therefore he was constrained to exclaime and cry out; ô Lord, depart a little from mee, for the frailty of my body is not able to sustaine the greatnes of thy delights. O admirable goodnes, ô vnmeasurable sweetnes of this supreme Lord, which is with so large an hand communicated to his creatures, that the strength and valour of their mindes, is vnable to carry the abundance of so great ioy. Therfore with this heauenly drunkennes all the sences of the soule are brought asleepe: this doeth bring the sleepe of peace and life, by this the soule is lifted vp aboue it selfe, it knoweth, loueth, and tasteth more, then it could by her naturall essence. Hence it is, that as water set ouer fire, when it doth waxe hot, as though it had forgot the owne proper nature (seeing that all heauy things are carried downward) boyleth and swelleth aloft, imitating the nature and lightnes of the fire, by whose force it is hoysted and eleuated with that motion: so also the soule inflamed with that heauenly fire, is exalted aboue it selfe, is whirled about with a certaine force, and is carried vp to heauen, whence that fire is sent; it boyleth with a most feruent desire of God, and with a most vehement force runneth into his embrace: it stretcheth out it selfe, and listeth vp her armes on

Cant 1.

How great the force is of the sweetnes of the heauenly wine.

Holy Effrem.

A similitude.

high, trying, if she can flie vnto him whom she loueth. But when she seeth that she cannot come vnto him, she ceaseth not to desire him; and when she knoweth that she is frustrated of her desire, yet one comfort doth yet remaine, to send into heauen sighes and grones fetched from the bottom of the heart, and to say with the Spouse in the Canticles; *I charge you, ô daughters of Ierusalem, if you finde my beloued, that you tell him that I am sicke of loue.* Which kinde of languishment, the Saints doe say to spring of that, that man is hindered, and cannot bring the vnmeasurable desire of his heart to his wished end & purpose. Doe not destroy thy selfe, sayth a certaine Doctor, for this impatient desire; for this languishment is not deadly, but for the glorie of God, that the Son of God may be glorified by it.

Spirituall languishment

Cant. 5.

But what tongue can eloquently and learnedly enough vtter the greatnes of these delights, which the friends of God enioy in that florishing pageant of Salomon, or bed curiously wrought of the wood of Libanon, whose pillars are of siluer, and the pauement of gold? This is the place of the spiritual marriages, which therefore is called a bedde, because it is a place of rest and loue; I say a place of perfect rest, of liuely sleepe, and of celestiall pleasures: which how great they are, none can know, but those that haue learned by experience.

Iohn. 11

But we may attaine to some knowledge and science of these things, out of most weighty and pregnant coniectures: for hee that diligently considereth the greatnes of the goodnes, and loue of the Sonne of God, who for the loue of man-kind vnderwent so vnheard of reproches and torments, he shall vnderstand that it is impossible, that it should be difficult and hard to come by, that we seeke for heere, when as that is altogether nothing, in comparison of them. What will he not doe for the righteous, who hath done such things for the vnrighteous? what friendship will he not shewe to his friends, who hath vnder-gone so cruell punishments for his enemies? This is some-what disclosed, and bewrayed vnto vs in the Canticles, where so many faire and louing speeches, so many delights are read of betweene the Bridegrome and the Bride, who is the Church, or any soule vnder the state of grace; where so many louing and amiable words are spoken one to the other, as no eloquence, no loue can faine or imagine

Coniectures of the greatnes of the spiritual delights

gine greater or more louing.

We haue another coniecture in respect of men, I say of righteous men, and true louers of God. For if thou narrowly sifteſt and lookeſt into their hearts, thou ſhalt finde there a feruent deſire, and a ſerious meditation, by what manner of meanes they may chiefely ſerue their Lord GOD, and that for his loue, if it might be, they woud be cutte into a thouſande peeces; at the leaſt, that they might pleaſe and gratulate him in ſome matter, which they knew might be gratefull and acceptable vnto him, of whom they are ſo deerely loued, and are daily loaden with ſuch heapes of ſo many benefits, recreated with ſo many ſolaces; and gouerned with ſo great prouidence. Tell me now, if man, who is a creature ſo vnfaithfull, and vnapt to any good, come to this degree of faithfulneſſe with God, what will he doe againe to man, whoſe goodnes, whoſe charity, and whoſe faithfulnes is infinite? If his property be, that hee is holy with the holy, and good with the good; and the goodnes of men come to ſo great perfection, whitherto (I pray thee) ſhall the goodneſſe of God proceede? If God ſtriue with the good in goodneſſe, how great I pray thee, ſhall that excellency be in this glorious ſtriuing? And if, as we haue ſpoken a little before, a righteous man doth wiſh to be diſmembred, and to be puld into a thouſand peeces, becauſe that he burneth with the loue of God, at leaſt that he might pleaſe God: what will not GOD himſelfe doe, that he may chearifh this righteous man, and doe good vnto his friend, that he might comfort him whom hee loueth? This can neyther be expreſſed with the tongues of men, nor bee apprehended with the vnderſtanding; wherefore it is ſaid of the Prophet, *Neither that the eye hath ſeene, nor the eare hath heard, neither hath it entred into the heart of man, what God hath prepared for them that feare him.* Which is not onely to be vnderſtood of the bleſſings of glory, but of thoſe which are of grace, as Saint Paule teſtifieth.

Pſalm. 18

Eſay. 64.

1. Cor. 2

Doth it now appeare vnto thee, my brother, that the way of Vertue hath her delights and pleaſures? Doeſt thou thinke, that all the allurements of the louers of this world, may be compared with theſe delights? What comparison can bee betweene Chriſt and Belial? light and darknes? earthly delights and heauenly

Vertue hath her delights.

uenly pleasures? the enticements of the flesh, and the ioyes of the holy Ghost? to conclude, the delights of the creatures, and the sweetnes of the Creator? For it is most certaine, that things by how much they are more noble, and more excellent, by so much they are more powerfull to procure greater pleasures. Tell me what other thing the Prophet meant when he said; *A small thing vnto the iust man, is better then great riches vnto the wicked.* And in another place: *A day in thy courts, is better then a thousand other-where: I had rather be a dore-keeper in the house of my GOD, then to dwell in the Tabernacles of wickednesse.* To be briefe, what other thing meane those words of the Spouse in the Canticles: *Thy breasts are better then Wine?* and a little after, *We will reioyce and be glad in thee, being mindfull of thy breast aboue wine?* That is, mindfull of the most sweet milke of thy consolations and comforts, with which thou refreshest, and nourishest at thy breasts thy spirituall children; which is sweeter, and more pleasant then all wine. By that wine he vnderstandeth not materiall wine, (as neither in the breast of God we know that there is milke) nor the delights and ioyes of the world, such as the whore in the Reuelation beginneth to her louers, sitting vpon many waters, and hauing a golden cup in her hand full of abhomination, and of the filthines of her fornication, making drunken and peruerting the iudgement of all them that dwell in Babylon, least they should foresee their destruction, and repent them of their wickednes.

Psal. 37.

Psal. 84.

Cant. 1.

Apoc. 17.

¶ How the righteous are refreshed in their prayers after a singular manner, with these diuine consolations.

IF in prosecuting this point thou shalt aske me, in what matter the righteous chiefely enioy these consolations, of which we haue hitherto spoken, God himselfe will make answer vnto thee by the mouth of his Prophet: *Also the strangers that cleaue vnto the Lord to serue him, and to loue the Name of the Lord, and to be his seruants: euery one that keepeth the Sabaoth and polluteth it not, and embraceth my couenant, them will I bring to mine holy mountaine, and make them ioyfull in mine house of prayer.* For in this exercise GOD especially and particularly reioyceth his Elect. For as Laurentius Iustinianus in a certaine prayer, sayth,

Esay. 65.

The pleasure of the righteous, is felt in their praiers.

the hearts of the righteous are inflamed with the loue of their Creator, and are oftentimes lifted aboue themselues, and doe thinke that they are in the company of Angels, and there in the presence of the Creator, they sing, loue, breathe, praise, sorrowe, ioy, eate and are hungry, drinke and are athirst, and by euery way contend to be transformed into their Lord, whom they doe contemplate by faith, worship by humility, seeke by desires, and enioy by loue. Then they shall acknowledge how true it is of our Sauiour, *That they might haue my ioy fulfilled in themselues.* Which as a riuer of peace is diffused and dispersed through all the powers of the soule, illuminating the vnderstanding, reioycing the will, renuing the memory, and gathering all her cogitations to God: there they embrace him with the armes of loue, and haue I know not what in them; they desire to hold him with all their strength, neither will they that hee should depart from them.

Of the chast wedlock of the Worde, and of the soule. c. 22.

Iohn, 17.

And as Iacob, who strooue with the Angell, woulde not let him depart; so the heart after his manner striueth with the Diuine sweetnes, neyther will let it depart, but valiantly keepeth it, as a thing, in which he hath found all that he sought for, and desired: and saith with S. Peter in the mount: *Lord, it is good for vs to be heere.* The soule placed in this estate, very well vnderstandeth the phrase and right idiome or propriety of the booke of the Canticles, but especially it tuneth and accenteth that most sweet song: *His left hand is vnder mine head, and his right hande doth embrace me.* And, *Stay me with flagons, and comfort me with apples: for I am sicke of loue.* Then the soule sette on fire with that diuine flame, greatly desireth to be dissolued, and to be deliuered out of this prison, teares are her bread day and night, as long as this deliuerance is deferred. Death is her wish, and life her patience. Without intermission shee repeateth that of the Canticles; *O that thou wereste as my brother that sucked the brests of my Mother, I would finde thee without, I would kisse thee, thē they should not despise me.* Then wondering at her selfe she thinketh, after what manner these treasures haue beene hid all the time past, and seeing all men capable of so great good, shee desireth to go into all streets and high-waies, and to cry out to all men, and to say; Whither haste yee, yee fooles and vnwise? What

Gen. 32.

Math. 17.

Cant. 2.

Cant. 8.

seeke

seeke yee? Why doe ye not haſten? Why doe ye not contend, that ye may enioy this bleſſing? *Taſte and ſee, how ſweet the Lord*
Pſal. 34. *is: bleſſed is the man that truſteth in him.* For after that ſhe hath taſted of the ſpirituall ſweetnes, all fleſh is vnſauory vnto her, all ſociety is a priſon vnto her, all ſolitarineſſe ſhall ſeeme a Paradice: and her delight ſhall be to cleaue vnto the Lord, whom ſhe loueth. All honour ſhall be a burthen, all houſhold gouernment, and diſpoſing of riches, ſhall be to her a kinde of martyrdome. She ſhall not ſuffer any thing, either in heauen or in earth to diſturbe her pleaſures; and therefore ſhe will watch, that no externall cogitations or cares enter into her heart. There ſhall be but one loue vnto her, one deſire, ſhee ſhall loue all things in one, and ſhall loue one thing in all. Very well ſaid the Prophet, *Whom haue*
Pſal 73. *I in heauen but thee? and I haue deſired none in the earth with thee. My fleſh fayleth, and mine heart alſo: but GOD is the ſtrength of mine heart, and my portion for euer,*

The change of the righteous. He that commeth to this happineſſe, hee thinketh not that he hath any more an obſcure knowledge of diuine thinges, but he ſuppoſeth that he doeth ſee with other eyes: for he feeleth thoſe motions and thoſe changes in his heart, which are as infallible argumcnts & moſt firme teſtimonies of the truth of his faith. When the day is ſtormie, and bringeth tediouſneſſe, he deſireth a quiet night, that he may poure out his ſoule before the Lord, and that he may paſſe the night with God. No night is too long, yea that which is the longeſt ſeemeth to bee the ſhorteſt. If it be a cleere night, he lifteth vp his eyes, that he may contemplate and beholde the beauty of heauen, the ſplendour of the ſtarres & Moone; and all theſe things he conſidereth of with new eyes, and with new ioy far different from the former. He conſidereth of them, as images of the beauty of his Creator, as glaſſes of his gloas meſſengers and interpreters, who declare his maieſtie, as teſtimonies of perfection, which is in him; as gifts which the Bridegrome ſendeth to his Bride, to continue and increaſe loue, euen to that day, in which he ſhall take her with his hand, and in his heauenly pallace ſhall ſolemnize with her that euerlaſting mariage.

How a long night is to be paſſed.

The whole world ſeemeth one booke vnto him, which ſpeaketh of the wonders of God, one Epiſtle which hee ſendeth to

his

his beloued, and one instrument of his loue. These be the nights, my brother, of the louers of God, this the sleep, which they sleep. Therefore with this sweete and amiable humming and murmuring, and with this acceptable and delightfull harmony of the creatures, the quiet soule is brought to bed, and beginneth to sleepe that sleepelesse sleepe, of which is written, *I sleepe and my heart watcheth.* Can,5. When as therefore this most sweete Bridegrome seeth his spouse sleeping in his armes, he keepeth and preserueth her in that liuing and vitall sleepe: and commandeth that none do awake her, saying, *I charge you, ô daughters of Ierusalem, by the Roes, and by the Hinds of the field, that ye stirre not vp, nor waken my loue vntill she please.* Can. 2. Tell me, what nights seeme these vnto thee? What night of the children of this world can be more sweete or pleasant? who at this time walke, laying snares, and setting nets for the chastitie of virgins, and innocent Matrons, that they may destroy their good names, and their owne soules, rushing both body and soule into destruction, heaping and storing vp for themselues the wrath of God, against the day of the wrath of God, and their owne perdition.

¶ *Of their comforts and consolations who first beginne to serue God, and are Punies and Nouices in his Schoole.*

TO all things which hitherto haue bene spoken, perhaps thou wilt answer with one obiection, saying: The consolations and blandishments, which we haue hitherto handled, are not common to all, but proper vnto the perfect: but that one may become perfect, many things are required. It is true, that these belong to such men: yet our most kinde Lord, by the sweetnes of his blessing doth meete with them who first begin; giuing vnto them at the first as vnto children, milke, and afterwards teaching them to eate bread, and more solide meates. Doth not that solemne day come into thy minde, which the father celebrated for his prodigall child? Luke,15. Dost thou not know of the feast, and the guests inuited? Art thou ignorant of the musicke and reioycing, that there was made? What doe these things meane, but to signifie the spirituall ioy, with which the soule is delighted, when she seeth her selfe brought out of Egipt, and deliuered from the hand of Pharao, and from the seruitude

of

of the diuell? How shall not that pleasant banquet be prepared for a seruant made free? How shall he not inuite all creatures, that they may meete together, and with him giue thanks to his deliuerer? How shall not he sing first, and thereby also inuite others, saying: *Let vs sing vnto the Lord; for he hath triumphed gloriously, the horse and him that rode vpon him, hath he ouerthrowne in the Sea?* Which thing if it be not so, where is the prouidence of God, which prouideth for euery creature most perfectly according to his nature, fragility, age, and capacity? For it is certaine that men yet carnall, and drowned in the world, cannot treade this vnusuall and vnfrequented path; neither treade the world vnder their feete, vnlesse the Lord stretch forth his hand, and preuent them by the like sweetenesse and delectableness. It pertaineth therefore to the diuine prouidence (when it is determined to take man from the world) to prepare this way, and to make it plaine, that this new traueller may walke more easily by it, those difficulties being taken away which might terrifie him, and draw him backe to the world. A most excellent and plaine figure of this way is that, by which the Lord brought the children of Israell into the Land of promise, of which way thus writeth Moses; *When Pharaoh had let the people goe, God carried them not by the way of the Philistims Countrey, though it were nearer: for God said, least the people repent when they see warre, and turne againe to Egypt.* The same prouidence that then God vsed, in bringing his people out of Egypt, into the land of promise, he now vseth in bringing those to heauen, whom he first taketh out of this world.

Exod. 15.

The entrance and beginnings of conuersion haue their pleasures.

Exod. 13.

We must know in this place, that although the comforts and delights of the perfect are very great, and excellent, yet so great is the goodnesse and piety of our God, especially towards little ones, and young beginners, that he respecting their pouertie, he himselfe doth helpe them to build them a new house, and considering that they are conuersant among many occasions of sinning, and that their passions are not as yet mortified, that they might carry away the victory, that they might be deliuered from the violence of their flesh, that they might be driuen from the milke of the world, and be tyed in such streight bonds of loue, that they should not returne into Egipt and to their fathers

house:

houſe the filleth them with a ioy and conſolation ſo powerfull, that although they be but beginners, and that they haue made but an entrance, yet they haue according to their proportion, a certaine likelyhood and ſimilitude, of the delights and ioy of thoſe that be perfect. Tell mee, I pray thee, what other thing would God ſignifie by thoſe feaſts of the old Teſtament, when hee ſaith that the firſt and laſt day ſhould be of equall worſhip and ſolemnity? The ſixe dayes betweene were of leſſe ſolemnity, but the firſt and the laſt were beyond the reſt famous, and had their peculiar prerogatiues. What other thing is this, then a ſhadow and an image of this we ſpeake of? Vpon the firſt day the Lord commanded that the ſame ſolemnity ſhould be kept, which was vpon the laſt; that wee may vnderſtand that in the beginning of the conuerſion, and in the ende of the perfection, the Lord doth celebrate a ſolemne feaſt for all his ſeruants, in theſe conſidering their proceedings, in the other, their great neceſſity: vſing towards theſe, iuſtice with mercy, and toward the other, vſing onely grace or mercy; to one giuing the reward of Vertue, to the other helpe in need. When trees bloſſome & flouriſh, and when they haue their ripe fruite, they are moſt faire to the eye. The day wherein the ſpouſage is contracted, and wherin the marriage is ſolemnzied, and the wedding conſummated, are more ſolemne and renowned then the reſt. In the beginning the Lord doth affiance and betroth the ſoule to him, but when he taketh her into his houſe, he maketh a feaſt for her at his owne coſt and charges, and that feaſt is not conformable or anſwerable to the merits and deſerts of the Bride, but to the riches of the Bridegrome, ſending all things, and all prouiſion out of his owne houſes, and ſaying: *Wee haue a little ſiſter, and ſhe hath no breaſts*. Therefore it is neceſſary that he nouriſh his owne creature, with the milke of an other. Wherefore the ſame Bride talking with her Bridegrome, ſayth, *The young damſels haue loued thee*. He doth not ſay the women or Matrons, which are ſoules founded and rooted in vertue; but he ſayth young damſels, young maydes, which are ſoules, that firſt begin to open their eyes, and to looke vpon this new light: theſe, ſaith the Spouſe, haue loued thee. For ſuch are wont to feele great motiues and prickes in the beginning of their conuerſion, as

Leuit. 23. Numb. 28.

In the beginning & in the end of the cõuerſion there is a ſolemne feaſt.

Cant. 8.

Cant. 1.

Thomas

Thomas Aquinas sheweth in a certaine worke of his. Amongst other causes of this alacrity and ioyfulnesse, he sayth that this is one, the nouelty of their estate, of their loue, of their light and knowledge of diuine things, which then they know, but did not know before. For the nouelty of that knowledge doth beget in them exceeding admiration and loue, ioyned with incredible sweetnes and gratitude, which they exhibite vnto him, of whom they haue receiued so great good things, and of whom they are deliuered and freed out of so great darknes. We see by experience that a man, when he entreth into any famous Citty, or royall Pallace, the first day he walketh wondering, his minde hanging in suspence by reason of the nouelty of things, that there he seeth: but when he hath stayed long in that place, and hath seene the same thing oftner, that admiration is diminished, and that pleasure lessed, with which he did see them at first. The same thing happeneth to them at the first, when as they enter into this new Citty of grace, by reason of the nouelty of things, which by little and little are vncouered and layd open in it. Therefore it is not to be maruailed at, if the Nouices & Punies of piety, do feele greater feruours in their soules, then those that be ancient: for the nouelty of the light & knowledge of diuine things, doth worke in them a greater alteration. Hence it is that Saint Bernard hath very well noted, that the elder sonne did not lye, when he sayd: Behold, so many yeeres haue I serued thee, neyther euer haue I omitted thy commaundement, yet neuer didst thou giue mee a Kid, that I might banquet with my friends. But after that this thy sonne, who hath spent and consumed his substance with harlots, came, thou killedst the fatted Calfe. New loue worketh like new wine, and water in a Cauldron is so long quiet, vntill it beginneth to feele the heate of the fire: then forth-with it boyleth, swelleth, and is carried aloft. But afterward, although the heate be more extense and augmented, yet the water is more quiet, and not so swelling, leaping, and bubling vp, as it was, when it first began to wax hot. The Lord most courteously and most amiably doth embrace them, who first enter into his house. The first day they eate with all pleasant allurements, and all things are delightsome and acceptable. Also the Lord doth himselfe towards these younglings and

Whence ioy & carefulnes ariseth in the nouices of Christ.

A similitude.

Luke, 15.

A similitude.

and incipients, as Merchants are wont, who first bring out a shew of their merchandize, that by that the buier may estimate the whole thing, and thereby be the more willing, and be sooner drawne on to buy. The loue with which parents embrace their young children, although it is not greater then that by which they loue those that be elder, yet it is more tender and more faire and pleasant. These must walke alone, the other are carried in their armes, these are sent to labour and take paines, the other are nourished deliciously, and left to doe what they will: these vnlesse they get their lyuing, they often are hungry; the other being idle and doing nothing, are desired and intreated to eate, yea, meate is put into their mouthes.

Out of this friendship and sweet fellowship of the Lord, a spirituall ioy at the length ariseth in them, of which the Prophet speaketh, *Thou watereſt aboundantly their furrowes, thou multiplieſt their generations, and their growing and braunching ſhall proſper and reioyce through thy dewing and dropping vpon them.* Pſal. 65. What generations be these? What branching and growing, and what dewing and showring, vnlesse the dew of the diuine grace, by which the spirituall plants are watered, which newly haue beene transplanted into the Lords Orchard? Of these therefore, sayth the Prophet that they are reioyced and refreshed with the dew and showers of his water, which is sent from aboue: that he might signifie the great ioy, which they partake in the nonage of this new visitation, and celestiall benefit. But least thou shouldest thinke, because he calleth his friendship or grace a dew or small showre, that therfore according to the signification of the name, it is little and small, which is giuen to young beginners: Saint Augustine sayth, They drinke of the riuer of Paradice, one drop of which is greater then the Ocean, which alone is able to quench the thirst of the whole world.

The argument of them doth not ouerthrow this, who say, that they doe not feele these ioyes and consolations. For if the palate, which is corrupted and distempered by ill humors, doth not tast the sweetnes of meate (for that which is sweet seemeth bitter, and that which is bitter sweet) what maruaile is it, if he that hath his soule corrupted with the worst humors of vices and inordinate affections, & so accustomed to the flesh-pots of Egypt, that

Why the wicked do not feele the sweetnes of God.

that he loatheth Manna, and the bread of Angels? Purge thy palate with the teares of repentance, and that being purged, thou shalt tast and see, how sweete the Lord is. If these things be so, tell me, my brother, I pray thee, what be the goods of this world? if they be compared with these, they shall not scarcely seeme durt and dung. The Doctors teach that there is two kindes of blessednes, one vnperfect, the other perfect: one present, the other to come: one of the way, the other of the Countrey, this the blessed enioy in glory, the other the righteous enioy in this world. What other thing is to be wished of thee, then that here thou mayst begin to be happy, and that thou mayst receiue in this life, the pledge, and earnest of the diuine espousals, which there are solemnized by words for the present, but heere they begin by words for the time to come? O man, sayth a learned Diuine, seeing thou mayst liue in this Paradice and enioy a treasure so inestimable, goe and sell all that thou hast, and purchase for thy selfe this precious and fertile possession; especially seeing that it is not deare: for it is Christ that selleth it, yea, rather which giueth it freely. Doe not defer this purchase to the time to come: for one minute of this time, which now vainely slideth from thee, is more precious then the treasures of the whole world. Although this purchase at the length bee giuen vnto thee, yet be thou sure, that with great greefe thou shalt complaine, that thou hast wanted it so long: and sorrowing with Saint Augustine, thou wilt say, I haue loued thee to late, and after the time that I should, ô thou beauty so auncient, and so new; I haue loued thee in the euening. This blessed man alwayes lamented his slownes, although at the length hee was not frustrated of his crowne. Therefore attend thou diligently, least thou at one time or other complainest with the like sorrowing, that now by thy negligence thou doest loose those blessings, which the righteous enioy in this life by grace, and the blessed in the other by glory.

Blessednes two fold.

Time is very precious.

In the 31. ch. of his Soliloquies.

of

Of the fift priuiledge of Vertue, which is the tranquillitie and peace of a good conſcience, which the righteous enioy: and of the torment and inward biting, with which the wicked and vngodly are tormented.

CHAP. XVII.

AFter the ioy and conſolation of the holy Ghoſt, another ioy doth ſucceede, which the righteous haue from the teſtimonie of a good conſcience. For the more euident vnderſtanding of this priuiledge, we muſt know that the Diuine prouidence, (which bountifully prouideth, that all the creatures haue thoſe things that are neceſſary for their preſeruation and perfection) when it willeth that a reaſonable creature ſhould be perfect, hath prouided moſt plentifully and copiouſly, that not any of thoſe things ſhould be wanting, which belong vnto his perfection. And becauſe the perfection of this creature, conſiſteth in the perfection of his vnderſtanding and will, which are two of the chiefeſt and principalleſt faculties of our ſoule, one of which is perfected by Science, the other by Vertue, God hath created vniuerſal principles of all ſciences in our vnderſtanding, whence their concluſions proceede: and in the will he hath ordained a ſeminary or ſeede plot of all vertues: for he hath put in it a certaine natural inclination to all good, and a dread or horrour of that which is euill: ſo that the will naturally reioyceth in the one, and is heauie in the other, murmuring againſt that, as a thing which it naturally abhorreth.

In what thing conſiſteth the perfection of man.

Which inclination is ſo naturall, and ſo effectuall, that although by chance it be weakened through a daily cuſtome of ill liuing, yet it cannot vtterly periſh, or altogether be exſtinguiſhed. We haue a figure of this in the booke of Iob; in each of the calamities and loſſes of this man of God, alwaies there was a ſeruant remaining, which brought him word of the misfortune and miſerie. After the ſame manner this ſeruant is neuer wanting, nor euer leaueth him who ſinneth. The Doctors doe name this ſeruant, the Keeper or Watcher ouer the conſcience,

which in all shipwracks escapeth safe, and among all the dead, it onely dieth not, which ceaseth not to present before the eies of the wicked, the good which they haue omitted, when they sinned, and the euill which they haue committed. In which thing, the care and loue of the Diuine prouidence, shineth with a wonderfull beautie, by which it loueth and embraceth vertue, after that it hath appointed for her a perpetuall stirrer vp, that she sleepe not; a perpetuall Preacher that neuer keepeth silence, and a maister, who alwaies directeth her to all good.

Epictetus. The Stoicke Philosopher Epictetus, very well vnderstood this, who said; Our Parents deliuered vs, beeing children, to a Schoolemaister or Tutor, which might attende vs, that wee should not be hurt: but God hath committed men to be kept of their owne conscience seated within them, which conscience and Keeper is not to be contemned, because it both would displease God, and we should become enemies to our owne conscience.

The conscience is the Maister and Teacher of good men, but a tormentor and torturer of the wicked. Esay. 14. Euen as this conscience is, as it were a Teacher and Maister of good men: so on the contrary part, it is a tormenter and torturer of the wicked, which afflicteth and excruciateth them inwardly, and without intermission accuseth sinners for their sins committed, and mingleth Wormwood with all their pleasures, insomuch, that scarce they bite of the Garlicke of Egypt, but a teare doth fall from their eyes. This is one of those plagues, with which the Lord in Esay doth threaten that he will torment the wicked, saying; *And I will make Babilon a possession to the Hedgehog.* For by the iust iudgement of God, the heart of the wicked, which here is vnderstood by Babilon, is giuen into the power of the Hedgehog, that thornie and pricking creature, that is, into the handes of the diuell, and also into the power of the thornes and pricks of the conscience, which sinnes doe bring with them: which as sharpe thornes and needles, doe thrust through and rent the heart of man. But if thou askest me what be these thornes, I say, that one is the filthinesse and enormity of sinne, that of it owne nature is so abhominable, that a certaine Philosopher said; If I knew that God would pardon me, and that men were ignorant of it, yet I should blush to sinne, for the onely filthinesse of sinne.

The first thorne.

Plato.

Another

Another thorne is, when the ſinne bringeth with it an offence or iniurie to another man; for then as it were the blood of Abel is repreſented to his eyes, which crieth for vengeance before the Lord; there is an example of this in the bookes of the Machabees: all the iniuries, and all the euils which Antiochus the King had done at Ieruſalem, came into his minde, hee beeing now at the point of death; by the which remembrance he came into ſuch tribulation and anguiſh, and into thoſe floods of heauineſſe and ſorrow, that he ſaid, *And now do I remember the euils that I haue done at Ieruſalem: for I tooke all the veſſels of gold and of ſiluer that were in it, and ſent to deſtroy the inhabitants of Iuda without cauſe. I know that theſe troubles are come vpon me, for the ſame cauſe, and behold, I muſt die with great ſorrow in a ſtrange Land.* The ſecond thorne. 1. Mach. 6.

Infamie is another thorne, which followeth ſinne which a ſinner knoweth of, will he nill he; and therefore he cannot but grieue: for naturally men wiſh well vnto themſelues, and are afflicted with the contrary. For there is not a more grieuous puniſhment, as a certaine Wiſeman ſaith, then publique hate. Another thorne is the neceſſary feare of death, the incertainetie of life, the feare of rendering an account, and the dread and horror of euerlaſting puniſhment. Euery one of theſe are ſeuerall thornes, which grieuouſly pierce and pricke the heart of the vngodly: inſomuch, that as often as the memory of death cometh, on one ſide ſo certaine, on the other ſo incertaine, he cannot but be ſadde and heauie, as ſaith Eccleſiaſticus. For he ſeeth that day, which ſhall auenge all his iniquitie, and bring an end to his vices and pleaſures. Neither is there any man, who can altogether caſt the remembrance of this from him, ſeeing that nothing is ſo naturall to a mortall man, as to die. The third thorne. Seneca in his 3. booke of benefits, chap. 17. Certaine other thornes.

Hence it is, that being in any dangerous eſtate, hee quaketh and trembleth through feare, being doubtfull whether hee ſhall die, or not; for the vehemencie of his owne loue, and the perturbation of feare, maketh him to feare a ſhadow, and to dread, where there is no ſuch cauſe. Therefore, if in the Land deſtructions and common infirmities doe ariſe, as the plague, Earthquakes, thunder and lightning, a ſinner ſtreight waies feareth, and is troub'ed, and is altered through the feare of an euill conſcience, perſwading himſelfe that theſe ſhall light vpon him. The feare of an euil conſcience.

All these thornes together pricke, goare and thrust through the hearts of wicked men, as very largely remembreth one of Iobs friends, *The wicked man*, saith he, *is continually as one that trauelleth of child, and the number of yeares is hid from the Tyrant: A sounde of feare is in his eares, and in his prosperitie the destroier shall come vpon him.* This sounde, is the clamours and cries of an ill conscience, which continually biteth and accuseth him: in the midst of peace hee feareth the deceits of his enemies, for although he liueth peaceably, and content with that he hath, yet the feare of an euill conscience is neuer absent. *He beleeueth not that he may returne out of darkenesse into light:* that is, he cannot beleeue that it is possible, that at any time he should be freed from the darknesse of this miserable estate in which he lieth, and obtaine that peace and tranquillitie of a good conscience, which as a most pleasant light reioyceth, and illuminateth all the corners of the soule. *Hee seeth the sword on euery side of him*, which way soeuer he turneth his eies, he seeth a naked sword before him, insomuch, that *when he moueth himselfe to gette his breade*, when he sitteth at the table where men are wont to be most merrie, a thousand feares are present with him, for *he knoweth that the day of darkenesse is prepared at hand*: that is, of death, iudgement, and definitiue or finall sentence, insomuch that *affliction and anguish shall make him afraide: they shall preuaile against him as a King readie to the battell*, foote-men and horse-men, shall hemme him about.

Iob, 15.

After this manner this friend of Iob doth describe the cruell torment, which those miserable and wretched men doe suffer in their hearts. For feare, as the Philosopher saith, doth waite vpon the wicked, by the Diuine dispensation. Not vnlike to this, is that of Salomon, *The wicked flieth, when no man pursueth, but the righteous is confident as a Lion, and without feare.* Saint Augustine comprehendeth all things in few words; Thou hast commanded ô Lord, and truely it is so, that euery inordinate soule should be a punishment vnto it selfe. That for the most part is seene in all things. For what is found in the world inordinate or disordered, which naturally is not vnquiet, troubled, and restlesse? Bones out of ioynt, and remoued from their naturall place, what griefes doe they bring? That element that

Prou. 18.

In his second booke of Confessions.

All disordered things are euill.

Similitudes.

is without his Spheare, what violence doth it ſuffer? the humors of mans body when they exceede their quantitie, and naturall temperature, what infirmities doe they not bring? Seeing that therefore it is ſo proper vnto a reaſonable creature to liue orderly and according to reaſon; if he whoſe life is out of order and ſquare, his nature doth ſuffer and is tormented: Not without cauſe, ſaith Iob, *Who hath reſiſted God, and hath had peace?* Saint Gregory hath commented vpon theſe words thus, Hee who wonderfully hath created all things, he hath ordained that the things he hath created ſhould agree within themſelues. Hee inferreth out of this, that as often as the Creator is reſiſted, ſo often that agreement of peace is diſſipated and broken: becauſe, ſaith he, they cannot be orderly, who looſe the diſpoſition of the high gouernement. For they that are ſubiect to God, cannot remaine in quiet, if they ſuffer confuſion in themſelues: becauſe they finde no peace in themſelues, they reſiſt and contradict that which commeth from aboue from the Author of peace. So that high Angelicall ſpirit, who being ſubiect vnto God, might haue continued in this high eſtate, ſuffered the repulſe and foile of himſelfe: becauſe through the vnquietneſſe of his owne nature he wandered out of himſelfe, and out of his order. So the firſt parent of mankinde, becauſe he reſiſted the precept of his founder and Author, he preſently felt the contumely of his owne fleſh: and becauſe he would not by obedience be ſubiect to his Creator, hee was proſtrated and caſt downe vnder himſelfe, and forth-with loſt the peace of his body. This ſaith Saint Gregory. Gregory in the 5. booke of his Morals, cap. 3.

That therefore is a torment, in which the wicked liue by the iuſt iudgement of God: and it is not the leaſt miſerie of thoſe puniſhments, which they ſuffer in this world. Almoſt all the Fathers of the Church doe teſtifie as much, and among others Saint Ambroſe; What greater puniſhment, ſaith hee, then the wound of the inward conſcience? Is not this more to be flyed then death? then loſſe? then baniſhment? then ſickeneſſe? then ſorrow? Iſidore ſaith, A man may flie all things, but his owne heart: for he cannot depart or leaue himſelfe; for whither ſoeuer he goeth, the guiltines of his conſcience doth not leaue him. And in another place; No puniſhment is more grieuous, then Ambroſe of duties. Iſidor. in Syn.

In the 2. booke of his Soliloquies.

the punishment of conscience. But wilt thou neuer bee sad or heauie? liue well. A secure and safe minde doth lightly sustaine sadnesse. A good life hath alwaies ioy: but a guiltie conscience is alwaies in torment. A guilty minde is neuer secure; for an euill minde is tortured with the stings and prickes of the conscience. This is so true, that also the verie Ethnike Philosophers not acknowledging, or beleeuing the punishments by which our faith punisheth wicked men, through all their workes haue confessed the same thing. Heare Seneca; What profiteth it to hide thy selfe, and flie the eies and eares of men? A good conscience calleth company together, but an ill conscience is fearefull, and trembleth in solitarines. If the things that thou dost be honest, let al mē know: If vnhonest, what skilleth it if no man know? O thou wretch and miserable, if thou contemnest this witnesse; for thy conscience (as it is in the Prouerbe) is a thousand witnesses. The same Author saith also in another place, The greatest punishment that sinne can be punished with, is, to haue committed it. In another place repeating the same thing, Feare (saith he) no man more, that knoweth of thy sinnes, then thy selfe. For thou maist flie another, but thy selfe thou canst neuer. For wickednesse is the punishment of it selfe. Cicero also in a certaine Oration, reasoning of this matter, saith; Great is the force of the conscience on both sides: that they feare nothing which haue offended nothing; and they that haue offended, thinke alwaies that punishment is before their eies.

Seneca Epist. 43.

In his booke of manners.

Cicero in his Oration for Milo.

This then is one of the torments with which the wicked and vngodly are vncessantly afflicted and tortured: which beginneth in this life, and shall be continued in the other: for this is that immortall and neuer dying worme, as saith Esay, which wringeth and gnaweth without end the consciences of the wicked: this is for one depth to call another depth, as saith Isiodore; when as sinners passe from the iudgement of their owne conscience, to the iudgement of eternall damnation.

¶ *Of the ioy of a good conscience, with which the righteous are greatly delighted.*

FRom this scourge, from this tribulation, and from this little hell (if I may so call it) righteous and good men are freed and deliuered.

delitered. For they haue not these pricks and stings of the conscience; but they reioyce and delight in the flowers and most sweete fruites of Vertue, which the holy Ghost hath planted in their soules, as in an earthly Paradice, and in an Orchard well trimmed and tilled, in which he also is delighted. So Saint Augustine speaketh, writing vpon Genesis: yea, in man himselfe the ioy of a good conscience is Paradice: Where upon the Church also, in the Saints liuing temperately, godly and iustly, is rightly called a Paradice, abounding with the affluence of graces, and chaste delights. In his booke also of Catechizing the ignorant, he saith thus. Thou who seekest for true rest (which after this life is promised to Christians) here thou maist also taste of it sweetely, amongst the most bitter troubles of this life, if thou shalt loue his commandements who hath promised it. For soone thou shalt perceiue and feele that the fruites of righteousnesse are more sweete, then those of iniquitie: and more truely and more pleasantly thou shalt reioyce of a good conscience amongst troubles, then of an ill conscience amongst pleasures. Hitherto Augustine. Out of whose words thou maist easily gather, that the ioy of a good conscience is so much and so great, that as honey is not onely sweete of it selfe, but also it maketh that sweete, which before was not sweete: so a good cõscience is so merry and so pleasant, that it maketh all the troubles and tribulations of this world seeme pleasant and delightfull. Furthermore as we haue said, that the filthinesse and enormitie of sinne doth torment the wicked, so on the other side, the beauty and dignity of Vertue, doth make merrie and comfort the good: as in manifest words the Prophet testifieth, *The iudgements of the Lord* (which are his diuine commandements) *are truth, they are righteous altogether. And more to be desired then gold, yea, then much fine gold: sweeter also then honey, and the honey combe.* But how the kingly Prophet was delighted in keeping the commandements of the Lord, he testifieth of himselfe in another Psalme, saying: *I haue had as great delight in the way of thy testimonies, as in all riches.* The which sentence of the father his sonne Salomon confirmeth; *It is ioy* (saith hee) *to the iust to doe iudgement, but destruction shall be to the workers of iniquitie.* Which iudgement is no other thing then Vertue her selfe, and

A peaceable and a quiet conscience is a Paradice.

A similitude.

Psal. 19.

Psal. 119.

Prou. 21.

that a man should doe as he ought. Which ioy although it riseth also from other causes, yet especially it ariseth from the dignity and beauty of Vertue, which (as Plato saith) is beauty inestimable.

Ambrose in his 2. booke of Duties.

To be briefe, the fruite and sweetnesse of a good conscience is so great, that Saint Ambrose in his bookes of duties, is not afraid to say, that in it consisteth the happinesse of the righteous in this life. His words be, So great is the renowne and splendour of honesty, that the tranquillitie of conscience, and the securitie of innocency make the life blessed, and happie. Moreouer, euen as the Philosophers without the light of faith, knew the torments of an euill conscience; so they knew the ioyes of a good conscience. Amongst others, Cicero in the bookes of his Tusculane Questions, speaketh thus; The age and time of man passed honestlie and vertuously, doth bring so great comfort, that no griefe of minde doth touch them that haue so liued, or if it doe, it is but lightly. The same man also saith in another place; Vertue hath no larger or fairer a Theater then the conscience. Socrates being asked who could liue without perturbation? He answered, He that is guiltie to himselfe of no euill. Bias, when he was asked, what wanted feare in this life? He said; A good conscience. Seneca also saith in a certaine Epistle? A wise man is neuer without ioy: and that proceedeth from a good conscience. Out of which it is manifest, how excellently these agree with that sentence of Salomon; *All the daies of the afflicted are euill: but a good conscience is a continuall feast.* A greater thing could not be spoken in so few words. By which the wise-man signifieth, that as they that sit at a banquet, are made merrie by the varietie of meates and dainty cates; and by the presence of their friends, with whom they liue: so the righteous are made merrie by the testimonie of a good conscience, and by the sweete sauour of the diuine presence; from which they haue receiued and feele in their soules so euident a pledge of saluation. But the difference is this, that the mirth of the banquets of this world are bestiall and earthly: but this is celestiall and for euer: that beginneth with hunger, and endeth with loathing; this beginneth with good life, and perseuereth and endeth with glory. But if the Philosophers haue had this ioy in so great price and

In the 3. booke of his Tusculane Questions.

In the 2. book of his Tusculane Questions.

Socrates.

Bias.

Seneca.

Prou. 15.

esteme

esteeme, without hope of any other thing in the life to come: how much more ought Christians to exult and reioyce, who know how great good things the Lord hath prepared for them, both in this life, and also in the other?

Furthermore, although this testimonie ought not to be without a holy and religious feare, yet this feare doth not trouble or diminish that ioy, but after an admirable manner doth strengthen, confirme, and comfort it, in whom it is. By which it is insinuated vnto vs, that then our hope is more lawfull and sound, when it hath this holy feare ioyned vnto it, without which, hope shall be no hope, but false presumption. The testimonie of a good conscience, hath feare mingled with it.

Behold, my brother, here is a new priuiledge, which the righteous enioy; of which the Apostle speaketh; *Our reioycing is this, the testimonie of our conscience: that in simplicitie and godly purenesse, and not in fleshly wisedome, but by the grace of God wee haue had our conuersation in the world.* These be the things that can be spoken of this priuiledge. But neither these, nor many moe suffise, to declare the excellencie of it to that man, who hath not had experience of it himselfe. For the taste of any delicious meate, cannot be expressed or described with words to him sufficiently, who heretofore hath not tasted of it: Seeing that without doubt this ioy is so great, that oftentimes, when a godly man is much afflicted and tormented, and casting his eies about, no where seeth any comfort: yet turning his eies into himselfe, and beholding the peace of conscience, and the good testimonie of it, he is fully strengthened, and filled full of wonderfull comfort. For he vnderstandeth verie well, that all other things, (let them succeede as they will) doe bring small profite: but a good conscience is profitable for all things. And although no man can be sure and certaine of it, yet as the morning sunne when it is scarcely risen, and is not yet seene, enlighneth the world with the neareneſse of his brightneſse: so a good conscience, although it be not fully and plainely knowne, yet it reioyceth and gladdeth the soule by her good testimonie. This is so true, that Saint Chrysostome saith; all aboundance of griefe and trouble falling into a good conscience, doth no otherwise perish, and is extinguished, then if a sparke of fire should fall into the bottomlesse Ocean. 2. Cor. 1. A similitude. A similitude. Chrysostome in his 25 homilie of the right way.

Of

Of the sixth priuiledge of Vertue, which is the confidence and hope of the Diuine mercie, which the righteous reioyce in: and of the miserable and vaine trust and repose, in which the wicked liue.

CHAP. XVIII.

HOpe and Confidence doth accompany and follow the peace and ioy of a good conscience in which the righteous liue, of which the Apostle
Rom. 12. speaketh, *Reioycing in hope, patient in trouble:* counsailing vs to reioyce in hope, and to haue patience in trouble: for hope telleth vs, that we haue a stronger helper, and a bountifull rewarder. This is one of the chiefest iewels and treasuries of a Christian life: this is the possession and patrimonie of the sonnes of God; this is the safe and secure hauen, and true remedy of all the miseries of this life. But we must here note (least perhaps wee be deceiued) that as there be two kindes of faith, one dead, which bringeth foorth no fruite, and this is the faith of euill and wicked Christians: the other is a liuely faith, full of charitie, and fruitfull vnto euerie good worke, which the righteous haue, which leadeth vnto life: so also there are two kindes of Hope or Confidence, one
Hope two-fold. dead, which giueth not life vnto the soule, neither strengtheneth it with her workes, neither comforteth it in tribulations. Such is the hope which the wicked glory in. The other is a liue-
1. Peter, 1. lie hope (as the Apostle Peter calleth it) which as it is a thing that hath life, so also it bringeth foorth the effects and fruites of life: which are to raise vp the minde, to comfort, to reioyce it, and to support it in that way, which leadeth to heauen, and to recreate, refresh, and encourage it in the troubles of this world: as that holy woman Susanna was strengthened and refreshed, of whom it is written, that being already condemned, when she was led to the place of execution where she should haue bene stoned to death, she was not discouraged, *but shee hoped in God, and her heart had sure affiance in the Lord.* Such was the hope of
Psal. 119. Dauid, when he said; *O thinke vpon thy seruant as concerning thy Word,*

Word, wherein thou haſt cauſed me to put my truſt: the ſame is my comfort in my trouble. Many and maruellous be the effects of this liuely hope in that ſoule wherein it dwelleth, and ſo many the moe, by how much it more participateth of the loue of God, which giueth life vnto hope.

Effects of true hope. 1

Of theſe effects the firſt is, that it ſtrengtheneth a man in the way of Vertue, through the hope of a reward: for the more ſure and certaine he hath the pledge and pawne of this reward, by ſo much more cheerefully he runneth through whatſoeuer tribulations of this world, as all the holy Doctors of the Church confeſſe with one mouth. Hope, ſaith Saint Gregory, doth raiſe vp the ſoule vnto eternitie, and therefore it feeleth no euils which it outwardly beareth. Origen ſaith, The hope of future bleſſings, doth bring reſt to thoſe that labour: as to thoſe that contend in battell, the hope of victorie and reward doth mitigate the griefe of their woundes. Saint Ambroſe dooth ſubſcribe vnto this: Hope of profite, ſaith he, doth ſteale away our labours, and doth hide the feare of danger. Of the ſame minde is Saint Ierome; All labour, and euery worke, ſaith he, is wont to become eaſie, and to be made light, when the reward of it is thought vpon: and the hope of reward, is the ſolace and comfort of the labour.

Gregory in the 5. booke of his Morals.

In his 6 homilie vpon Exods.

Vpon the 12. Pſalme.

Ierom. in an Epiſtle,

Saint Chryſoſtome is more copious in this point: Alwaies, ſaith he, the hope of future bleſſings doe make lighter the preſent diſcommodities. Any body may ſee this in Merchants, who paſſe and ſaile ouer the large and boundleſſe Seas, and ſuffer ſhipwracks, Pirats, and many other dangers, by which their hope is often fruſtrated, neither yet do they ſo leaue off, but they aſſay and trie the ſame things againe and againe. We alſo may ſay the ſame of Husbandmen: for when as they haue deepely furrowed the ground, and diligently haue tilled it, and ſowne it, oftentimes they are fruſtrated of their hope, either through drought, or too much moiſture, or through blaſting, and ſome other calamitie. Nevertheleſſe, they doe not ſo leaue off, but againe, when the ſeaſon approcheth, they exerciſe their husbandry. And in another place; If any man ſetteth by a laborious life, let him deſpiſe and hate ſlothfulneſſe: for if to Marriners the threatning billowes and fearefull waues of the Sea do ſeeme tollerable;

In his 17. homily vpon Geneſis.

Similies.

Vpon Saint Mathew.

tollerable: if stormes and winters are tollerable to Husband mē, if wounds and slaughters to Souldiers, if grieuous blowes and stripes seeme light and tollerable to champions, for the hope of temporall and perishing commodities: much more when heauen is prepared for a reward, we ought not to esteeme or account of these present troubles and afflictions. Exceedingly doth a promise and a blessed end mitigate the labours. Doe not thou therefore, ô Christian, thinke or coniecture, that the way of Vertue is rough and sharpe, but looke to the end of it. Be not deceiued in beholding the pleasant way of vices, but looke to that downfall and destruction, that it leadeth thee to.

That holy man said very truely and well: Which of vs wisheth or desireth to walke in a way strewed with Roses, & planted with diuers flowers, if the assured end of this be death? And who will refuse a rough and difficult way, that leadeth vnto life?

This hope doth not onely adde courage vnto vs, to obtaine our desired end; but it encourageth vs in all the meanes, which are destinated to that end, and generally in all our necessities, and in the miseries of this life. For by this a man is helped in all his trouble; defended in dangers, he receiueth solace in sorrowes, aide in infirmities, sufficiencie in all neede: for by this wee obtaine the fauour and mercy of the Lord, which helpeth and aideth vs in all affaires. Of all these wee haue most certaine, and most euident pledges and gages of holy Scriptures: but especially in Dauids Psalmes. For there is scarcely found any Psalme, which doth not commend vnto vs this vertue, and which declareth not vnto vs, the most noble fruites of it. For without all doubt hope is a most rich treasury, and a very great consolation, which the righteous haue in this world. Therefore let no man thinke much, if we be more long and prolixe in repeating the authorities of this place.

In the second booke of the Chronicles, a certaine Prophet
2. Chro. 16. saith to King Asa; *The eies of the Lord behold all the earth, to strengthen them, that with a perfect heart beleeue and hope in him.*
Lamen. 3. Ieremie speaketh thus of this hope; *O how good is the Lord, vnto them that put their trust in him, and to the soule that seeketh after him?* And Esay saith, *If yee returne and be quiet, yee shall be safe,*
Esay. 30. *your strength shall be in quietnesse and hope.* By quietnesse in this

place

place is vnderstood, the tranquilitie and inward rest of the soule, in the midst of tribulations: which is the effect of hope, which hurleth and casteth foorth all carefulnesse, and inordinate anxietie, by that fauour which it expecteth of the Diuine mercy. Not vnlike to this, is that of Ecclesiasticus, *Yee that feare the Lord, beleeue in him, and yee shall not be frustrated of your reward. Yee that feare God, hope in him, and mercie shall come vnto you for pleasure: Consider the old generations of men, and marke them well, was there euer any one confounded that put his trust in the Lord?* And Salomon in his Prouerbs saith; *Put thy trust in God with all thy heart, and leane not vnto thine owne wit. In all thy waies acknowledge him, and he shall order thy goings.* Surely it is a great furtherance vnto hope, to haue knowne the mercie of God, not onely by reading, but much more by experience. For a man hopeth through an assured affiance, that he will profite him who often hath profited others. Hence is that of the Psalme, *They that know thy name will put their trust in thee: for thou Lord, hast neuer failed them that seeke thee.* He saieth also in another Psalme, *My trust hath bene in the Lord: I will be glad and reioyce in thy mercie.* The effect of this hope, the same man declareth, when he saith; *Who so putteth his trust in the Lord, mercie embraceth and compasseth him on euery side.* He saith verie well, *embraceth and compasseth*, that he might signifie, that it shall keepe and garde him on euery side, no otherwise then a King is compassed with his Garde, that he may bee the more safe. In another Psalme he teacheth the same thing more at large: *I waited patiently*, saith he, *for the Lord, and he enclined vnto me, & heard my calling. He brought me also out of the horrible pit, out of the mire and clay: and sette my feete vpon the Rocke, and ordered my goings. And he hath put a new song in my mouth: euen a thanke-giuing vnto our GOD. Many shall see it and feare: and shall put their trust in the Lord. Blessed is the man that hath set his hope in the Lord, and turned not vnto the proude, and to such as goe about with lies.*

Ecclus, 2.

Prou, 3.

Psal. 9.

Psalm, 31.

Psalm, 32.

Psalm. 40.

All these be the words of the Prophet, in which hee also sheweth another effect of this Vertue; That is, the mouth and eyes of man are opened, that he may know by experience the goodnesse and fatherly prouidence of God. It is also a singular fruite of hope, that we are not onely deliuered from dangers;

3

4

but

but also that there is a new praise and a new thanksgiuing put into our mouthes, which the Prophet insinuateth, when hee saith; *And he hath put a new song in my mouth, &c.* He calleth it a new song, which is sung for a new deliuerance, with an vnusuall and new affection of mirth. We shall not easily end this matter, if wee should alledge all the verses, and sometimes whole Psalmes, written of this matter. For the ninety and one Psalme, and the hundreth and fiue and twenty are wholy imployed in commending this vertue vnto vs, and to describe the excellent fruites of it, which they enioy and ioy in, who haue their trust and confidence in the Lord, and dwell vnder his protection. Saint Bernard writing vpon the ninth verse of the former Psalme: *Because thou ô Lord art my hope:* he saith; Whatsoeuer therefore is to be done, whatsoeuer is to be eschued, whatsoeuer is to be borne, whatsoeuer is to be wished, ô Lord, thou art my hope. This is the onely cause of all my promises, this is the whole reason of mine expectation. Let one pretend merit, let him boast that he hath borne the heate of the day, let him say that he hath fasted twice a weeke, lastly let him brag that he is not like other men: but it is good for mee to cleaue vnto the Lord; and to put my trust in my Lord God. If rewards be promised me, I will hope that I shall obtaine them by thee; if wars rise against me, if the world rageth, if the wicked fret and fume, if the flesh lust against the spirit, yet I will trust in thee. For to what end are we wise, if we doe not stricke and cleaue with all feruour and deuotion of soule and spirit to this solide, sound, perfect, and blessed hope, and cast away all other miserable, vaine, vnprofitable, and seducing hopes? A little after, the same mellifluous Doctour by way of Dialogue, doth thus reason: Faith saith; Great and inestimable blessings are prepared of God, for those that serue him: Hope saith; Those are kept for me: Charitie saith; I runne vnto them.

Bernard in his 9. Sermon vpon the Psalme, Who dwelleth.

In his 20. Sermon vpon the same Psalm.

Behold my brother, thou dost see how great be the fruites of this vertue, and profitable for what. Hope is as a safe Hauen, to which the righteous direct their course, so often as any storme of the world rageth: it is as a most strong shield, vpon which all the darts of our enemies are receiued without any wound: it is as a Store-house for foode, whither in the time of famine

A Catalogue of the effects of hope.

famine, all the poore may come, and haue bread. It is that tabernacle, couer, and ſhadow, which the Lord doth promiſe in Eſay, that hee will be to his elect a ſhadow to defend them from the heate of the day, and a defence from the ſtormy tempeſt and from raine. That is, a ſafegard from all the aduerſitie and proſperitie of the world. To conclude, it is the medicine, and common remedie of all our euils, and encumbrances. For it is certaine, that whatſoeuer we hope for of God iuſtly, faithfully, and wiſely, we ſhall obtaine it, if it be conducent and appertaining to our ſaluation. Therefore Cyprian calleth the mercie of God, a fountaine or well of all bleſſings, that cannot be drawne dry, and our hope and truſt a bucket or veſſell, in which thoſe bleſſings are receiued: and he ſaith that according to the quantitie of the veſſell, ſo is the proportion of the remedy. For in reſpect of the fountaine, the water of mercie neuer faileth. The Lord ſaid to the children of Iſraell, *All the places that the ſoles of your feete ſhall tread vpon, haue I giuen you:* So alſo all the mercy, vpon which man ſhall ſet his foote, ſhall be his. Like to this is that; *Hee that taketh his motion, or is moued of the Lord, hee will hope all things, neither ſhall he be fruſtrated of his hope.* Whereby it is manifeſt, that this hope is an imitation of the vertue and diuine power, redounding to the glorie of the ſame God. Bernard was not ignorant of this, when he ſaid; Nothing doth make the omnipotencie of the word more cleare, then that it doth make all them omnipotent, who hope in him. Wilt thou know that this is true; did not he partake of the omnipotency of God, who being vpon the earth, commanded the Sunne, that it ſhould ſtand ſtill in the midſt of heauen, and that it ſhould not haſten to runne his courſe, for the ſpace of a day? And another, who gaue a wiſh to King Ezechias, whether he would that the ſhadow of the Sunne ſhould goe forwards ten degrees, or returne backe ſo many? This is that, that after a ſingular manner illuſtrateth the glory of the Lord, when we ſee his ſeruants ſo powerfull: For if that proude King of the Aſſirians glorified in that, that Kings, as himſelfe, ſerued him: how much more ſhall the Lord our God glory, that after a certaine manner all they are Gods, that ſerue him; after they haue participated of his power?

Cyprian in an Epiſtle to Don.

Ioſua, 1.

Bernard in his 85. Sermon vpon the Cant. Hope maketh men omnipotent. Ioſua.

4 Kings, 20.

Eſay, 10.

¶ *Of the vaine hope of the wicked.*

THis then is the treasurie of Hope, which the righteous possesse in this life, and to which there is no accesse for the wicked. For although they also haue hope, yet they haue not a liuelie, but a dead hope. For sinne taketh away the life, and therefore their hope worketh not in them those effects, which before we haue remembred. For as there is nothing to be found, which more reuiueth hope, then a good conscience: so the chiefest cause which maketh it to faile, and killeth this hope, is an euill conscience. For that alwaies flyeth and feareth the light, and maketh a man faint-hearted and of feeble courage: for he is not ignorant that the gate of the diuine fauour and grace is shut against him. Hence it is, that as a shadow doth alwaies follow the body, so feare and desperation in all places and at all times, doe waite vpon an ill conscience. It appeareth then that such is the trust and hope of the wicked, as their felicity and happines is: for as their felicitie is in the goods of this world, so in them is their hope and trust; seeing that they glory in them, and in the time of tribulation runne vnto them, as to a Sanctuary or a place of refuge. Of this hope it is written in the booke of Wisedome;

Wisedom, 5. *The hope of the vngodly is like a drie thistle flower, that is blowne away with the winde: like a thinne scum that is scattered abroade with the storme: and like as the smoake which is dispersed here and there with the winde.* By which we may see, how vaine the hope of the vngodly is. Neither onely is this hope vaine, but it is very hurtfull, deceitfull, and dangerous: as the Lord God admonisheth

Esay. 30. by the mouth of the Prophet; *Alas for those disobedient children* (that is, who haue forsaken their father) *saith the Lord, that they will take counsell, and not of me, that they will take a secret aduice, and not out of my spirit, and therefore adde they sinne vnto sinne. Euen they that walke to goe downe into Egipt, and haue asked no question at my mouth, but seeke strength in the might of Pharao, and trust in the shadow of Egipt. Therefore shall the strength of Pharao be your confusion, and the trust in the shadow of Egipt your shame. They were ashamed of the people that could doe them no good, and that might not helpe them, nor shew them any profite, but were their confusion and rebuke.* All these be the words of Esay. Neither content with

these

theſe he proceedeth in the next Chapter: *Woe vnto them that goe downe into Egipt for helpe, and truſt in Horſes, and put their confidence in Chariots: becauſe they be many: and in Horſe-men, becauſe they be luſtie and ſtrong: but they regard not the holy one of Iſraell, and they aske no queſtion at the Lord. And he neuertheleſſe is wiſe, and will plague the wicked, and goeth not from his word, he will ariſe againſt the houſhold of the froward, and againſt the helpe of euill doers. Now the Egiptians are men, and not God, and their horſes fleſh, and not ſpirit: and as ſoone as the Lord ſtretcheth out his hand, then ſhall the helper fall, and he that ſhould haue beene helped, and they ſhall altogether be deſtroyed.* Chapter, 31.

Thou ſeeſt heere, my brother, clearer then the noone light, the difference betweene the hope of the righteous, and of the wicked. For the hope of the wicked is fleſh, but the hope of the righteous is ſpirit. The one is no other thing then that man is, the other is that which God is: ſo that there is as great difference betweene the hope of the good, and of the wicked, as is betweene God and man. Therefore worthily doth the Prophet goe about to feare vs from the one, and inuite vs to the other, ſaying: *O put not your truſt in Princes, nor in any child of man: for there is no helpe in them. For when the breath of man goeth forth, he ſhall turne againe to his earth, and then all his thoughts periſh. Bleſſed is he that hath the God of Iacob for his helpe: and whoſe hope is in the Lord his God, which made heauen and earth, the Sea, and all that therein is.* Behold heere alſo a difference betweene both hopes. The ſame difference the ſame Prophet declareth alſo in another Pſalme, ſaying; *Some put their truſt in Chariots, and ſome in Horſes: but we will remember the name of the Lord our God. They are brought downe and fallen: but we are riſen and ſtand vpright.* Thou ſeeſt here how well the fruites agree to the roote, foundation, or tree of hope: for the fruite of the one is a downfall; but of the other exaltation and victory. Wherefore very fitly they that truſt in the vanities of this world, may be compared to that man in the Goſpell, *Who built his houſe vpon the ſand: and the rayne deſcended, and the floods came, and the winds blew, and beate vpon that houſe, and it fell, and great was the fall of it.* But they that truſt in the Lord, may be likened vnto him, that built his houſe vpon a rocke, which ſtood ſafe, ſtrong, and firme againſt all the tempeſts and

The hope of the righteous is ſpirit, but of the wicked fleſh.

Pſalm. 146.

Pſalm. 20.

A ſimilitude.

Math. 7.

stormes of this life.

Ierem, 17. The same thing no lesse elegantly the Prophet Ieremy doth teach by an excellent comparison: *Cursed be the man*, saith he, *that putteth his trust in man, and that taketh flesh for his arme, and he whose heart departeth from the Lord. Hee shall be like the Heath that groweth in the wildernesse: as for the good thing that is for to come, he shall not see it, but dwell in a dry place of the wildernesse, in a salt and vnoccupied Land.* But of the righteous, he speaketh on a contrary manner: *O blessed is the man*, sayth he, *that putteth his trust in the Lord, & whose hope is in the Lord himselfe. For he shall be as a tree that is planted by the waters side, which speadeth out the roote vnto moistnesse, whom the heate cannot harme when it commeth, but his leafe shall be greene: & though there grow but little fruite because of drouth, yet is he not carefull, neyther euer leaueth off to bring forth fruite.* Hitherto be the words of Ieremy.

To him that trusteth in the Creator all thinges happen successfully and prosperously: but to him that trusteth in the creatures, all things fall out vnluckily.

Tell mee now I pray thee, what other thing can bee desired (if so be that men haue but a little spark of reason) to know the difference, which is betweene the hope of the righteous, and the hope of the wicked; betweene the prosperity of the one, and of the other? What greater commoditie can arise from a tree, then to be planted after that manner that the Prophet speaketh? Beleeue me, such is the condition and estate of the righteous, to whom all things fall out prosperously, and with whom all things goe well: because they are planted by the current of the Riuer of Gods grace. But on the contrary part, there can be no worser estate of a tree, then to be wilde, then to bee planted in a dry ground, in the wildernes, and in a land of salt: it doth not yeeld fruite in due season: to be briefe, it is farre remooued from the sight and tillage of men. By this comparison, the wicked may easily vnderstand, that they in this life cannot haue a more miserable estate, becaue they haue eyes remoued, yea quite turned from God, who is the fountaine of liuing water, and haue their eyes sette and fixed, and their hope reposed vpon fraile and deceitfull creatures, which are vnderstood by a dry land, desert, and vnoccupied.

Where the world is planted.

By this also it is manifest, in how excellent a place the world it selfe is planted, which certainely is planted in a dry & barraine ground, seeing it hath the footing of his hope placed on a foundation

dation ſo weake: which is no hope, but errour, vanitie, and confuſion, as before we haue ſhewed. Tell me, I pray thee, what miſery can be greater then this? what pouerty more naked then to liue without hope? Therefore, ſeeing that man is through ſinne left ſo poore and naked, as before we haue declared, and that the hope of the Diuine mercie is ſo neceſſary for him, what ſhall bee left vnto him, who hath loſt it, which might haue ſtrengthened and confirmed him? Wee ſee that all liuing creatures in their kinde are brought foorth perfect, that nothing is wanting vnto them for the preſeruation of their life. But man, through ſinne is ſo deſolate, and ſo bereft of all things, that hee hath nothing of thoſe things which are needfull and neceſſarie for him, but he muſt liue of almes, and be relieued from the diuine mercie. Then if this meanes be taken away, what ſhall be the life of man? Surely lame, maimed, and full of a thouſand defects. What other thing is it to liue without hope, then to liue without God? What other thing is left vnto man of all his auncient patrimonie to preſerue his life, beſides this onely ſupport and helpe? What Nation was euer ſo barbarous, ſo voide of all religion, that had not ſome knowledge of God, or of ſome Deitie, whom it did not worſhip with ſome certaine honour and adoration? of whom alſo it did not looke for ſome benefite of the Diuine prouidence?

How vnhappie the eſtate of them is, who haue not their truſt in God.

Onely hope is left vnto man.

In that ſhort time that Moſes was abſent from the children of Iſraell, the people thought that they had bene without a God, and as rude and ignorant began to exclaime, and to ſpeake to Aaron, *Ariſe, make vs Gods to goe before vs*: as if they durſt not goe any further without ſome God. Whereby it is manifeſt, that mans nature, although it alwaies knoweth not the true God, yet it is neceſſary that it know ſome God. And although man is ignorant of the cauſe of his owne frailtie, yet he acknowledgeth his owne frailtie, and for this naturally ſeeketh helpe of ſome God. Euen as Iuie naturally ſeeketh for ſome poſt or tree, which it may leane vnto; or ſome wall, by which it may bee ſupported, and creepe aloft, it beeing not able to ſuſtaine and hold vp it ſelfe: And as a woman naturally ſeeketh for the ſupportation and ſhadow of man; for ſhe as an imperfect creature, knoweth that the aide and helpe of man is neceſſary for her:

Man cannot liue without a God. Exod. 32.

A ſimilie.

A ſimilie.

so mans nature being needfull, and wanting many things, doth seeke for the shadow and refuge of God.

These things therefore being thus, we may easily coniecture, what is the life of those men who liue in this wretched and miserable widowish estate, forsaking God, and being forsaken of God. I would gladly know this one thing: They that liue after this manner, how do they comfort themselues in their miseries? how do they defend themselues in dangers? who do cure their infirmities? with whō do they confer of their businesse? of whom do they aske counsell in doubtfull matters? of whom do they seeke for helpe in their necessities? with whom do they traffique? with whom are they conuersant? whom do they sticke to? to be briefe, by whose helpe do they escape the snares of this life, who haue not any refuge? If the body cannot liue without the soule, nor the soule without God, surely God is no lesse necessary for the one life, then the soule is for the other. And if (as we haue said before) liuely hope be the anchor of our life, how dare any man vndergoe the dangers of this tempestuous sea, his ship being destitute of this anchor of hope? If hope be the shield, by which we defend our selues; how can men defend themselues in the midst of their enemies being without this shield? If hope be the staffe, by which mans nature is supported in all her weakenesse and frailty; what shall weake and feeble man do, without the staffe of this hope?

How necessarie Hope is for man.

Hitherto, as I thinke, we haue sufficiently shewed, what is the difference betweene the hope of the righteous and of the wicked: and what is the nature and condition of them both. That is, one of them hath God for his defence and bulwarke; but the other, *the broken staffe or reede of Egipt, which he that leaneth vpon, it goeth into his hand, and shooteth it through.* For it is meete, that that error which he committeth, in hoping in things so vncertaine and doubtfull, and relying altogether on them, that he should be corrected no otherwise, then by hauing mischance and being deceiued by them, as the Prophet Ieremy plainely testifieth: who when he would denounce the destruction and ouerthrow of the kingdome of Moab, he saith thus: *For because thou hast trusted in thine owne workes and treasure, thou shalt bee taken: and Chamos (the God in whom thou trustest (with his priests*

Esay, 36.

The punishment of trustlesse and vaine hope. Ieremie. 48.

and

and Princes, shall goe away into captiuity. Consider therefore what kinde of ayde that is, the trust of which, is the ruine and ouerthrow of him that so trusteth.

Therefore let these things suffise which haue beene spoken of the priuiledge and prerogatiue of hope: which although it seeme almost to be the same with the special prouidence of God, of which we haue spoken before, yet it is not the same: for they differ betweene themselues, as the effect and cause of a thing. For although there be many foūdations of this hope, as the goodnes of God, truth of the same God, and the merits of Christ: yet the principall ground is the fatherly prouidence of God, from which ariseth this hope and confidence. For to know that God hath so great a care ouer him, and that he is defended and gouerned of him with so respectiue a regard, doth excite and stirre vp in man, a great hope, and an assured confidence.

The difference of the prouidence of God and of hope or trust.

Of the seauenth priuiledge of Vertue, that is, of the true libertie, which the righteous haue and reioyce in: and of the misery and vnknowne seruitude and bondage, in which sinners liue.

CHAP. XIX.

OF all the priuiledges and prerogatiues hitherto spoken of, but especially of the second & fourth, that is, of the grace of the holy Ghost, and of the Diuine cōsolation, another preheminence doth arise no lesse admirable, which the righteous enioy: & that is the true liberty of the soule, which the Sonne of God brought into this world, of which priuiledge he hath obtained the name of the Redeemer of mankind. Because he hath redeemed man, and hath freed him from that wreched & miserable seruitude, in which he liued; and brought him into true liberty. This is one of the especialleſt blessings, which Christ brought into this world; one of the most excellent benefits of the Gospell; one of the most noble effects of the holy Ghost: *For where there is the Spirit of the Lord, there is libertie,* sayth the Apostle. To be briefe, this is one of the richest rewards, which

Whence this liberty springeth.

2. Cor. 3

in this world are promised to the worshippers of the true God. This liberty the Lord promised to certaine, that were willing to serue him: *If* (sayth he) *yee continue in mine word, yee are verily my Disciples, and shall knowe the truth, and the truth shall make you free*: that is, it shall giue vnto you true liberty. They answered him, *Wee bee Abrahams seede, and were neuer bound to any man: why sayest thou then, yee shall bee made free?* Iesus answered them, *Verily, verily, I say vnto you, that whosoeuer committeth sinne, is the seruant of sinne. And the seruant abideth not in the house for euer: but the sonne abideth for euer. If the sonne therefore shall make you free, yee shall be free indeede.* In which words the Lord plainely intimateth vnto vs that there are two kindes of liberty; one false and in a shew, the other true and reall. False liberty is proper vnto them, who haue their bodies free, but their soules captiuated, and subiect to the tyranny of their owne passions and sinnes: as was the soule of great Alexander; who when hee was the Lord of the whole world, he was the seruant of his owne vices. But true liberty is proper vnto them, who haue their soules free from al these tyrannies, although their bodies be sometimes free, and sometimes bond and captiuated: as was the soule of the Apostle, who although hee was captiue, and holden in bondes, yet in spirit he mounted vp to heauen, and by the doctrine of his letters he freed the whole world.

Iohn, 8.

One kinde of liberty true, an other false.

The reason why this liberty is called properly liberty, and not that other, is this: because as among the two essentiall parts of man, the soule is much more noble then the body, yea, it is as it were the whole man, the body is no other thing then a matter or subiect in which the soule is included: so he truly is to be called free, who hath his more principall part free: but he is falsely called free, who hath his soule captiue and bond, although he carrieth about his body freely whither soeuer he pleaseth.

Why the liberty of the soule is the true liberty.

¶ *Of the seruitude in which wicked men liue.*

IF any man shall aske me, whence is this bondage, of which we speake? I say that it is a seruitude and captiuity vnder the most terrible, most direfull, and most cruell Tyrant of any that may be named; that is, vnder Sinne. For amongst all the most abhominable and dreadfull things that be in the world, the tor-

Sinne a cruell Tyrant.

ment

ment of hell is most dreadful and abhominable: yet much more dreadfull & abhominable is Sinne, which is the cause of this torment, & also of this seruitude; by which sinners are made seruants and bondslaues, as you haue vnderstood by the words of our Lord before alledged; *Whosoeuer committeth sinne, is the seruant of sinne.*

What seruitude then can be more miserable then this? Neyther is he onely a seruant of sinne, who committeth sinne; but he is a slaue vnto the perswaders and procurers of sinne; as are the diuell, the world, and his owne flesh, corrupted of the same sinne, and he is a seruant vnto all other inordinate desires, which proceede of the flesh. For he that is the seruant of the sonne, is also a seruant of the father. And it is confessed of all, that these three are the fathers of sinne; and therefore they are called enemies to the soule, because they bring & procure great mischiefe to the soule: as this is, that they make it a slaue & a Captiue, and deliuer it into the hands of this cruell Tyrant. And although all these three doe conspire to this end, yet they worke by diuers meanes. For the two first are serued of the third, which is the flesh, as another Eue to deceiue Adam: or as an instrument very fit, to carry and draw vs into all euill. For this cause the Apostle doth more manifestly call the flesh sinne: putting the effect for the cause; for it is it which pricketh forwards to all kinde of sin. For the same cause the Diuines call it the tinder and touchwood of sinne, that is, the meate and nourishment of sinne. By a common name it is called Sensuality, Flesh or Concupiscence: which also is called by a name more knowne, Fleshly or sensuall desire, whence all the perturbations of the minde spring, in as much as it is corrupt, and made disordered through sinne: it is the motioner, moouer, and pricker forwards to all sinne. Therefore also the two other enemies take singular aduantage of the flesh, & her appetites, that they may more strongly assault and wrong vs. Hence it is that Saint Basill sayth, that the especiall weapons with which the diuell fighteth against vs, are our owne desires. For the vehemency of our affection seeketh by right and wrong, to enioy those things that it lusteth after: neither maketh any regard although it be forbidden by the law of God, and from such an affection sinnes doe arise.

Whose seruant a sinner is.

The flesh is sin, and a nourisher of sin.

Fleshly desire or sensuall appetite is the cause of perturbations.

Basill.

Such an appetite therefore, is one of the most cruell Tyrants, which man being a sinner is subiect vnto: or, as the Apostle speaketh, vnder which he is sold. He calleth him sold vnder sinne, because his sensuall appetite is made so mighty, that it carrieth him as a bondslaue, whither so euer it listeth. Rom. 7

But what is more lamentable then to see a man, who hath a soule made to the image and likenes of God, illuminated with heauenly light; and an vnderstanding by which hee ascendeth aboue all things created, vntill it finde out God himselfe: and yet notwithstanding that hee should contemne and despise all this his nobility and excellency, and be subiect and gouerned after a certaine furious and frantick maner, of his beastly appetite, and to be corrupted of sin, and moreouer to be led about, to be moued, and driuen forwards and backwards of the diuell? What I pray thee at the length is to be expected of this gouerment, but ruine, downfall, destruction, & incomparable mischiefes? But that thou mayst see more manifestly the filthines of this seruitude and bondage, I will illustrate it by a certaine example. Imagine that a man had married a woman of so great beauty, nobility, & wisedome, as could possibly fall into any of this sexe: & being happy through this marriage, should haue a Mayd seruant a Witch, or an Inchanter, with whom he is besotted by some preposterous meanes, and so dotes on this inchanting drudge, that forsaking his owne wife, he giueth himselfe a prey vnto his seruant, vsing her in steed of his wife, eating, sleeping and conferring with her, acting & executing all his busines with her, and with her prodigally consuming and spending all his riches in banquets, sports, and surfetting, and after such like manner: yea, not content with these, to come to that dotage and folly, that he forceth his owne wife to waite on this drudge, and to serue her in all things as a slaue, which she shall commaund her. Who would thinke that a man should euer come to this madnes? And if he shall so fall, how shall he be rayled vpon, and condemned of those that be wise? How great shall the hate and indignation of all be against this seruant? And on the contrary part, how great will the moane and commiseration be of all towards that good and noble woman? With how many sighs will her kinsfolke deplore the madnes of her husband? This thing at the first view doth A similitude.

seeme

ſeeme very ſhamefull: yet much more ſhamefull, and filthy is that, which heere wee ſpeake of. For wee muſt knowe that theſe two women, that is, the ſpirit and the fleſh are found in our ſoule: which the Diuines doe call by another name, the ſuperiour part, and the inferiour part of the ſoule. The ſuperiour part is that, wherein the reaſon and the will are, which are naturall lights, with which God in the creation hath marked that part, of which part there is ſo great beauty and noblenes, that by reaſon of it man is ſaid to haue the image of God, to be capable of God, and to be the brother of Angels. This is that noble woman, which God hath ioyned and coupled to man as his wife, with whom he ſhould leade his life, ordering all his affaires by her direction, that is, by the inſtruction of her heauenly light. In the inferiour part is the ſenſuall appetite, of which wee haue lately ſpoken; which is giuen vnto man, to deſire all things neceſſary for his life, and for conſeruation of his kinde. This therfore, as a Steward receueith al things by limitation and order appoynted of reaſon, and layeth out, and diſburſeth the goods according to the will of the Maiſter and Lord. This appetite is that Hand-mayde, of which wee ſpake a little before, which becauſe it hath not the light of reaſon, it is not made that it ſhould gouerne or rule, but that it ſhould be gouerned and ruled. Theſe things being thus, vnhappy is that man, who commeth to that madnes, to be giuen as a prey to the loue and luſt of this naughty woman, which caſting reaſon aſide, by which ſhe ought to be gouerned, commeth to that malapertnes and headſtroongnes, that ſhee will rule and dominere ouer reaſon: doing all the miſchiefe that this ſawcy and peruerſe drudge will, following and proſecuting all her appetites, all her deſires and luſts, as well carnall, as ſenſuall. For we ſee men ſo carnall vnbrideled, and ſubiect to the luſts of their owne heart, that in all their actions like vnto beaſts, they obey this malapert & froward woman, without reſpect eyther of law or reaſon. What other thing is this, then to giue the whole rule of the life, into the hands of an abiect ſeruant, which is the fleſh, by ſurfetting in all the delights, ſports, banquettings, and pleaſures of this world, and deſpiſing the counſailes and aduiſes of Reaſon, being the noble and lawful wife?

The ſuperior part, & the inferior part of the ſoule.

The appetite ought to be gouerned and not to gouerne.

But

But this is worser, and lesse tollerable, that it sufficeth not to haue bestowed this rule and dominion vpon the seruant: but also this free and noble Lady is compelled to serue her owne seruant, being most base, vile, and abiect; by consuming nights and dayes in her seruice, and in doing all that shee commaundeth, and which her insatiable and inordinate appetite desireth. Wherefore when man is busied, and his reason, and all his vnderstanding occupied about these inuentions, as are the ornaments of the body, the pride and statelinesse of buildings, the curiosity of houshold-stuffe, the variety of meates, and the multitude of dainty dishes: what other thing doth he then draw the soule from the spirituall exercises of her nobility, and make it a seruant, a cooke, & a slaue vnto her, that ought to be her seruant in all obsequiousnes? A carnall man enamoured with the loue of any woman, that he may ouerthrow her chastity, when hee hath bestowed and imployed all the strength and sinnewes of his reason and vnderstanding in writing Letters, in composing Poems, in making loue Verses, in laying traps, and other endeuours which are required to that Art; what other thing doth he (if wee confesse the truth) then that hee forceth the Lady to serue the Hand-mayde: whilst he spendeth that diuine and celestiall light in inuenting and deuising meanes, by which he may satisfie the appetite of his vile flesh? When as King Dauid was wholy occupied in deuising meanes to couer his fault with Bersaba, in sending her husband to the Army, by inuiting him to supper, by making him drunk, by giuing him dangerous letters written to this end, that he innocent man should be slaine; what other plotted this notable Stratageme, but reason and vnderstanding? And who pricked forward Reason to this complot, but the peeuish Flesh, that shee might hasten the wickednesse, whereby shee might more safely and more conueniently enioy her pleasures? Seneca, although an Ethnick, did abhorre such seruitude. I am greater, saith he, and borne to higher matters, then that I should be a bondslaue to mine owne flesh. Goe to, tell me, if he feared so to demeane and debase himselfe, least he should be termed a doter and a hopelesse vnthrift: how much more ought we to flie such wickednesse, by which so great blessings are lost, and such an heape of mischiefes succeede in their

What it is to obey the appetite.

A carnall louer a seruant.

2, King, 11.

Seneca.

place?

place? Which thing, seeing that it is partly so naturall, and partly so vsuall, we tread on in this old path, hauing no regard of so great misgouernement, which now euery where in the world is seene. Hence it is (as Saint Bernard saith) that the abhominable sauour of vicious men is not smelt: because the multitude of them is too great. For euen as in a countrie where all are borne Ethiopians, it is not an vglie thing to be blacke; and as where all are drunke, it is no ignominie nor slander to bee drunke: so this monstrous seruitude, because it is so familiar to the world, scarcely it is knowne or noted in any man. All these things doe sufficientlie declare, how miserable this seruitude is, and with what a horrible punishment man is condemned for sinne: seeing that for it, the noblest creature is deliuered into the hands of so barbarous and cruell a Tyrant. Ecclesiasticus hath expressed the nature of this beast, when he beseeched the Lord, that he would put from him all wicked and vngodly desires: that he would take from him the greedines of the belly, and that the lust of the flesh should not take hold of him, and that he might not be giuen ouer to an impudent minde. As if he should say; that he desired, that he might not be deliuered into the hands of such a Tyrant or executioner. For he supposed that such an appetite was worthy of such a name.

Why vicious men are not auoided.

A similitude.

Ecclus, 23.

But if thou desirest to know how great the force and power of this Tyrant is, thou maist easily gather of that which he hath done, and which hee daily doth in this world. I will not send thee to the fables of Poets, which tell vs how that most famous Hercules, after he had conquered all the Monsters of the world, at the length beeing captiuated with the loue of a certaine lasciuious woman, cast away his club, and sate amongst other women spinning, and drawing out threds from his distaffe. For so the woman that hee loued commaunded him, yea, if hee did it not, shee threatned him, and checked him. This those wise Poets fained more ingeniously then truly, that they might shew the cruell tyrannie and power of that appetite. Neither will I bring out of the holy Scriptures, that knowne example of Salomon; who beeing most holy, and most wise, yet hee was so besotted by his concubines, that his true God beeing forsaken he adored idols, and builded for them magnificent and statelie Temples:

How great the force is of perturbations and affections.

Temples: that hee might serue these impure harlots, and his owne appetites; although this example doth no lesse argue the tyrannie of this most pestilent passion, then that afore. For I had rather bring those which are daily obiuious to our eies.

The seruitude of impure and vnchaste loue.

Consider I pray thee, into what present danger an adulterous woman doth cast her selfe, that she may satisfie her inordinate lust: for it pleaseth vs to take an example from that perturbation: seeing that the knowledge of the rest doe depend of the knowledge of one. That woman knowes if shee be found of her husband in an act so wicked and detestable, that she shall be slaine without any hope of pardon: shee knowes that shee shall loose together at one and the selfe same time, her soule, her life, her honour, her riches, and all other blessings, which shee might hope for either in this world, or in the world to come; then which losse surely a greater nor a more vniuersall cannot be inuented or thought of. She is not ignorant that she shall be a perpetuall reproch and scandall to her defamed children, to her father and mother also, to her brethren and sisters, and to her whole familie, and that shee shall for euer be a griefe vnto them. Neuertheless, so great is the violence of this appetite, or (that I may speake better) the power of this Tyrant, that he forceth the woman to all these, and easily bringeth her to so great danger, and she doth willingly, whatsoeuer he commandeth her. What Barbarian or Tyrant was euer found in the world, who could euer force his seruant to vndergoe so great dangers, and so farre to obey him?

What captiuitie can be found more hard or sharper? In this estate all sinners liue, as the Prophet witnesseth, when he saith, *That they dwell in darknesse, and in the shadow of death, being bound in miserie and yron.* That is, in yron chaines. What darkenesse is this, except that blindnesse in which the wicked are conuersant (as we haue shewed before) seeing that they know neither themselues, nor God, as they ought to know: neither for what cause they liue, neither for what end they are created; much lesse do they know the vanitie of the things they loue, neither this seruitude wherein they liue? What be these bonds, with which they are bound, vnlesse the violence of their affections, which holdeth their hearts tied with the most streight bonds of

Psalm. 107.

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those things, which they too inordinately doe desire? And what is that hunger and misery, which they suffer, but an insatiable appetite and desire, by which they are tormented about infinite things, which they cannot haue?

Consider now therefore, if any captiuity harder or soter can be sustayned or borne. But that thou mayst know this yet more plainely, I will illustrate it by another example. Behold Amnon King Dauids eldest sonne, when as he lasciuiously had beheld his sister Thamar, he was so blinded with this darknes, and so miserably bound with these chaines, and so vehemently tormented with this hunger, that he could neither eate nor drinke, nor sleepe: yea, he was so farre enamoured of her, that he was sick for her loue. Tell me I pray thee, what ones were the chaines of this perturbatiō or appetite, with which his heart was bound; when it so changed his flesh, and so infected the humors of his body, that a great infirmity followed vpon it? But that thou mayst know, that the remedy of this infirmity was not to haue obtayned that he desired; marke how the same Amnon was further out of square and more greeuously afflicted, and more vexed with a contrary affectiō, after he had satisfied his lust, then he was before: for the Scripture sayth, *And he hated her exceedingly, so that the hatred wherewith he hated her, was greater then the loue wherewith he had loued her.* So that the rauishing of his sister did not free him from the passion, but changed the one into another greater. Is there any Tyrant to be found in the world, who so often doth tosse and turmoyle his Captiues, that doth commaund them to doe and vndoe; that forceth them to goe and returne the same way?

2, Kings, 13.

Luxury is not satisfied with the thing desired.

Certainely beleeue mee my brother, they are all such, who are subiect to the like vices; who are scarce Lords ouer themselues. For they eate nothing, they drinke nothing, they thinke vpon nothing, they speake nothing, they dreame of nothing, but of it. So that neyther the feare of God, nor their conscience, nor heauen, nor hell, nor death, nor iudgement, nor oftentimes life it selfe, and their proper honour, which they so ambitiously loue and maintaine, can bring them from this way, or breake these bonds. What shall I speake of their iealousie? of their feare, of their suspitions, and of other externall accidents,

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dents, in which they are plunged night and day, casting themselues headlong into most certaine danger of life and honour, for this rauening and tormenting pleasure? Is there any Tyrant in the world, which after such a manner doth dominere and tyrannize ouer his seruant, as vice rageth and raigneth ouer this mans heart? For a seruant is neuer so bound to his Lord, that night and day he doth waite vpon him, that no time is left him to bestow on his owne busines, or that he may not breathe from his duty: but this vice, as also others, is such an one, that when it hath once gotten rule and empire ouer the soule, it doth so deuoure and swallow it vp, that scarcely there remayneth to man any force, any commodity, any time, or memory, or any wisedome to follow other businesse. Therefore not without cause long agoe, sayd Ecclesiasticus, *Wine and women leade wise-men out of the way.* For man by reason of this vice is so besides himselfe, and estranged from his right minde, that although he be wise, yet he is made as vnfit to mannage and execute any businesses, which belong and are proper vnto man, as if he had drunke vp a whole Hogshead of wine. To shew and demonstrate this, that most excellent Poet fayned a fable of Queene Dido, who when she began to be blindfolded with the loue of Æneas, she slacked and fore-slowed all the busines of the common wealth, saying;

Ecclc, 19.

The workes of Towres are left, no feates of armes the youth applies,
Nor Hauens are wrought, nor for the wars the mighty bulwarks rise.
All things vnperfect stand, the buildings great, and threatnings hie
Of hugie mals, and engines for their height that match the skie.

Aeneid. 4.

For this Tyrant had so possessed all the sences of this Queene, that now she was vnfit for all things; only the thoughts and cogitations of her new loue being excepted. Which by how much more he ruled in her heart, by so much she was lesse able to apply her selfe to those thinges that pertayned to the common wealth, and lesse able to doe thinges, which otherwise ought to haue beene done. O pestilent vice: ô destruction of common-wealths; the sword of all good exercises, the death of vertues, the cloude of good wits, the peruerter of men, the drunkennes

kennes of wiſe-men, the dotage of old men, the madnes of yong men, and the common plague of mankind.

Neyther muſt wee thinke that onely in this vice there is ſo great tyranny, but alſo in all others. Behold & view a little while an ambitious man, and one that is ſwelled with vaine glory, and choked with the ſmoke of honour: and ſee how ſeruilely he lyeth ſubiect vnder this deſire; and how immoderately he affecteth and thirſteth after this vaine worldly glory, how carefull and vigilant he is to attaine vnto it, directing all his actions and all his endeauours to this end? To ſerue, to get acquaintance, to be clothed, to be booted and ſpurd, his table, his bed, his houſe, his ſeruants, the carriage of his body, his gate, his ſpeach, to be briefe, what ſo euer is done of ſuch like men, and what ſo euer is in them, all that is formed, compoſed, and applied to this end. For they doe adorne and faſhion themſelues onely to this end, that they may ſeeme neate and cult, thereby to gaine the praiſe and vaine opinion and applauſe of the people. Yea, if thou doeſt well conſider, thou ſhalt ſee that an ambitious man in all things that he doth or ſpeaketh, hath none other reſpect, then that he may lay ſnares and nets to catch the popular applauſe of the people. If we wonder at that Emperour, which paſſed ouer all the feſtiuals in taking of flyes; how much more is the madnes of an ambitious man to bee wondered at, who doth not onely ſpend all the feſtiuals and holy-dayes, but alſo the whole courſe of his life, in catching onely ſmoke, and worldly vanity? This wretched man by reaſon of this ambition, doth not what he would, neyther doth he clothe himſelfe according to his own eſtate, neyther is he permited to goe whither he would: for he goeth but ſeldome to the Church, neyther dare he bee conuerſant with good men; fearing leaſt perhaps the world, to which he liueth ſubiect, ſhould ſee ſomthing in him, which might bee reprehended. And that which is more, that hee might ſatisfie this his paſſion, he lauiſheth out greater ſtore of riches, then eyther he is willing, or hath, caſting himſelfe headlong into a thouſand needes and many debts, with which his ſoule is afflicted; with the griefe of his poſterity, which he leaueth to be heires of his debts and imitators of his folly. What puniſhment I pray thee deſerueth he, if not that, which a certaine King inflicted on

The ſeruitude of ambition.

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an ambitious man, vnder whose nose-thrils he commaunded so grosse and so thicke a smoake to be raised, that he was choaked with it, saying: It is meete that he should die with smoake, who had consumed his whole life in snuffing and sucking vp the smoake of vanity. Therefore what greater misery then this can more be found?

The punishment of an ambitious man.

What shal I speak of a couetous man, who not only is a bond-slaue, but also an idolator of his riches & mony? For he adoreth and serueth them, and whatsoeuer these commaund, he willingly performeth it. For them he fasteth, and with-holdeth bread from his owne mouth; to be briefe, he loueth them more then he loueth God himselfe, seeing that for the loue of them, he is not afraid oftentimes to offend GOD? In them is his rest, his glory, his hope, and all his thoughts. With them he watcheth and sleepeth; and for them he consumeth his whole life, and all his seuces in trafficking and taking vnceassant paines for them, in the meane while vtterly forgetting himselfe, and all other businesse. Shall we say that such a man is the Lord of his riches, that he may determine of them as he pleaseth? or rather shall we affirme, that he is the seruant and slaue of his money? For the couetousnes of his riches, as a most hard and seuere mistres, doth compell him to obey them; but it suffereth him not to enioy them, and it sharpeneth the desire, but taketh away the pleasure. A couetous man prouideth riches, as though he were a gallant and braue man, but he vseth them as a beast & a niggardly peasant. He taketh paines, but he wanteth the fruite & pleasure of his trauaile, whilst he with-draweth and holdeth his riches from his body and soule, yea, and from life it selfe, if so his treasure and store may encrease and augment.

The seruitude of couetousnesse.

A couetous man is the seruant and slaue of his money.

Surely I knowe not what captiuity can bee more great or grieuous: for if you call him a captiue and a prysoner, who is shutte vp in a turret, and there hath his hands and feete sette in a payre of stocks, rather is he not worthy of this name, whose soule is imprisoned and captiuated with the inordinate desire of those things which he loueth? For when a man doth gape after gaine, and is wholy occupied in seeking after pelfe, he hath no faculty or power of his soule truly free: neither is hee Lord of himselfe, but a seruant of his owne riches. For where the loue

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or desire is, there the heart lieth bound and fettered. Neither is the seruitude of this captiuitie lesser, because it is voluntarie: for if it be captiuitie indeede, it is so much the more dangerous, by how much it is more voluntarie. For neither is the malignitie and mischiefe of poyson lesser, although it be sweet, so that it be poyson indeede. There cannot be a greater captiuitie, then if thou dost so blinde-fold thy selfe, that thou canst not beholde God, truth, honestly, nor the law of righteousnesse. If thou dost suffer thy selfe to be tortured vnder the vnreasonable rule of this empire, thou art no more Lord of thy selfe, then a drunken man is of himselfe, ouer whom wine hath the soueraignitie and vpper hand. But if it be a torment and a torture, to be a slaue and a seruant: what greater torment can there be, then that with which couetous men are tormented? especially, seeing that they cannot many times possesse that which they so greedilie desire, neither can they choose but couet that, neither know they meanes or way to obtaine it. Therefore at the length they come to this ambiguitie, that they say that, which a certaine Poet said to a melancholie and braine sicke woman; I loue thee, and I hate thee. And if thou aske me the cause, I will tell thee; I abhorre thy familiaritie, and yet I cannot liue without thee. A Similie.

If any one placed in this seruitude and slauerie shall assay to breake these chaines, and to ouercome and conquer this desire, he shall finde the force of this appetite so mightie in striuing and wrastling against him, that oftentimes hee shall despaire of the victorie, and so he (wretched man) shall returne againe and put his hands and feete into his former giues and chaines. Therefore, doth not he say well, that calleth this appetite a bondage and a torment?

But if man were bound with one chaine alone, surely it were a lesser euill: for that man that onely is shutte vp in one prison, & hath but one onely enemie to buckle with, there is some hope, that this man may come free: but what shall wee say, of the bondes of so many other affections, with which miserable man is bound? Seeing therefore that mans life is subiect to so many, and so diuers necessities, all these be chaines and motiues of this insatiable couetousnesse: for they be snares, in which our wretched heart is taken: although they take hold sooner & more A sinner is not bounde with one chaine alone.

grieuously of one then of another. For there are many men, by nature so apprehensiue, that they cannot be brought from that, which once they haue apprehended. There be others that bee weake, and as it were melancholie, who through the nature of this humor, doe most easily apprehend any thing, whose desires are very vehement. Some others are faint hearted, and of feeble courage, to whom all things seeme great, hard and difficult, and worthy to be much esteemed: and although they are very small, yet they are exceedingly desired. For to a base and peasantly mind, all things seeme great, albeit they be small, as Seneca saith. Many also are naturally found very vehement in all things that they doe desire: of which number are women, of whom a cer-
Pub. Mimus. taine wise-man speaketh very well; Either a woman loueth or hateth: there is no third thing.

All these therefore doe suffer a hard and a sharpe seruitude, through the violence of the passions which captiuate them. But if the miserie be so great to be bound with one onely chaine, and to be the bond slaue of one onely Lord, what great miserie shall it be, to be bound with so many chaines, and to be a seruant of so many Lords, as a sinner is, who obeyeth so many Lords as he hath affections and vices, which he serueth? What miserie can be greater then this? If all the dignitie of man, in that he is man, consisteth in two things, that is, in Reason and Will; what can be more contrarie to the one, and to the other, then passion and appetite, which blindeth the Reason, and hindereth the Will? Hence it is manifest, how dangerous and deadly all affection is, for it throweth man out of the seate of his dignity, by obscuring his reason, and peruerting his will. Without these two, man is not man, but a beast. This therefore my brother, is that miserable seruitude, in which sinners liue, as a nation which is neither gouerned of God, nor of reason, but is haled and drawne of the appetite, and of passion.

¶ *Of the libertie in which the righteous liue.*

THE Sonne of God came to deliuer vs from this vile and miserable seruitude (of which we haue hitherto spoken:) and this is that liberty and victorie, which the Prophet celebrateth,
Esay. 9. when he saith; *They shall reioyce before thee, according to the ioy*

in harueſt, and as men reioyce when they deuide a ſpoile. For the yoke of their burden, and the ſtaffe of their ſhoulder, and the rod of their oppreſſours haſt thou broken. All theſe names, of the yoke, of the ſtaffe, and of the rodde, doe agree vnto the tyrannie, and violence of our appetite: becauſe the diuell abuſeth it, as his owne inſtrument, as he who is the Prince of this world, and exerciſeth his tyrannie in theſe names, to bring men vnder the yoke of ſin.

By the grace of God, we are deliuered from the ſeruitude of ſin.

From this violence and power, the Sonne of God hath deliuered vs, and that by the fulneſſe of his grace, which hee hath brought vnto vs, through the ſacrifice of his death. For which cauſe the Apoſtle ſaith; *Our old man is crucified together with Chriſt.* In the which place, by the old man our inordinate appetite is vnderſtood, which is corrupt and depraued by that firſt ſinne. For by this great and mightie ſacrifice and merit of his paſſion, Chriſt hath obtained that grace and fauour for vs, that we might bring vnder vs this Tyrant, and that wee might treade him vnder our feete, and that we might inflict vpon him due puniſhment by crucifying him who before crucified vs, and by bringing him into bondage who firſt helde vs captiue. Wherefore, that ſaying of Eſay is fulfilled; *And they ſhall take them priſoner whoſe captiues they were, and haue rule ouer their oppreſſours.* For before grace, the ſenſuall appetite did hold vnder the ſpirit, and exerciſed tyrannie ouer him: conſtraining him to ſerue euill luſts, as before we haue ſpoken. But after grace was giuen to the ſpirit, the ſpirit was ſo helped of it, that it preuailed and ouerthrew this tyrant, ſubiected him vnto him, and made him to obey reaſon.

Rom, 6.

Men through grace, rule ouer the diuell.

Eſay, 14.

This is moſt excellently prefigured in the death of Adonibezech King of Ieruſalem, who was ſlaine of the children of Iſraell, firſt the thumbes of his handes and feete beeing cut off. Who ſeeing himſelfe brought to that miſerie, and beeing mindfull of his owne crueltie and tyrannie, which he before had vſed to others, he ſaid; *Seauenty Kings hauing the thumbes of their hands and of their feete cut off, gathered fragments of meate vnder my table: as I haue doone, ſo God hath rewarded me.* The Scripture addeth, *that they brought him to Ieruſalem, and there hee died.*

Iudges, 1.

This cruell Tyrant is a figure of the Prince of this world,

who before the comming of the Sonne of GOD, cutte off the hands and feete of men; making them vnfit to performe the worship of God: cutting off their hands, that they should doe no good, and their feete, least they should come vnto him by their endeuours and desires. Hee made men also to gather the fragments of meat vnder his table, that is, the pleasures of this world, with which this Prince and Tyrant doth nourish his seruants. And rightly they are called the fragments of meate, and not parts or peeces: for the niggardlinesse, which the diuell vseth in deuiding his goods among his, is so great, that he neuer giueth them so much, that will satisfie their gormandizing paunches. But after our Sauiour came into the world, he turned the same punishment vnto the Tyrant, by which he before afflicted and punished others, cutting off his hands, and his feete; that is, destroying all his workes, and enfeebling all his strength. Who properly died in Ierusalem; for the Sauiour of the world there dying, he slue the Prince of the world: and where he was crucified, there was crucified also the Prince of the world, and being bound hand and foote, all his power was taken from him. And so presently after that most holy and sacred passion of our Sauiour, men beganne to triumph ouer this Tyrant, and with great power to reigne ouer the diuell, the world, and all vices; so that all the torments of the world, shall not be able to driue and force men to ruinate their soules.

The diuill is couetous towards his.

¶ *Causes from which this libertie ariseth.*

The causes whence libertie ariseth. 1

PErhaps thou wilt aske mee, whence this so admirable victorie and liberty came? I answer that this, after God, first proceeded from the Diuine grace, as we haue before said. Which by the mediation of vertue comming from it, doth moderate and temper the furie of our appetites, that they cannot preuaile against reason. Wherefore euen as Socrates knew by certaine verses how to inchant Serpents, that they cannot hurt men: so that they yet liuing are not poysonous, and hauing poyson, they cannot spit nor cast it vpon other: so also the Diuine grace doth after that manner enchant the venemous Serpents of our affections, that they liuing and being whole in our naturall essence, cannot hurt vs: neither can they poyson or intoxicate

A similitude.

our life, as before they were wont. This, as being taught from heauen, Esay sheweth very excellently, in these words; *And the sucking child shall play vpon the hole of the Aspe, and the weined child shall put his hand vpon the Cockatrice hole. Then shall none hurt nor destroy in all the mountaine of mine Holinesse: for the earth shall be full of the knowledge of the Lord, as the waters that couer the Sea.* Esay.11. It is certaine, that the speech of the Prophet is not here of materiall Serpents, but of spirituall; which are our appetites, and euill inclinations: for these when they are free and not hindered, infect the world with their poyson: neither doth he speake of corporall children, but of spirituall: amongst whom hee is said to be a sucking child, who first beginneth to serue God, who as yet hath neede of milke, vntill hee bee further growne: and he is called the weined child, who hath somewhat profited, and goeth on his feete, and now is fed with more solide meate, as bread, and other foode fit for men. Therefore the Prophet, speaking as well of the one as of the other, saith at the first, that they shall play and be delighted; because they see themselues liue in the midst of spirituall Serpents, and yet by the vertue of the Diuine grace, they doe not receiue of them any mortall hurt by consenting to sinne. Others after they are weined, and haue profited in the way of the Lord, he saith, that they shall put their hands vpon the holes of Cockatrices: as if he should say, that God doth keepe them in the midst of the greatest dangers. For in them is fulfilled that of the Psalmographer; *Thou shalt walke vpon the Lyon and Aspe: the young Lyon and the Dragon, shalt thou treade vnder feete.* Psal.91. These are they that put their handes vppon the holes of Cockatrices, neither feele any hurt. For the plentie of grace, which God powreth vpon the earth, dooth enchant these Serpents after that manner, that they cannot hurt the sons of GOD.

This thing the Apostle declareth more perspicuously, and without a metaphore, when (after he had spoken copiously of the tyrannie of our appetites and of our flesh) at the length crieth out; *O wretched man that I am, who shall deliuer me from the bodie of this death?* presently hee aunswering himselfe, saith, *The grace of God, which is giuen by Iesus Christ our Lord.* Rom.7. In which place, by the body of death, the Apostle vnderstandeth not a

body subiect to naturall death, which we all looke for: but that, which in another place is called the body of sinne: which is an inordinate appetite, readie and apt to all euill. From which, as from a body, the members of all passions and inordinate desires, doe arise and grow, which draw vs to all kinde of sinne. From this body, as from a cruell Tyrant, the grace of God hath deliuered and freed vs, which is giuen through Iesus Christ, as the Apostle saith.

The second cause, the sweetnes of spirituall consolations.

After this there is another cause not of the least value, that is, the greatnes of the ioy & spirituall consolations, which the righteous enioy in this world; as we haue said before. For this doth so quench the thirst of all concupiscences, that a man may easily ouer-come, and cast from him all other affections. The fountaine of all good things beeing found, foorth-with that troublesome and disquiet taste of all other delights perisheth, as our Sauiour testifieth in the Gospell, hauing conference with the woman of Samaria; *Whosoeuer drinketh* (saith he) *of the water that I shall giue him*, (which is the grace of God) *he shall neuer be more athirst*. The same thing also S. Gregorie testifieth in a certaine homilie. But if any man, saith he, hath tasted with the mouth of his heart, what is the sweetnesse of heauenly rewards, what be the musicall assemblies of Angels, and what is the incomprehensible vision and sight of the holy Trinitie: to this man by how much that is more sweete which inwardly he feeleth and seeth, by so much that is more bitter which outwardly he partaketh. Now he aymeth to goe beyond all those things that come into his consideration, now his minde is suspended from exteriour delights, and he doth search out, what the inuisible blessings be, he is fed with the taste of that incircumscriptible light: and being carried beyond and aboue himselfe, he doth disdaine againe to be deiected and cast downe to himselfe.

Iohn, 4.

In his tenth homilie vpon Ezechiell, and in the 8. book of his Morals, chap. 21.

When as now the vessell of our heart is full after this manner of that heauenly liquor, now the thirst of our soule is quenched, now remaineth no further any reason or cause to desire or seeke after the fraile goods and abiect things of this life. Therefore our soule is free, neither is it bound any longer with the chaines of euill appetites: for where there is no desire or concupiscence, there are no chaines, no captiuitie. Insomuch that

the heart, because it hath found the Lord of all, therefore it after a certaine manner is made Lord of all: for in this chiefe good, it findeth and possesseth all good.

To these two diuine benefits, by helpe of which men come to true libertie, the care also and diligence of man is to bee ioyned; by which he striueth and contendeth to subiect the flesh to the spirit, and the affections to reason. By which study, men by little and little are mortified, and are made fit and able to all good, their manners are bettered, and their furie and former boldnesse, is restrained and bridled. Hence it is that S. Chrysostome sayth; If wilde beasts, that are nourished among men, by degrees put off their naturall fiercenesse, and become tame, and are peaceably conuersant among men, as the Poet saith verie well: The third cause, daily vse, and continuall diligence.

Lyons that be fierce, barbarous, and wilde,
In time are tamed to play with a child:

What great thing is it, if our naturall affections, when they haue accustomed themselues by little and little to obey reason, if by degrees they waxe gentle and milde; that is, if by little and little, they participate something of the nature of the spirit and reason and reioyce in the works of the spirit? If custome and good vse, hath so great force and efficacie, what shall not grace do, working together with this vse? Hence it is that the seruants of God, are often more sensibly merry and delighted (for so it pleaseth me to speake) in celestiall rauishments, in silence, in reading, in praier, in meditation, and in such like exercises; then they would bee in feasting, in sports, in hunting, and in other pleasures and delights of this world. For now they hate all those, and it is a torment vnto them to remember them: insomuch that now the very flesh doth abhorre that which before it loued, and findeth taste and delight in that thing which before it loathed. Which is so true, as a certaine learned and holy man saith, that often-times the inferiour part of our soule, is so delighted in praier, and inwardly hath such sweete conference with God, that it feeleth a great torment, when it is with-holden by any manner from these exercises, or hindered in them.

This is that which the Prophet saith, *I will praise the Lord, who hath giuen me counsell: my reines also chasten me in the nights:* Psalm. 16.

Ierome. or as another translation hath, *they teach me*. This surelie is an excellent worke of the Diuine grace. For those that comment vpon this place, vnderstand by the reines, the affections and inward motions of man, which are wont, as we haue said, to bee prouokers and procurers of sinnes. Which notwithstanding oftentimes through the vertue of grace, not onely doe not incite and stirre vp to euill, as they were wont, but some-times they helpe vnto good: and not onely they doe not serue the diuell, on whose side they were wont to warre, but they goe on Christs side, and turne their weapons vpon his enemies. Which although it be seene in many spirituall exercises, yet especially it appeareth in the affection of contrition, and in the griefe for sinne: in which the inferiour part of the soule playeth her part, in afflicting it selfe, and in plentifull powring out of teares for sinnes. Therefore the Prophet saith, that in the night, when the day being past the righteous are wont to examine their consciences, this same his reines did in chastising him: for from that anguish and bitternesse which he felt in that part of his soule, because therein he had offended GOD, he was alwaies afflicted; and he was alwaies carefull, that he might not commit that againe, for which he was sorrowfull. Therefore not without cause he gaue thanks vnto the Lord: for not onely the superiour part of his soule, in which his vnderstãding was, inuited him to good; but also the inferiour part, which alwaies for the most part, is wont to driue and pricke man to euill.

The affections are taught of the Lord, and doe worke good vnto man.

A Caution. But although this be both truth, and also great glory of the Redemption purchased by Christ for vs, (who as he is a most perfect and absolute Redeemer, so he hath most perfectly and absolutely redeemed vs) yet no man most be too bold to trust to his owne flesh, yea although it be mortified, so long as he continueth in this mortall life.

These therefore be the chiefest causes of this admirable and wonderfull libertie, after which followeth a new knowledge of GOD, and a sound and solide confirmation of our faith, and of our Religion, which we professe, as the Lord himselfe testifieth by the Prophet Ezechiell, saying; *And they shall know that I am the Lord, when I haue broken the cordes of their yoke, and deliuered them out of the handes of those that serued themselues of*

Ezech. 34.

them.

them. We say that this yoke is sensualitie, or an inordinate desire to sinne, which cleaueth to our flesh, and which oppresseth vs, and subdueth vs to sinne. The cords of this yoke are euill inclinations, with which the diuell apprehendeth and catcheth man, and draweth him vnto him: which inclinations are so much the stronger, by how much they haue bene longer confirmed through an euill custome. Which thing Saint Augustine confesseth of himselfe in these words; I was bound not with yron, but with mine yron will: my will the enemie kept, and of my selfe made a chaine for my selfe, and bound me with it. Because of my corrupt will came lust, and whilest I did not resist lust, custome followed, with which as with a chaine, I was bound and imprisoned in sinne.

The yoke of sinners.

Augustine in his eight booke of his confessions, the 5. chapter.

Therefore, if at any time a man shall see himselfe bound after this manner, that this holy man confesseth himselfe to haue bene bound, and is willing and desirous to be vnlooſed, and to gette out of this captiuitie, he shall finde as great difficulties to escape out, as he found: but if at the length he being conuerted vnto GOD, do see these chaines broken in peeces, these affections tamed and brought vnder, and these euill inclinations mortified: and if he see himselfe free, and the Lord of his owne appetites: to conclude, if he see the yoke, that lay vpon his shoulders, now lie vnder his feete; what other thing ought he to doe, then assuredly and vndoubtedly to beleeue, that it is GOD, who hath broken these chaines, and hath taken this grieuous and burthenous yoke from his shoulders? Therefore let him praise God, and say with the Prophet: *Thou hast broken my bondes: I will offer to thee a sacrifice of praise, and will call vpon the Name of the Lord.*

Psal. 116.

Of

Of the eight priuiledge of Vertue, that is, of the blessed peace, and inward quietnesse, which the righteous enioy: and of the wretched warre, and continuall trouble and terrour, with which the wicked are shaken and smitten in their soules.

CHAP. XX.

AFter the priuiledge of the liberty of the sons of God followeth another, no lesse then it: that is, the prerogatiue of the peace and inward quietnes, in which the vertuous and good doe liue. But that this may be vnderstood the better, wee must know that there are three kindes of peace: one is with God, another with our neighbour, and the third with our selues. Peace with our neighbour is to loue all men, and to be loued of all, and to haue friendship with all: to wish euill to no body, to hate no body. This had Dauid when he said, *I was peaceable with them that hated peace: and when I spake vnto them thereof, they set themselues of purpose against me.* This peace the Apostle commendeth, admonishing vs, that as much as we may, we should haue peace with all men.

Peace with men.

Psal. 120.

The other peace which is with God, consisteth in this, that we haue friendship and fauour with God, and it is got by the meanes of iustification, which reconcileth man to God, and maketh man to loue him, as he againe is loued of him: so that there is no warre, no contention betweene them. Of this peace the Apostle speaketh: *Then being iustified by faith, we haue peace toward God.*

Peace with God.

Rom. 5.

The third peace is that, which man hath with himselfe. Let no man maruell at this: for it is knowne, that in one and the selfe same man are found two men, and one contrary to the other, as be the inward and the outward man: or the spirit and the flesh, the appetite and the reason, Which contrarietie doth not onely stirre vp cruell warre against the soule, but also doth trouble the whole man with furious passions, with burning desires, and most turbulent concupiscences. And hence the in-

Peace with our selues.

ward

ward peace, which is the rest and tranquillitie of our spirit, is troubled and disturbed.

¶ Of the continuall warre, and inward trouble of wicked men.

THis then is the warre, this is the contention, and this is the continuall trouble and perturbation, in which all men commonly liue, who follow the flesh. For when as on the one side they are depriued of grace, which is as a bridle restraining the passions, and mortifying them: and on the other side they haue so vnbridled and inordinate appetites, and such dissolute affections, that they scarcely know what it is to resist any vice: it followeth that they liue in infinite lust and desires of diuers things; some gape after honours, some after dignities, some after riches, some after the lusts of the flesh, and others are moued with other pleasures and concupiscences. For our appetite is an vnsatiable fire, which neuer saith it is sufficient; or as a greedy and deuouring beast, which neuer can be satisfied; or as an Horse-leach, who hath two daughters crying *Bring, Bring: Giue, Giue.* This Horseleach is the inexpleble and vnsatiable appetite of our heart; and the two daughters be, Necessitie and Greedinesse, or rauening: one of which is as it were true thirst, the other as a false and fained thirst: neither doth the one lesse afflict then the other, albeit the one be true necessitie, the other fained. The two daughters of our appetite. Prou. 30.

Hence it is, that neither poore men, nor rich men (if they be euill) haue any true quietnesse or peace: for couetousnesse and wretched desires torment these, & necessitie doth alwaies gnaw vpon the heart of the other, saying; *Giue, Giue.* What tranquillitie then, what quietnesse, what peace can that man haue, these two troubling and interrupting him, and crauing infinite things, which are not in his power? What rest can that mother haue, who hath tenne or a dozen hunger-starued children hanging on her, crying out through hunger and famine, and begging bread, neither hath shee whereof to giue them? This is one of the chiefest miseries of wicked men, who hunger and thirst, and whose *soule* (as the Psalmist saith) *fainteth in them.* For when as their owne loue hath so great rule and dominion ouer them, (from whence all these desires flow) and they haue placed all A similie. Psal. 107.

their

their felicitie in visible things. hence that thirst and dogs famine ariseth, which they haue of those things in which they suppose their felicitie to be placed: when as oftentimes they cannot haue those things that they desire, (for others more greedy and stronger doe many times preuent them) forth-with they are troubled and afflicted, as a child that hath beene brought vp in a thousand delicacies and cockerings, who when those things are denied him, that he desireth, he weepeth and crieth out with such a clamour, that his parents are afraid, least he should burst in sunder: for euen as the satisfying of the desire, as the wise man saith, is a tree of life: so there is not a greater griefe or discruciament, then to desire, and not to haue that is desired. For that is to die through hunger, neither to haue that thou maist eate. But that is the greater, that by how much the longer that it is denied which is desired, so much more the desire doth increase: & by how much the desire not satisfied is increased, by so much the more the torment is increased: therefore they are in continuall tribulation. This is that most miserable estate, which our Sauiour so copiously sheweth in that parable of the prodigall sonne, in which it is said, that *there arose a great dearth throughout that Land, and he beganne to be in necessitie*: And through hunger he was constrained to feede Swine, although he was the sonne of a great noble man. But this is more miserable, that he would haue filled his belly with the huskes that the Swine eate: but no man gaue them him. With what greater Art I pray thee, could the whole discourse, and all the miseries of the life of the wicked be more liuely depainted? Who is that prodigall sonne, who left his fathers house, & wandred abroade into a farre Country: vnlesse a miserable sinner, who forsaking God, entreth into the way of vices, and abuseth all the benefits of God? What Country is that, in which that famine arose, vnlesse this wretched world, where the hunger of worldlings is so insatiable, that they can neuer be satisfied with those things that be present: but alwaies walke about like hungrie Wolfes; alwaies rauening, and still seeking further? But if thou shalt consider what is their exercise and practise in this life, thou shalt finde it be none other then to feede Swine; and to fill the bellies of their filthy appetites and desires. If thou dooſt not

A similie.

Luke, 15.

beleeue

beleeue me, obserue each one of their paces, and each one of the actions which a carnall man doth from the morning till the euening; and thou shalt see that all his studie is nothing else, but to seeke to feede Swine, and to satiate and fill some one of these bestiall sences, whether it bee the sight, or the hearing, or the touching, or the tasting, or some other, not as the Disciple of Christ, but as a very Epicure: as if he had none other thing but a bodie common with beasts: as if he beleeued that he had no other end, nor was made for any other vse, then to attend vpon the pleasures and delights of his sences: thinking vpon none other thing, then to goe hither to day, and to morrowe thither to huntings, to banquets, to feasts, to bridals, to plaies, to merrimen:s, to dauncing, and to such other solaces, that hee may delight some one of his sences. What other thing be their sweete odours? what their merriments? what their feastings? so great delicates? their decked chambers? their co.sorts of musicke? their meetings, their receipts and expences? What other thing I say be these, then to seeke for huskes, and feeding for this heard of Swine? Giue it what name thou wilt, call it pure nobilitie, magnificence, or if thou wilt courtlie, splendour and glory; yet in Gods Dictionarie it hath not this name, but is called the feeding of Swine. For euen as Swine are a certaine Heard of beasts, that delight in mire and dirt, and are nourished with the basest and most vncleane meates: so the soules of these men (if so be that they are to be called men) are delighted with no other thing, except with the most filthie dirt of carnall pleasures. This also is greater then all miserie, that a sonne sprung from so noble a Father, who was created to feede at the table of the Lord, and to be nourished with the bread of Angels, cannot be satisfied with foode so meane, because there is so great famine in that Land. For there be so many Merchants for these merchandizes, that one hindereth another, and all remaine hungrie. That is, when as two doe couet and desire one, and the selfe same thing, they doe sildome well agree betweene themselues. But neither is it possible, that Swine should not grunt vnder an Oake, or should not bite one another, whilst euery one desireth the Acornes. This is that miserable estate, and that dearth and famine which the Prophet describeth, when he saith;

A similie.

They

Psal.107. *They wandered in the barren desert, and in the wildernesse out of the way, and found no Citie to dwell in, both hungry and thirstie, their soule fainted in them.* What hunger and what thirst is this, but a burning desire, which the wicked haue for the things of this world; which the more it is restrained, the more it burneth; the more it drinketh, the more it thirsteth; and the more wood is cast on, the more fiercely it burneth. O miserable and wretched estate and condition; whence is this burning thirst bred, but of that, because yee haue forsaken the fountaine of liuing waters, and drunke of Cesternes which cannot hold water? The Riuer of true felicitie is dried vp vnto you, and therefore you are dispersed in the wildernesse, and you seeke to quench your thirst out of the foule ditches of corruptible and momentanie things. This was the ingenious Stratageme of cruell Holophernes, who when he had besieged Bethulia, he tooke from them all their fountaines of water: and so the miserable distressed Citizens had no store of water, vnlesse there was some Wels neere vnto their walls, out of which priuilie they drew water rather to moisten their lips, then to drinke. What other thing doe you, ô yee louers of worldly pleasures? Because yee haue lost the veine of liuing water, and yee come to drinke by stealth out of the fountaines and Cesternes of creatures, wheresoeuer yee finde them, which are rather to refresh and wash the mouth, and so rather to procure, then quench thirst. O vnhappie creature, saith the Prophet, what hast thou to doe with the way of Egypt, that thou shouldest drinke pudle water? &c. What water can be more filthie, then sensuall delight? For no man can drinke it without a noysome and pestilent smell, and a hurtfull sauour: which is the biting of conscience, proceeding from it, which, as the Philosopher saith, is the companion of carnall pleasure.

The thirst of the wicked.

Iudith, 7.

The companion of carnall pleasure

It happeneth also many times, that the appetite is blinde, and cannot see betweene that it cannot obtaine, and betweene that it may: and through the violence of affection it maketh that seeme easie, which is most hard and difficult: Hence it is that man desireth many things, which he cannot haue. For not any thing is found woorthie to be desired, which hath not many competitors, who seeke and search for it, and manie litigious louers,

louers, who are hinderers and forbidders, to gain-say and withstand vs, that we may not obtaine it. But when as the appetite wisheth and cannot haue; desireth and cannot obtaine; is hungry, and cannot haue to eate: oftentimes he spreadeth his armes in the wind, and oftentimes is much troubled about that, which he cannot compasse. Oftentimes he is at the toppe of the ladder, and suddainely is cast downe to the earth, and it is snatched out of his hands, which he through that he had bene sure of. Hence it is that he thinketh that he dieth, that he bursteth, that he is afflicted, and that he is troubled, when as he is so farre from that he so earnestly desireth. The impatience of the appetite.

For when as these two faculties of the soule, that is, the faculties concupiscible and irascible, are disposed after this manner, that the one serueth the others turne; it is certaine, that if the faculties concupiscible obtaineth not that it would, then the faculties irascible is troubled and disturbed by lamenting, by craving, by sending, by casting it selfe into all dangers, that shee may satisfie her sister, when she seeth her heauie, sad, or discontented. Therefore of this, confusion of desires, and inward disquietnesse ariseth, of which we now speake: which S. Iames calleth a warre, *From whence*, saith he, *are warres and contentions among you? are they not hence, euen of your lusts that fight in your members? For yee lust, and haue not, &c.* Therefore truely calleth he it a warre, for the natural contradiction which is betweene the spirit and the flesh, and betweene these desires and those. Whence the vnquietnes of the minde ariseth. Iames. 4.

There commeth also to these another euill, much more lamentable, and that is this. Oftentimes men accomplish their wishes and desires, and they thinke that they haue sufficient, and are satisfied, and their estate is at that passe, that if they will, they can liue to their hearts content. But foorthwith another minde possesseth them, and they perswade themselues that such honours, titles, dignities, places, and preheminences, are necessarie for them Now if perhaps they seeke after these, and labour to obtaine them, and if they be denied them, and are not able to compasse them, then they be strooken to the heart, & feele greater torment, then if all those things were wanting vnto them, which before they thought were sufficient to liue well: and thus they liue with this sting, or that I may speake better, with this

continu-

continuall scourge, as long as they are in this world, which disturbeth all their prosperitie. And this I may compare to a gunne, which hath a pin or wedge knocked into the touch-hole, which maketh the gunne or engine to bee profitable for nothing, although it be still whole, and keepeth the same bignesse and proportion, and hath still his charge and full shot; for that small let being driuen into that narrow hole, by which it shoud take fire, hindereth all his strength and force. The same Art GOD vseth against the wicked, that they may plainely know (so that they will open their eies) that felicitie, and the content of mans heart, is the guift of God, which he giueth when, and to whom it pleaseth him, without any of their labour or industrie, and taketh it away againe according to his pleasure, by putting a peg or pinne into the touch-hole of the gunne: that is, by sending some of the perturbations into their felicitie.

For this cause although they be mightie and rich, as outwardly appeareth, yet by reason of this hidden and secret defect, they are so desolate, and liue in so great perturbation and trouble, that thou wouldest thinke that they had nothing, and that they possessed nothing. This is that which Esay speaketh in the person of the Lord, against the power of the King of Assiria: *Therefore*, saith he, *shall the Lord God of hoasts send among his fatte men, leannesse, and vnder his glorie hee shall kindle a burning, like the burning of a fire.* That it may appeare thereby, how the Lord knoweth to finde out a rocke, against which the ship sailing prosperously may be dashed in sunder, and to send weakenesse in the midst of strength, and miserie in the midst of prosperitie.

Esay.10.

The same thing is also shewed in the booke of Iob, where it is said, that the Gyants doe mourne vnder the waters, that wee may know that God hath deepe places and miseries for them also, as he hath for them that be base and small, who otherwise seeme more subiect to the calamities of this world. Salomon sheweth this more plainely, when amongst other miseries of this world, hereckoneth vp this as one of the greatest, saying; *There is also another euill which I saw vnder the sunne, and it is much among men: A man to whom God hath giuen riches, and treasures, and honour, and he wanteth nothing for his soule of all that it desireth:*

Iob,28.

Eccles,6.

ſireth; but God giueth him not power to eate thereof, but a ſtrange man ſhall eate it vp. What is this, that GOD hath not giuen him power to eate thereof, but to ſpend his goods, and not to haue that content by them and that reſt of minde, which he might haue of them. For by that ſmall perturbation and trouble of which we ſpeake, God diſpoſeth, that all his felicity is changed; that therby he may vnderſtand, that as the dead letter giueth not true wiſedome, but it is God that giueth it: ſo neither the riches & goods of this world doe giue true peace and content, but it is God that giueth it.

Therefore, that wee may returne from whence wee haue digreſſed: If they who haue all things that they deſire, and haue not God, doe liue in ſorrowes, and are exceedingly diſcontented; what ſhall they doe, to whom all theſe things are wanting? Becauſe euery defect of them, is as a famine and as a thirſt, which pincheth and afflicteth them, and as a thorne, which pricketh through their heart. What peace, what tranquillitie, can there be in that ſoule, in which there is ſuch ſedition, ſo great warre, and ſuch trouble and hurly burley of appetites and cogitations? Of ſuch men it is very well ſpoken by the Prophet; *The wicked are like the raging Sea, that cannot reſt.* For what ſea, what waters, or what windes can be more tempeſtuous and vnquiet, then are the paſſions and appetites of the wicked, which are wont to ſubuert Mountaines and ſeas? Alſo, ſometimes it cometh to paſſe, that in this ſea contrary windes doe rage one againſt another, which is a token, and a cauſe of a greater ſtorme. And oftentimes the ſame appetites doe ſtriue one againſt another, after the maner of contrary windes. For oftentimes that the fleſh willeth, that the honour nilleth; and that the honour deſireth, that the riches refuſe: and ſo deſiring and coueting all things, they knowe not what they would deſire; yea, they vnderſtand not themſelues, and they know not what to chuſe, nor what to reiect: for the appetites are contrary one to another, as the humors in a ſurfitting infirmity, in which the Phiſitian doubteth what is to be done, leaſt perchance that which is conuenient for one humor, be hurtfull for another. This is the confuſion of languages in the Tower of Babel, and that ſtrife, for which the Prophet deſireth the Lord, ſaying; *Deſtroy, ô Lord, and deuide their tongues, for I haue ſeene cru-*

Eſay. 57. A ſimilitude.

Appetites fight one againſt Another.

Pſal. 55.

elty and strife in the Citty. What cruelty, what diuision, what strife is this, but of worldly mens hearts, and the diuersity of their appetites, when they are contrary amongst themselues, lusting after, and coueting contrary things, whilst one refuseth that the other desireth?

¶ *Of the peace and inward rest in which the righteous liue.*

THis, which wee haue remembred, is the condition of the wicked: on the contrary part, the righteous hauing the gouernment and moderation of all their desires and appetites, hauing also their passions tamed and temperate, and placing their felicitie not in these false and transitory things, but in GOD alone, who is the center of their happinesse, and in those true and eternall blessings, which no man can take or steale from them; and persecuting also with extreame hatred, (more then that which persecuted Vatinius,) the loue of the flesh, and the whole host of their appetites and concupiscences; and to be briefe, committing their whole will into the hand of GOD, they are disturbed with no such trouble, that they should lose their inward peace. This is one reward amongst many others, which the Lord promiseth to the louers of Vertue: as the holy Scripture witnesseth in many places. The kingly Prophet saith; *They shall haue much peace that loue thy law, and they shall haue none hurt.* And Esay sayth; *O that thou hadst harkened to my commaundements, then had thy peace beene as the flood, and thy righteousnesse as the waues of the Sea.*

Psal. 119.

Esay. 48.

The Prophet in this place, doth call this peace a flood, for the vertue that it hath to quench the flame of our appetites, to temper the heate of our desires, and to water the barren and dry veine of our heart, and to refresh our soule. The same thing also Salomon affirmeth, saying; *When the wayes of a man please the Lord, hee will make also his enemies at peace with him.* What bee these enemies that make warre with man, but his owne passions, and the euill inclinations of the flesh, which alwaies make sad the spirit? These therefore doe liue in peace, when as by vertue of grace, and good custome, they are accustomed to the works of the spirit, and fully rest, neither doe they moue such cruell warre, as before they were wont. Although at the beginning

Prou. 16.

ning vertue feele great turmoile with the passions, yet when it cometh to perfectiō, it worketh with greater sweetnesse and facilitie, neither is there any more so great strife. To be briefe, this is that peace which the Prophet Dauid calleth by another name an enlargement or dilatation: *Thou hast enlarged*, saith he, *my steps vnder me, and mine heeles haue not slidde*. By which words the Prophet would declare the difference, which is betweene the way of the righteous, and the wicked: for these, by reason of their troubled hearts through feare, and the variable cogitations in which they liue, doe goe, no otherwise then a traueller, who walketh among rocks, and declining headlong places, fearing as often as he moueth his foote, least he should fall: but the way of the righteous is large and safe, and they go by a way plaine and euen, where there is no feare of falling. The righteous vnderstand these things better by practise, then by theorie: for all they do know, how farre their heart differeth now, when they serue God, from that which they did carrie about, when they as yet floted in the world. For then in all danger of tribulation they foorth with were afraid, quiuered, and trembled in heart and body. But afterwards they left the way of the world, and translated their heart to the loue of eternall things, and placed all their felicitie and hope in God; they passed through all things whatsoeuer came, with an heart so merry and peaceable, and so subiect to the will of God, that they themselues do often maruell at so great a transformation. They seeme not to be the same they were, or at the least a new heart is giuen them for their old; they feele so great alteration in themselues. And that wee may confesse the truth, they are, and they are not the same: for they are the same according to nature, and not according to grace: for this alteration proceedeth from grace.

Psalme, 18.

A similie.

The change of the inward man.

This is that which the Lord promiseth by Esay, saying: *When thou passest through the waters, I will be with thee, and through the floods, that they doe not ouerflow thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.* What be these waters, but the lakes of the tribulations of this life, and the flood of infinite miseries, which streame continually in it? And what is that fire, but the heate of our flesh, which is the furnace of Babilon, which the seruants of Nabu-

Esay, 43.

chodonozer did heate; that is, the diuels, from the which furnace the flames of our concupiscences arise and ascend? Hee therefore that in the midst of these waters, and in the midst of this fire, in which all the world is hazarded and endangered, doth walke safely, neither feeleth any hurt by the water or heate; can it be, that hee by that should not know and acknowledge the presence of the holy Ghost, and the vertue of the Diuine grace? This is that peace, which the holy Apostle saith exceedeth all vnderstanding, that is, it is so high, excellent, and such a supernaturall gift, that the vnderstanding of man cannot vnderstand it of it selfe, how the fleshly heart should be so quiet, peaceable, and so at rest, in the midst of the misfortunes and stormie tempests of this world. He that vnderstandeth this, acknowledgeth and praiseth the worker of so great miracles, and saith with the Prophet; *Come and behold the workes of the Lord, what desolations he hath made in the earth. Hee maketh warres to ceasse vnto the ends of the world: hee breaketh the bow and cutteth thee speare, and burneth the chariots with fire. Be still and know that I am God: I will be exalted among the Heathen: and I will be exalted in the earth.*

The presence of the holy Ghost is knowne and discerned by the peace and tranquillitie of the minde.

Psal. 46.

Seeing that these things are thus, what is richer, what is sweeter, what is more to be wished then this tranquillitie, then this enlargement, then this greatnes and blessed peace of the heart? But if thou wilt proceede further, and wilt finde out from what fountaines this heauenly gift doth flow, I say, that it doth flow from all these priuiledges and prerogatiues of Vertue, which haue beene hitherto remembred of vs: For as in the chaine of vices one is linked and knit to another, so also in the ladder of vertues, one dependeth of another, after that manner, that which is the higher, as it bringeth forth moe fruites, so it hath moe rootes from whence it springeth. Blessed therefore is this peace, which being one of the eleuen fruites of the holy Ghost, is engendered and begotten of other fruites and priuiledges, as wee haue spoken: yet especially it proceedeth from Vertue herselfe, whose vndiuidable companion Peace is. Wherefore euen as honour and outward reuerence is naturally due vnto Vertue; so also the inward peace is due, which in like manner is both a fruite and reward of her. The inward warre proceedeth from

The first cause of this peace.

pride,

pride, and the vnquietnesse of the passions: but when they are tamed and bridled by vertues, whose duty and function it is so to worke, then all the cause of the sedition and tumult ceaseth. This is one of those things, in which the felicity of the heauenly kingdome consisteth vpon earth, of which the Apostle speaketh; *The kingdome of God is not meate nor drinke, but righteousnes, and peace, and ioy in the holy Ghost.* Rom.14. Where, by righteousnesse according to the Hebrew phrase, Vertue herselfe and holinesse is vnderstood, of which we speake in this place: in which together with these two admirable fruites, that is, peace and ioy in the holy Ghost, consisteth the felicity and happines begunne and inchoate, which the righteous enioy in this world. That this peace is an effect of Vertue herselfe, the Lord most plainely telleth in Esay; *And the worke of iustice,* sayth hee, *shall be peace, euen the worke of iustice and quietnes, and assurance for euer. And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places.* Esay,32 We must know that in this place, by quietnes is vnderstood the inward peace, which is the tranquillity and quietnes of the passions, which trouble the quiet & peace of the soule with importunate clamours, and disordered and graceles appetites.

Secondly, this peace ariseth from the liberty and rule of the subdued passions, of which we haue more largely spoken in the former Chapter. For euen as when a City is taken, and the Citizens subdued, straightwayes there ariseth peace and tranquility in it, so that euery one sitteth vnder his owne roofe without feare, and without suspition of any hostility: so also after the affections of our soule are subdued and brought vnder, which are the causes of all trouble, on a sodaine there followeth in it an inward quietnes, and a wonderfull peace, in which the soule liueth quiet and free altogether from warre, and from that importunate altercation & hurly burley of these perturbations. And so it comes to passe, that as they, when they had rule ouer him, and exercised their authority, turmoyled him, and tost him hither and thither; so when man is free from their tyranny, and doth hold them captiue, there is not any thing left, which may breed sorrow and trouble vnto him. The second cause

Thirdly, the same peace ariseth of the greatnes of spirituall The third cause.

consolations, of which wee haue also spoken before: by which the desires and affections of our appetites are brought into such order, that they are stilled, quieted, and content with that part and portion that happeneth vnto them, according to the disposition of the vpper portion of the soule. For there the part concupiscible thinketh her selfe satisfied, when shee seeth her sister contented: and so the whole man resteth and is quieted, by reason of the participation and taste of the chiefest good.

The fourth cause. Fourthly, this peace proceedeth from the testimony & inward ioy of a good conscience, which bringeth great quietnes & tranquillity to the soules of the righteous, although it doth not make them vtterly secure; for they doe not remaine without the care and dread of holy feare.

The fift cause Lastly, this peace is engendered of hope, which the righteous haue in the Lord; for that maketh them quiet after a singuler maner, and comforteth men, in the midst of the tribulations and torments of this life, because they are strengthened with the anchor of holy hope; that is, they hope that they haue God they father, their tutor, their defender and buckler, vnder whose shadow & shield they not without good cause liue securely, singing with the Prophet: *I will lay me downe, and also sleepe in peace: for thou, Lord, onely makest me dwell in safety.* For hence springeth and ariseth the peace of the righteous, and a remedy in all their troubles, neyther haue they any cause to feare or lament, who haue such an helper.

Psal. 4.

Of the ninth priuiledge of Vertue: that God heareth the prayers of the righteous, and reiecteth the prayers of the wicked.

CHAP. XXI.

THey that embrace and seeke after Vertue, haue yet another priuiledge, besides those, which hitherto we haue spoken of, that is, that their prayers are heard of God: and this vnto them is a notable and an excellent comfort, and a singular help in all their necessities, & miseries of this life. For the vnderstāding of this priuiledge we must know, that there

haue

haue bin two vniuerſal deluges & drownings of this world; the one materiall, the other ſpirituall; and they both had one cauſe, that is, ſin. The materiall deluge that was in the time of Noah, left nothing a liue in the world, but thoſe that were in the Arke: for the waters couered all things, ſo that the Sea deuoured the earth with all the labours and riches of men. But there was another flood before that, much greater then this: for it did not onely hurt and endamage the men of that age, but it broght deadly deſtruction to all the men of the ages paſt, preſent, and to come: neyther did it onely hurt their bodyes, but alſo their ſoules; for it ſpoyled them of all the riches of grace, which the world had receaued, by the meanes of him that was firſt formed. And in this miſerable eſtate all things as yet continue, as we may ſee in euery creature, which newly commeth into this world, being naked and diſfurniſhed of all the goods as well of the ſoule, as of the body.

A double deluge.

Gen. 7.

From this firſt deluge all thoſe miſeries, beggeries, and calamities are deriued, to which mans life is ſubiect, which are ſo many and ſo great, that learned Writers, and graue Doctors of the Church, haue written large and copious volumes of this matter: Philoſophers alſo very learned, on the one part conſidering the dignity of man aboue all other liuing creatures, and on the other vnto what great miſeries and vices hee was ſubiect, they could not wonder ſufficiently at it, ſeeing ſo great diſorder and miſgouernment in the world: for they vnderſtood not the cauſe, which was ſinne. For they did note and marke, that onely man, amongſt ſo many liuing creatures, enioying ſo many thouſand kindes of pleaſures and deſires of the fleſh, was vexed with couetouſnes, ambition, and inſatiable deſire to liue; neither with theſe bounds his miſerie to be limited, but that hee muſt thinke of his death and buriall, and what ſhall become of him after death. There is not any liuing creature that hath a nature more fraile, or inflamed with greater gurmandize or couetouſnes, neyther that feareth more vainely, or more rageth through anger. They did alſo ſee that other liuing creatures did paſſe the greater part of their life, without ſickeneſſes and infirmity, without the helpe of Phiſitions; and that all neceſſaries were prouided for them, without their labour or induſtry. But on

Man is more miſerable then any liuing creature

the contrary part, they did see that miserable man was exposed and layd open to a thousand infirmities, mischaunces, necessities, and greefes, as well of soule as of body, both for himselfe, & for his friends. That which is past, greeueth him; that which is present afflicteth him; that which is to come, terrifieth him; and that oftentimes he laboureth and taketh paynes all his life long, for a morsell of bread, and mouthfull of water, to sustaine himselfe withall. Neyther can I so soone make an ende to speake of these miseries of mans life, of which blessed Iob sayth: *The life of man is a warfare vpõ earth, and his dayes as the dayes of an hireling.*

Iob, 7.

This same thing with so great tediousnes afflicted those auncient, wise-men that there bee some found amongst them, who feared not say, that they doubted, whether Nature was a mother vnto vs, or not much rather or a stepdame, which hath exposed vs to so great miseries. Another sayd: That it is the best for man neuer to haue beene borne, and the next, soone after to dye. Neyther erred he, that sayd: That many would not haue desired life, if they had made tryall of it before. If therefore our life bee thus deformed through sinne, and our chiefest renowne and principall good lost through this deluge, what remedy hath hee left for man; who so grieuously hath punished mankinde? Tell me, what remedy hath a lame and a weake sickly man, who sayling vpon the Sea, looseth at one mischance all his riches? I know what thou wilt say vnto mee, If he haue not whereon to liue, sayst thou, neither hath ability to traffique by reason of his infirmity, it followeth of necessity that he must begge. Goe to then, if man in that vniuersall deluge, lost what so euer hee had, and scarcely escaped the danger poore and naked; what other remedy is left vnto him, then that like a most needy begger, hee call and cry at the gates of the Lord? This King Iehosophat teacheth plainely, when hee sayth: *Lord, when wee are ignorant what wee ought to doe, we haue onely this remedy, that we may lift vp our eyes towards thee.* To this agreeth King Hezechias, *From day to night*, sayth he, *wilt thou make an end of me? Like a young Swallow so did I chatter, I did mourne as a Doue.* As if hee should haue sayd: I am so poore, and I doe so depend of thy mercy and prouidence, that not one day I am assured of my lyfe:

A saying of Silenus taken captiue of Mydas. Ouid in the 11, book of his Meta.

A similie.

Prayer the only remedy of man.

2, Chro. 20.

Esay, 38.

Ther-

Therefore all my exerciſe ſhall be, alwaies to mourne, grone, and poure out my ſighes before thee as a Doue, and I will call and cry out vnto thee, as a young Swallow doth vnto her Dam. So this holy man ſpake, although he was a moſt mighty King. Alſo his Father Dauid being much greater then he, neuertheleſſe in all his neede he ranne to this ſanctuary, and with the ſame ſpirit, & ſame intent, ſayth: *I cryed vnto the Lord with my voyce: with my voyce I prayed vnto the Lord. I poured out my meditation before him, and declared mine affliction in his preſence.* This is, when I caſt mine eyes about looking heere and there, I ſee all paſſages ſtopt, and the gates of hope ſhutte againſt mee; therefore, when as mans helpe doth faile me, by prayer I deſire heauenly ayde, which God hath left vnto me, as the onely refuge and ſtay in all my troubles and dangers. Pſal, 142.

Perhaps thou wilt aske mee, whether this remedy be ſafe, and vniuerſall for all the neceſſities of our life. Vnto this (ſeeing that it dependeth of the Diuine will onely) none els can anſwer but thoſe, whom God in this matter hath choſen to be his Secretaries, as are the Apoſtles and Prophets, amongſt whom one ſaith: *There is no other Nation ſo great, vnto whom the Gods come ſo neere vnto them, as the Lord our God is neere vnto vs, in all that wee call vnto him for.* Theſe bee the wordes of God himſelfe, although they bee vttered by the mouth of a man, which ought to haue greater credite with vs, and to make vs in this matter more ſecure, then all the teſtimonies of the world: that is, when wee pray, although we ſee no body, who anſwereth vs, yet we ſpeak not to the wals, neither doe we ſcatter our words in the winde, but God himſelfe is preſent, who heareth and helpeth vs praying, pitying our neede and preparing remedy for vs, if ſo that remedie be conuenient and neceſſary. What therefore can be a greater comfort to one praying, then to haue an earneſt and a pledge ſo certaine of the Diuine aſſiſtance? But if this bee ſufficient to comfort and to confirme vs in prayer, how much more ſhall thoſe things confirme vs, which Chriſt himſelfe ſpeaketh, and that pledge which wee haue of our labour, as hee himſelfe ſaith in the Goſpell: *Aske and it ſhall be giuen you, ſeeke, and yee ſhall finde: knocke and it ſhall be opened vnto you.* What pawne can we haue more precious, or more certaine then this? Who can

How ſure a remedy our prayer is

Deut. 4.

Math. 7.

call

call these wordes into doubt or question? who by this comfort will not be refreshed and encouraged in all his prayers? whom will not this royall charter content & satisfie? This is one of the greatest and chiefest priuiledges, which attend vpon the louers of vertue in this life, that is, to know that these great and assured promises are especially made for them. For it is one of the excellentest graces that our Lord bestoweth vpon them for the paiment of their obedience, that he alwayes is present with them praying, and that hee heareth all their prayers. Dauid assureth this vnto vs, when hee sayth; *The eyes of the Lorde are vpon the righteous, and his eares are open vnto their cry.* And the Lord promiseth, the same thing by Esay; *Then shalt thou call*, sayth he, *and the Lord shall answer: thou shalt cry, and hee shall say, Heere I am.* Not onely when they cry, but before they shall cry, the holy Prophet promiseth, that the Lord shall heare them, This promise moreouer hath great force to obtaine other promises, as Christ himselfe sayth in Iohn: *If ye abide in mee, and my words abide in you, aske what ye will, and it shall be done vnto you.* But because the greatnes of this promise did seeme to exceede all humane credite, he repeateth the same thing the second time, and that with greater asseueration, saying: *Verily, verily, I say vnto you, whatsoeuer yee shall aske the Father in my Name, hee will giue it you.* What greater grace or fauour can bee shewed? What greater riches giuen? or what greater domination? Aske what you will, saith he, and it shall be giuen vnto you. O word worthy of such a promiser: who could promise this that is not God? What power could extend it selfe to things so hard and magnificent, but the power of God alone?

Psal. 34.

Esay, 58.

Iohn. 15

Iohn. 16

How farre prayer extendeth it selfe

This after some manner, maketh man the Lorde of all, this deliuereth vnto him the key of the Diuine treasuries. All other gifts, and Diuine graces haue their limits, in which they are circumscribed. But this amongst the rest, as a royall gift of the infinite Lord, hath the nature of his infinitenes, that it is neither determined with these, or those limits: but it is said, All what soeuer ye wil, so that it be conducent to your saluation. And if men were iust prisers and esteemers of things, how greatly were they to esteeme this promise? Of what great woorth would a man make it, if he had found this fauor with some King, who would

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giue vnto him, whatsoeuer he should aske? If an earthly King would be in such price with thee, shall not this heauenly King be in greater? But if thou shalt esteeme these to be naked words, and that the effect and fruite doth not follow the promise, looke into the liues of the Saints, and consider what they haue done onely by prayer. How great things did Moses in Egypt, and in all that iourney through the wildernesse, onely by prayer? What great things did Elias and Elizeus effect and bring to passe, onely by prayer? What great miracles did the Apostles by prayer onely? With this armor did the Saints fight: with this they haue ouerthrowne the power of diuels; by this they haue triumphed ouer the world: by this they haue exceeded nature: by this they haue mitigated and quenched the heate of fire: to conclude, by this they haue pacified the wrath of the Lord, and haue obtained whatsoeuer they would.

What great things the Saints haue done by praier.

This therefore is the reward promised to the obedience of the righteous, that seeing they are so faithful and obedient to the voice of the Lord, he semblably dealeth with them; and because they answer vnto his voice, when he calleth and crieth vnto them, it is meete that he should remunerate them after the same manner. Hence it is that Salomon saith, That an obedient man doth speake of victorie; for it is meete, that God should doe the will of man, when man doth the will of God. Prou. 12.

Hitherto of the prayer of the righteous. But contrarilie speaketh the Lord of the prayer of the wicked; *When you shall stretch out your hands, I will hide mine eies from you: and though you make many prayers, I will not heare.* And by Ieremie the Lord dooth thereaten them, saying: *And in the time of their trouble, they will say: Arise and helpe vs. But where are thy gods which thou hast made thee? Let them arise, if they can helpe thee in the time of thy trouble.* In the booke of Iob also it is written; *For what hope hath the hypocrite, when he hath heaped vp riches, if God take away his soule? Will God heare his cry when trouble commeth vpon him?* And also Saint Iohn in his Canonicall Epistle dooth subscribe vnto this; *Beloued*, saith he, *if our heart condemne vs not, then haue we boldnesse toward God. And whatsoeuer we aske, we receiue of him, because wee keepe his commandements, and doe those things which are pleasing in his sight.* Not vnlike to this, is that of the Psalmographer, Esay. 1. Ierem. 2. Iob. 27. 1. Ioh. 3.

If

Psal.66. *If I regard wickednesse in mine heart, the Lord will not heare me. But God hath heard me, and considered the voice of my prayer: because I haue not dealt wickedly.*

A thousand such like authorities may be brought out of the holy Scriptures, of which may be easily gathered the difference, which is, betweene the praiers of the righteous, and of the wicked, and by consequent, how farre the one part excelleth the other, when as the one is heard, and dealt with all as sonnes, the other reiected as enemies. For when they doe not ioyne good works to their praiers, neither that deuotion and feruour of spirit, neither that charitie and humilitie, which is required: it is no maruell, if they be not heard. For the petition, as Cyprian saith, is not forcible, when the praier is barren.

Of the tenth priuiledge of Vertue: which, is the helpe and fauour of God, which the righteous feele and taste of in their tribulations: and of the impatience and torment of the wicked in carrying theirs.

CHAP. XXII.

VErtue also hath another priuiledge no lesse admirable: that is, that strength and fortitude is giuen to the louers of Vertue, that they may beare their tribulations with ioy, which in this life shal neuer be wanting vnto them. For we know, that there is not any sea so stormy and tempestuous in this world, as our life is: for in it there is not found any felicity so safe and secure, which is not subiect to a thousand kindes of casualties, which at all times hang ouer our heads. Surely it is a thing worthy of consideration, to see with what great difference good and euill men doe passe through this miserable world: for the good, knowing that they haue GOD to bee their Father, and that it is he that bids them drinke of this cup, like vnto a medicine prescribed of a most wise and skilfull Physitian; and that tribulation is as a file, the which the sharper it is, it so much the more maketh the soule purer, brighter, and more shining, and doth scoure off all the rust: and considering in like manner, that it is it, which maketh men humbler in their thoughts; more

Our life is a Sea.

feruent

feruent in their prayers, and more pure in their consciences: I say that the righteous knowing and considering of these things and the like, cast downe their heads, and are humbled as little ones, in the time of tribulation: and also they poure in water into the cup of affliction, or (that I may speake better) God himselfe poureth it in: who, as the Prophet sayth, *Giueth vs teares to drinke in measure.* There is no Phisition, that with so great care and diligence doth measure and proportionate the quantity of his phisick, which he giueth to his diseased patient, according to the quality of his complexion: as our heauenly Phisition doth proportionate the medicine of tribulation, which he deuideth to the righteous, according to the quality of their strength, by which they may be able to beare it. Psalm. 80.

God doth temper and proportionate tribulations according to the strength and ability of men.

But if at any time the labour and payne increaseth, the helpe and ayde also increaseth, least man should faynt: and he is made so much the richer, by how much his tribulation is mightier: that he may not flie from it, as from a dangerous and hurtfull thing; but that he may desire it, as a merchandize of great gaine. For these causes the righteous oftentimes doe beare calamities and miseries, not onely with patience, but also with ioy. For they doe not looke vpon the labour, but vpon the reward: not vpon the payne, but vpon the crowne: not vpon the bitternesse of the medicine, but vpon the health which it bringeth: not vpon the griefe of the chasticement, but vpon the loue of the chasticer, who himselfe saith, that he chasticeth euery one whom he loueth. The ayde of the Diuine grace, doth ioyne it selfe to this consideration, as already we haue said; which neuer forsaketh the righteous in the time of tribulation.

Tribulation profitable.

For seeing that God is so true and faythfull a friend vnto his, he is neuer nearer vnto them, then in their tribulation and trouble: although the contrary seemeth to bee true. Runne throughout all the holy Scripture, and thou shalt scarcely finde any thing, which is so often repeated and promised, as this which wee heere speake of. Is it not written of him, that he is a helper in neede and tribulation? Is it not hee that inuiteth vs to call vpon him at that time? *Call vpon me*, sayth hee, *in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.* Doth not the Prophet testifie this, as hauing had experience of it himselfe? Psal. 50.

God is present with the righteous in tribulation.

Psal.4. selfe? *When I called*, sayth he, *the God of my righteousnes heard me, thou ô God hast set me at liberty, when I was in distresse.* Is not hee that Lord, in whom the same Prophet trusting sayd; *I will waite*
Psal.55. *for the Lord, who hath deliuered me from faynting, and from the stormie winde and tempest.* Which tempest is not of this Sea, but that which afflicteth and excruciateth the heart of him that faynteth and is weake when it is troubled; which tempest, by so much is the greater, by how much the heart is weaker and feebler. This truth the same Prophet confirmeth in many places, eyther with the same words, or with words more effectuall: both that wee might be confirmed in the faith of this truth: and also that we might be strengthened and comforted in our weakenes. *For the*
Psal.35. *salvation*, sayth hee, *of the righteous is of the Lord, and he is their protectour in the time of tribulation: and the Lord shall helpe them and deliuer them, and shall take them from among sinners, and shall saue them, because they trusted in him.* And in another place yet more plainely. *How great is thy goodnes ô Lord, which thou hast layd vp for them that feare thee, and done to them that trust in thee, euen before the sonnes of men! Thou doost hide them priuily in thy presence from the pride of men: thou keepest them secretly in thy Tabernacle from the strife of tongues. Blessed bee the Lord: for hee hath shewed his meruailous kindenesse toward mee in a strong Cittie. Though I sayd in mine haste, I am cast out of thy sight, yet thou hearddest the voyce of my prayer, when I cryed vnto thee.* Thou seest heere how manifestly the Prophet demonstrateth the fauour and ayde, which the righteoue haue of God in their greatest and sorest troubles. But it is to be noted, that he sayth; *Thou doost hide them priuily in thy presence*, signifying (as a certaine interpre-
A similie. ter sayth) that as a King when hee would keepe any man safe from danger, placeth him in his Pallace, that not onely the wals of the King, but also the eyes of the King may defend him from his enemies: then the which garde none can be safer: so the heauenly King, by the same prouidence doth defend his. Hence it is that we see and reade, that the Saints oftentimes being compassed with many dangers and temptations haue endured them, and borne them with a minde quiet and vntroubled, and with a countenance and gesture cheerefull, pleasant, and merry. For they are assured that they haue that faithfull gard present, which

will

will neuer forsake them: and then chiefely and especially to be present, when the dangers come to the highest. Those three young men felt this, whom Nabuchodonozer commaunded at Babilon to be cast into the fiery furnace: among whom the Angell of the Lord walked in the midst of the fire, and cast out the flame of the fire out of the furnace, and made the midst of the furnace like a coole and refreshing winde, and the fire touched them not, neyther troubled them, nor brought any greeuance vnto them. And the King was astonished, and sayd; Did wee not cast three men bound into the midst of the fire? And behold, I see foure men loosed, and walking in the midst of the fire. And the fourth is beautifull as the Sonne of God. Thou seest then howe the presence of our Lord is at hand in troubles. That argument of this matter is not lesse, which the Lord performed for that holy young man Ioseph, after hee was sold of his bretheren. *For he deliuered him from sinne* (as it is in the booke of Wisedome) *hee went downe with him into the dungeon, and fayled him not in the bands: till hee had brought him the scepter of the realme, and power against those that oppressed him, and them that had accused him, hee declared to bee lyers, and gaue him perpetuall glory.*

Dan 3.

Wised. 10.

These examples confirme that Diuine promise, which is in Dauid: *I am with him*, sayth the Lord, *in trouble: I will deliuer him, and I will honour him.* O happy trouble, which deserueth to haue such a companion. Which seeing that it is so, let vs all lift vp our voyces with Saint Bernard, and say: O Lord send mee trouble, that thou mayst alwayes be with mee. With this the ayde and supply of all vertues doe ioyne themselues, which concurre at this time, that they may strenghthen, corroborate, and raise vp the distressed minde. For euen as when the heart is distressed and afflicted, all the blood from euery part runneth thither, that it may releeue and comfort it, that it faynt not: so the soule when it is oppressed with griefe and anguish, forthwith all the vertues runne vnto it, and relieue it, now after this manner now after that. But after a more especiall manner Faith is present, bringing a cleare and plaine knowledge both of the good things, and of the euill in the life to come: in comparison of which, all the calamities and miseries of this world are of no

All vertues helpe the afflicted.

A simily.

mo-

moment. Hope commeth, which maketh men patient in all their troubles and afflictions, in looking for a reward. The loue of God commeth, with which loue they being inflamed, desire with great feruentnes to beare all kinde of sorrowes and afflictions in this life. Obedience and the conforming of our wils with the Diuine will runneth and hasteth hither; at whose hands they receiue with ioy, and without murmuring, whatsoeuer is giuen vnto them. Patience ioyneth herselfe vnto these, whose property is to strengthen the shoulders, that men may bee able to beare all those burthens, which are layd vpon them. Humility hath also heere her function and worke, which bendeth the heart as a young twig, shaken and tossed too and fro of the stormy winde of tribulation, and maketh man to be humbled vnder the mighty hand of the Lord; whilst he acknowledgeth, that those things which he suffereth are much lesser then his sinnes deserue. To conclude, the consideration of the labours and sorrowes of Christ crucified, and the afflictions of all the holy Saints doe exceedingly helpe, in comparison of whom all our tribulations are as though they were not.

Mimesis, called the figure of imitation, or counterfetting of words and gestures, Rom. 8.

After this manner therefore the vertues helpe them, who are in affliction and calamity, euery one with their proper and peculiar functions; neither onely with their functions, but also (if I may say so) with their words and exhortations. First of all Fayth sayth: *The afflictions of this present time are not woorthy of the glory, which shall be shewed vnto vs.* Charity sayth, that it is meete and reason, that wee should suffer and beare all things for his loue, who so deerely and tenderly hath loued vs. Gratitude sayth with blessed Iob; *Shall wee receaue good at the hand of God, and not receaue euil?* Repentance sayth, it is meete that he should suffer something against his will, who so often hath wrought wickednes against the Diuine will. Faithfulnes addeth, that it is right and reason, that he should be once found faithfull and gratefull in his life, who hath receaued so great gifts, and so many graces of God through the whole course of his life. Patience admonisheth, that tribulations are the matter of patience, or *doe bring forth patience: and patience bringeth forth experience, and experience hope, and hope maketh not ashamed.* Obedience sayth, that there is not a greater sacrifice, or more acceptable to

Iob. 2.

Rom. 5.

God,

God, then in al trouble to conforme our selues to the good pleasure of Gods will. But amongst all the vertues, liuely Hope helpeth man in that time, after a singular and an especiall manner, and it wonderfully strengtheneth our heart in the midst of tribulations. The Apostle declareth this, who when hee had said; *Reioycing in hope*, he further addeth, *and patient in tribulation*: not being ignorant that one followeth another: that is, of the ioy of Hope, followeth the fortitude of Patience. For which cause the Apostle not vnelegantly calleth Hope an anchor: for euen as when it is fastened into the earth, it keepeth the shippe safe, which staieth in the midst of the waues, and maketh it, that it feareth not the billowes of the raging sea: so liuely Hope, heeing firmely fixed vppon the heauenly promises, preserueth the minde of the righteous vnremoued in the midst of the waues of this world, and maketh it, that it contemneth and despiseth all the storme and tempest of the winds. So it is reported that a certaine holy man did in times past, who seeing himselfe enclosed on euery side with tribulations, said: That good that I looke for is so great, that all punishment and all torment is a pleasure vnto me.

Rom. 12.

Hope is an Anchor, Hebr. 6.

Therefore thou vnderstandest, my brother, how all vertues concurre to strengthen the mindes of the righteous, when they see them in a streight. And although a man be weake and fearefull, yet forth-with he returneth to himselfe, & to his right mind, and with greater affection and zeale, saith: If thou shalt faile in the time of triall, when God hath determined to trie and proue thee, where is thy liuely faith, by which thou beleeuest in him? where is thy charitie? Where is thy fortitude? where is thy obedience? where is thy patience? where is thy faithfulnesse? and where is thy strength of hope? Is this the end of all thy labours? is this thy good purpose? is this that thou so often desiredst, and prayedst to God for? Remember, that Christianity consisteth not onely in this, to fast, to pray, to heare seruice and sermons, but it is necessary, that God finde thee faithfull, as another Iob, or Abraham in the time of trouble. A righteous man beeing helped after this manner by his good meditations and contemplations, by his owne vertue, and by the fauour of the Diuine grace, which neuer forsaketh him, at length commeth to that

Wherein true Christianitie consisteth.

passe, that he beareth the burden of his troubles not onely with patience, but also with thanks giuing, and with great ioy. A proose of this, is the example of the holy man Tobias the elder, of whom it is written, that after many calamities, with which he was proued; yea by Gods sufferance he lost his sight in his old age, that an exemple of patience might be giuen vnto men: he was neither consumed through griefe of minde, neither lost he that faith and obedience, which before he had. Wherefore the Scripture saith; *But God therefore suffered this temptation to happen vnto him, that an example of his patience might remaine vnto posteritie: like as of holy Iob. For when as hee had alwaies feared God, euen from his infancie, and had kept his commandements, hee did not murmure against God, that this plague of blindnesse fell vppon him: but hee remained vnremoueable in the feare of GOD, giuing thanks to God all the daies of his life.* Tob. 2.

Thou seest therefore, that the holy Ghost dooth adde patience in troubles, vnto vertue and vnto the feare of the Lord, which this holy man had, according to that which before hath beene said. There might also in this place be remembred certaine excellent and famous examples of our time: in which certaine men and maids, the seruants of GOD, haue borne very great troubles and afflictions with great ioy: who in bitternesse, haue found sweetnes, in tempest a calme, and in the midst of the Babylonian fornace haue found a most wholsome and comfortable refreshing.

¶ *Of the impatience and furie of the wicked in tribulation.*

THere is lesser cause to praise the Lord, when we see the righteous constant in tribulation, then there is to lament and grieue, when we see the wicked compassed and enclosed with troubles. For these haue neither charitie, nor fortitude, not hope, nor any vertues like vnto those: and so, tribulations finde them vnarmed and vnprepared: neither haue they light, by benefit of which they might see that which the righteous doe see through faith: neither do they embrace that by a liuely hope, neither by experience haue they tried that singular goodnes, and fatherlie prouidence of God, by which he watcheth ouer his. It is a thing worthy of exceeding sorrow, to see them swallowed vp

The wicked are vnfit to beare tribulation.

in this sea, neither to finde any footing, nor any body to reach the hand vnto them to stay and support them. For whilst they haue not this helpe, and saile without this Pilot and Gouernour, and fight without this Armour, what is to be hoped for of thē, but that they must be drowned and make shipwracke in that storme and tempest: or that they must be slaine in this warre? What is to be hoped for of them, but that they must be tossed with the stormes of windes, and with the floods of tribulations: and that they must split their ship against the rockes of wrath, faint-heartednesse, impatience, blasphemie, and desperation?

There are many also found, who furthermore haue lost their vnderstanding, their health, their life, or else their sight, through continuall mourning & teares. So that one part of men, as most pure gold, tried in the fire of affliction, remaineth firme and vnconquerable: and another part, as lead or tinne, foorth-with is melted through the heate of the fire. Therefore, whilst one sorroweth, another singeth; and where one is drowned and choked, another swimmeth and walketh drie foote: therefore in the Tabernacles of the righteous, alwaies the voice of praise and myrth doth sound; but in the houses of sinners, lamentations are alwaies heard, and voices full of misery and confusion. But if thou wilt more plainly vnderstand that which I say, consider the sighes and sorrowes, and the extreame lamentations of certaine great noble women, after that by death they had lost a son or a husband; and thou shalt finde, that some of thē haue closelie shutte vp themselues in obscure and darke places, where they might neither see the Sunne, nor the Moone: others, like beasts, shutte themselues vp in Caues and Dennes of the earth; others, haue cast themselues into the fire: others, to whom life was a paine, and death a desire, haue dashed out their owne braines against a wall. To be briefe, others after easier manners through impatience, and vehemencie of sorrow, haue ended their liues, and ouerthrowne their families. But this is more, that not onely they haue bene cruell and inhumane vnto themselues, but they haue maliciously spurn'd against God, blaspheming his Name, and reuiling and reproching his prouidence, cursing his iustice, banning his mercie, and opening their sacrilegious mouthes against heauen, and against the high and soueraigne

The force of impatience.

Maiestie of God. Hence it is that calamities and miseries at the length doe raine and shoure vpon their houses, and their miseries are doubled, which the Lord sendeth vnto them for so great blasphemies. For this reward deserueth he, who spitteth in the face of God, and willingly kicketh against the pricke. Yea, oftentimes this worke of the hand of GOD, is wont to be most iust, that hee suffereth man from one calamitie and tribulation, to fall into greater. Wherefore, these vnhappie and miserable wretches, the guidance of Vertue leauing them, doe all things after a contrary and preposterous manner, and doe peruert all order in the time of tribulation: they blaspheme, where they ought to blesse; they are proude, when humilitie is required; augmenting their owne woe and misfortune with that punishment they bring vpon themselues; and making their case more desperate with that medicine, which they thought to apply vnto themselues: which is as the beginning of one hell, and going to another, which is prepared. For if hell be a place of punishments and sinnes, what hindereth, but that wee may say, that there is a certaine resemblance of hell, where so many punishments, and so many sinnes are found?

Miseries are doubled vpon the impatient.

Mourning doth nothing profite the impatient.

But besides all these, what griefe is it to see, howsoeuer it be done, yet that there is no remedy but that tribulations must bee sustained: but to take them vpon vs, and to beare them with patience, doth make the burden lighter, and is well pleasing vnto God: but how miserable is that man, which loseth the fruite of his patience (for beare he must) and increaseth by impatience the bitternesse of his condition, which sorer afflicteth then the misfortune? It is a miserable thing to labour, and to haue no fruite of the labour, neither to profite any thing by it. But much more greater is it, to lose that is gotten by labour: and when thou hast an ill night, to lose also a good day. All these things do manifestly teach, with what great difference good and euill men doe beare tribulations: how great peace, ioy, and strength the good doe feele, when as the wicked do suffer so great afflictions and perturbations of the minde.

This was in times past excellently shadowed, in that great clamor & lamentation, which was heard throughout the whole land of Egypt, when the Lord had smitten all their first borne,

Exod. 12.

neither

neither was there an house, in which there was not a cry: but in the land of Goshen, where the children of Israel dwelt; there was quiet rest, so that a dogge did not barke against any one. But what shall I besides this peace speake of the profite, which the righteous draw out of tribulations, by which the wicked doe reape so great losses and hurts. For, as Chrysostome saith, from one and the selfe same fire, both the gold is made bright and shining, and the wood is burnt and consumed: so by the fire of affliction, the righteous is made more beautifull, as gold; but the vnrighteous, as dry and vnfruitfull wood, is turned into coales & ashes. Not vnlike to this is the sentence of Augustine. Vnder the same flaile, saith he, the huskes are diminished and broken, but the graine purged and purified: neither therefore is the mother or lees confounded with the oyle, because they are pressed and troden vnder the same presse or plancke: so one & the selfe same weight pressing the good and the badde, doth try, purifie, and purge the good; but doth damnifie, consume, and waste the bad. Whereupon in the same affliction the wicked doe detest and blaspheme God: but the righteous do praie vnto him, and praise him. So much it behoueth, not what is suffered, but who suffereth it. For by the same motion in sifting a thing the refuse is tossed forth, and the spice doth smell fragrantly. This saith he. The same thing also is prefigured by the Red sea, which not onely did not swallow vp the children of Israel, but it was a wall vnto them on their right hand and on their left. But on the contrarie part, those waters returning to their course, ouerwhelmed the Chariots and the horse-men of all the armie of Pharao, & drowned them in the midst of the sea. The waters therefore of tribulation are for the greater protection and safegard of the good, and also for the preseruation and exercise of their humilitie and patience. But vnto the wicked, they are as dangerous and deadly waters, which swalloweth them into the pit of impatience, blasphemie, and desperation.

One and the selfe same tribulation, doth profite the righteous, and hurt the wicked.

Augustine in his first book of the Citie of God, cap. 8.

Exod. 14.

Thou hast therefore my brother, another prerogatiue, by which vertue excelleth vice, for which the Philosophers loued, and so greatly esteemed Philosophie, supposing, that it belonged onely to Philosophy, to make men constant in affliction. But they were deceiued in this, as also in many other things:

Constancie in affliction is not to be sought in Philosophie.

for as neither true Vertue, so neither true constancie, is to be found amongst Philosophers, but in the schoole of that Lord, who beeing nailed vpon the Crosse, doth comfort his by his owne example, and reigning in heauen doth strengthen them by his spirit, and promising them eternall glorie, by a liuely hope doth raise vp their minds: which comforts are not to be found in humane Philosophy.

Of the eleuenth priuiledge of Vertue, that is, that the Lord doth prouide temporall blessings for the louers of Vertue.

CHAP. XXIII.

WHatsoeuer hitherto hath bene spoken, pertaineth to the spirituall blessings and riches, which the Lord God in this life, besides the eternall glory of the life to come, bestoweth vpon the louers of Vertue. But these blessings are promised to the world, at the coming of Christ, as the Oracles of the Prophets haue fore-told. Therefore rightly he is called the Sauiour of the world, seeing that by him true saluation is giuen: as grace, wisedome, peace, victorie, and conquest ouer our passions and affections: the comfort also of the holy Ghost, the riches of hope, and to conclude, all other blessings which are required to the attainement of this saluation; of which the Prophet said; Esay. 45. *Israel shall be saued in the Lord, with an euerlasting saluation.* But if any man be found so carnall, who more respecteth temporall blessings, or the welfare of the flesh, rather then spirituall blessings, or the welfare of the spirit, as the Iewes did; let him proceede, I will not that therefore there should bee variance and contention betweene vs: yea, we will giue him longer space to deliberate of this matter, then hee himselfe would desire. Tell mee, what meaneth that of the wise-man, when directing his speach to speake of true wisedome, in which the perfection of Vertue consisteth, he saith; Prou. 3. *Length of daies is in her right hand, and in her left hand riches and glory?* So that she hath in her hands two kinde of blessings, to which shee inuiteth men: in one shee hath eternall blessings, and in the other temporall. Doe not

thinke that God doth forsake his, so that they perish through hunger: neither is he so vnprouident or so negligent, that seeing he giueth meate in due season to Ants and Wormes of the earth, that he will suffer men to famish, who night and day serue in his house. But if thou wilt not beleeue mee, reade if it please thee the sixt Chapter of Mathew through, and thou shalt see and finde the certaintie and assured pledge of this promise. *Behold*, saith the Lord, *the fowles of the heauen: for they sow not, neither reape, nor carrie into the barnes: yet your heauenly Father feedeth them. Are yee not much better then they?* And concluding this matter, he addeth; *Therefore take no thought, saying, What shall wee eate? or what shall wee drinke? or where-with shall wee bee cloathed? For after all these things seeke the Gentiles. For your heauenly Father knoweth, that yee haue neede of all these things. But seeke yee first the kingdome of God, and his righteousnesse, and all these things shall be ministred vnto you.* For this cause the kingly Prophet inuiteth vs to serue the Lord, saying; *O feare the Lord yee that bee his Saints: for they that feare him lacke nothing. The Lions doe lacke and suffer hunger: but they that seeke the Lord, shall want no manner of thing that is good.* And this is so certaine, that the same Prophet saith in another place; *I haue beene young and now am old: and yet saw I neuer the righteous forsaken, nor his seede begging their bread.* But if thou desirest a longer tractate of this matter, that thou maist see what the righteous are to looke for; heare what great things God in Deuteronomy promiseth to the obseruers of his law; *If*, saith he, *thou shalt hearken diligently vnto the voice of the Lord thy God, and obserue and doe all his commaundements, which I commaund thee this day: the Lord will set thee on high aboue all nations of the earth. And all these blessings shall come on thee, and ouertake thee, if thou shalt hearken vnto the voice of the Lord thy God. Blessed shalt thou bee in the Citie, and blessed in the field. Blessed shall bee the fruite of thy body, and the fruite of thy ground, and the fruite of thy cattell, the increase of thy kine, and the flockes of thy sheepe. Blessed shall bee thy basket and thy store. Blessed shalt thou bee when thou commest in, and blessed when thou goest out. The Lord shall giue ouer thine enemies that rise against thee, that they may fall before thy face: they shall come out against thee one way, and flee before thee seauen waies. The Lord shall command*

God doth not suffer his to be hunger-starued. Math. 6.

Psal. 34.

Psal. 37.

Deut. 28.

the blessing vppon thee in thy store-houses, and in all that thou setteſt thine hand vnto, and will blesse thee in the land, which the Lord thy God giueth thee. The Lord shall make thee an holy people vnto himselfe, as he hath sworne vnto thee: if thou shalt keepe the commandements of the Lord thy God, and walke in his waies. And all nations of the earth shall see, that the name of the Lord is called vpon ouer thee, and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruite of thy bodie, in the fruite of thy cattell, and in the fruite of thy ground, in the land which the Lord sware vnto thy fathers to giue thee. The Lord shall open vnto thee his good treasure, the heauen to giue raine vnto thy Land in due season, and to blesse all the labours of thy hand.

The Temporall promises of the old Testament after some manner doe also pertaine vnto the righteous of the new Testament.

Tell mee, what riches, what treasures may be compared to these blessings? But if thou shalt say, that these promises are rather made vnto the Iewes, then vnto Christians: (for vnto these according to Ezechiel those more excellent blessings, as are the blessings of grace, and of glory, are promised) yet as in that carnall law, God did not denie to the righteous Iewes spirituall blessings, so in the spirituall law he doth not withdraw temporall prosperity from good Christians: yea, hee doth giue vnto them temporall blessings, and that with a double commoditie; neither of which the wicked haue. The first is, because as a skilfull Physition, he bestoweth these blessings vpon them after that measure, which their neede requireth: that by this way they may be relieued, and not waxe proude, neither beeing fatted and crammed kicke and spurne. This commodity the wicked haue not; for they scrape together as much as they are able, neuer regarding their saluation. When as notwithstanding the superfluitie of temporall goods is not lesse hurtfull to the soule, then that meate is to the body, which cannot be by any meanes digested. For although it is necessary and needfull to eate for the releefe and sustentation of the body: yet superfluitie of meate doth very much hurt. So although the life of man consisteth in the blood, yet too much aboundance of blood, is the cause of death, and oftentimes killeth men. The second commoditie is, because lesser pelfe, and a measurable and an indifferent possession of riches doth bring greater quietnesse and tranquillitie vnto the soule: which is the end, why men with such

A similitude.

greedines

greedineſſe deſire temporall goods. For whatſoeuer God can do by ſecond cauſes, he can doe it, yea more perfectly, by himſelfe, without thoſe meanes. So hath hee done in all his Saints; in whoſe name the Apoſtle ſaith: *Hauing nothing, and poſſeſſing all things*: For ſo little doth ſuffice vs, that we hauing very little, and being therewith content, we ſeeme vnto our ſelues to bee the Lords of the whole world. A traueller for his prouiſion in his voyage carrieth his money in gold: for ſo he is the richer, and he is troubled with leſſe weight: after the ſame manner alſo our Lord doth lighten his, laying vpon them but eaſie burthens, but yet ſufficient, and that which may content them. After this manner the righteous doe goe naked, yet they are content: they are poore, and yet they are rich. But the rich when they are full of wealth, yet die for hunger; and when as they ſit euen vp to the lips in water, yet they are ſlaine with thirſt, as the Poets in times paſt fabled of Tantalus. For this and ſuch like cauſes, that great Prophet long agoe did praiſe the obſeruance of the Diuine law, willing that in it all our meditation ſhould be. For he knew very well, that in this all things were fulfilled. Theſe bee his words. *Seate all theſe words in your hearts and in your ſoules, and binde them for a ſigne vpon your hands, and they ſhall be as frontlets betweene your eyes. And yee ſhall teach and rehearſe them continually vnto your children, and ſhall talke of them when yee tarrie in your houſes, and when yee walke by the way, and when yee lie downe, and when yee riſe vp. Alſo thou ſhalt write them vpon the poſts of thine houſe, and vpon thy gates: that thy dayes, and the daies of thy children may be multiplied in the Land, which the Lord ſware vnto your fathers, to giue yee for euer.* O holy Prophet, what I pray thee haſt thou found worthie of ſo great commendation in the keeping of the law? It is not to be doubted but thou, who waſt ſo great a Prophet, and a Secretarie of the Diuine counſell, didſt vnderſtand the ineſtimable greatneſſe of this good; and kneweſt that in it were to be found all kinde of bleſſings, preſent, and to come; temporall, and eternall; corporall, and ſpirituall; and he that hath ſatisfied the law, hath fulfilled all things. Thou kneweſt very well, that a man did not looſe his time, when hee was occupied in doing Gods will: yea, then to labour in his owne Vineyard: then to water his gardens; to till his fields; and

2. Cor. 8.

A ſimilitude.

Deut. 6.

In the keeping of the law all good things are found.

To him that keepeth the law of the Lord all

things succeede and prosper well.

to dispatch all his businesse better, then if he had laboured with his owne hands: for he satisfying Gods will, casteth all his care vpon God, who finisheth all the rest. For this is the law of the league and federacie, which God made with man; that man should keepe his commaundements, and God would prouide all necessary things for him, and doe his businesse. Neither shall this league and couenant be euer violated of God. For if man be a faithfull seruant vnto God, God will be a faithfull Lord and patrone vnto man. This is that one thing which the Lord said was necessary: that is, to know, to loue, and to serue God; for this one thing being kept and obserued, all the rest are well and in safety. *Godlinesse*, saith Paule, *is profitable vnto all things, which hath the promise of the life present, and of that, that is to come.* See, I pray thee, how plainely here the Apostle promiseth vnto godlines, (which is the worship and seruice of God) not onelie the blessings of eternall life, but also of this life: as much as are conducent to obtaine the other. But we must note heere, that labour is not excluded: for man must also labour and doe that lieth in him, according to the qualitie of his estate and condition.

Luke, 10.

1. Tim. 4.

¶ *Of the scarsitie and pouerty of the wicked.*

BVt if any man on the contrary part would know, how great the aduersities, calamities, and pouerties of the wicked bee, let him reade the eight and twenty Chapter of Deuteronomie, and there he shall finde those things, that both will make him wonder and tremble. Amongst many other things thus speaketh the Scripture: *But if thou wilt not hearken vnto the voice of the Lord thy God, to keepe and to doe all his commandements, and his ordinances, which I command thee this day, all these curses shall come vpon thee, and ouertake thee. Cursed shalt thou be in the Citie, and cursed in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruite of thy bodie, and the fruite of thy Land, and the increase of thy kine, and the flocks of thy sheepe. Cursed shalt thou bee when thou goest in, and cursed when thou goest out. The Lord shall send vpon thee cursing, destruction, and rebuke, in all that thou settest thine hand to, and that thou doest, vntill he destroy thee, and bring thee to nought quickly, because of the wickednesse of thine inuen-*

Deut. 28.

rions, and because thou hast forsaken mee. The Lord shall make the pestilence cleaue vnto thee, vntill hee haue consum:d thee from off the Land whither thou goest to enioy it. The Lord shall smite thee with swelling, with feauers, heate, burning, and with the sword, with blasting and mildeaw: and they shall follow thee vntill thou perish. And the heauen that is ouer thy head, shall be brasse, and the earth that is vnder thee shall bee yron. The Lord shall turne the raine of the Land into powder and dust, from heauen shall they come downe vpon thee, vntill thou be brought to nought. And the Lord shall cause thee to fall before thine enemies: thou shalt come out one way against them, and flee seauen waies before them, and shalt bee scattered among all the kingdomes of the earth. And thy carkasse shall bee meate vnto all manner of foules of the aire, and vnto the beasts of th· earth, and no man shall fray them away. The Lord will smite thee with the botch of Egipt, and the Emerods, scab, and itch, that thou maist not be healed thereof. And the Lord shall smite thee with madnesse and blindnes, and dazing of heart. Thou shalt grope at noone daies, as the blinde gropeth in darknesse, and shalt not prosper in thy waies: Thou shalt be oppressed with wrong, and be polled euermore, and no man shall succour thee. Thou shalt be betrothed vnto a wife, and another man shall lie with her: thou shalt build an house, and not dwell therein: thou shalt also plant a vineyard, and shalt not gather the grapes. Thine Oxe shall be slaine before thine eyes, and thou shalt not eate thereof: thine Asse shall bee violently taken away before thy face, and shall not be restored to thee againe: thy sheepe shall bee giuen vnto thine enemies, and no man shall rescue them. Thy sonnes and thy daughters, shall bee giuen vnto another Nation, and thine eyes shall see it, and daze vpon them all the day long: and there shall be no might in thine hand. The fruite of thy Land, and all thy labours shall a Nation which thou knowest not, eate vp: and thou shalt continually suffer violence, and bee oppressed alway: so that thou shalt bee cleane besides thy selfe, for the sight of thine eies which thou shalt see. The Lord shall smite thee in the knees and legs with a mischieuous botch, that cannot be healed, from the sole of thy foote vnto the toppe of thy head. The Lord shall bring thee and thy King, which thou shalt sette ouer thee, vnto a Nation, which neither thou, nor thy Fathers haue knowne, that there thou maiest serue strange Gods, wood and stone. And thou shalt bee wondered at, spoken of, and iested at, among all Nations whither the Lord shall

carry

carrie thee. At the length, after many and horrible curses, he addeth, saying: *And all these curses shall come vnto thee, and ouertake thee, till thou be destroyed: because thou hearkenedst not vnto the voice of the Lord thy God, to keepe his commaundements, and his ordinances which hee commanded thee. And they shall bee vpon thee for signes and wonders, and vpon thy seede for euer: because thou seruedst not the Lord thy God with ioyfulnesse, and with a good heart, when thou haddest aboundance of all things: therefore shalt thou serue thine enemie, which the Lord shall send vpon thee, in hunger and thirst, in nakednesse, and in neede of all things: and he shall put a yoke of yron vpon thy necke, vntill he haue brought thee to nought. And the Lord shall bring a Nation vpon thee from farre, and from the end of the world, as swift as an Eagle flieth, a Nation whose tongue thou shalt not vnderstand: A nation of a shamelesse and cruell countenance, which shall not regard the person of the old, nor haue compassion on the young. The same shall eate the fruite of thy cattell, and the fruite of thy land, vntill he haue destroied thee: and shall leaue thee neither Corne, Wine, nor Oyle, neither the increase of thy Kine, nor the flockes of thy sheepe, vntill he haue brought thee to nought. And he shall keepe thee in, in all thy Cities, vntill he haue cast downe thy high walles, and strong holds wherein thou trustedst, throughout all thy Land: and he shall besiege thee in all thy Cities throughout all thy Land which the Lord thy God hath giuen thee. And thou shalt eate the fruite of thine owne body, the flesh of thy sonnes and of thy daughters, which the Lord thy God hath giuen thee, in that streightnesse and siege wherewith thine enemies shall enclose thee.*

All these be the words of the holy Scripture; but there are many moe in the same Chapter, which we doe now leaue off to remember. Which if they be read with attention and diligence, they will make a man, whatsoeuer hee be, to be amazed, and to faint and die in courage, for the horrour of so dreadfull and fearfull things. And he that shall reade, peraduenture shall open his eyes, and shall begin somewhat to vnderstand the rigour of the Diuine iustice, and the cruell maliciousnesse of sinners, and of the great hate that the Lord beareth towards sinne, seeing that hee doth punish it in this world with such horrible punishments; whence we may easily coniecture, what is to bee looked for in the world to come.

Further-

Furthermore, it may irke the wicked of their insensibleneſſe and calamitie, becauſe they liue as though they were blinde, neither doe they ſee, what is reſerued for them, or what punishments are prepared. Neither thinke that theſe threatnings are in vaine, onely words and ſpeeches inuented to terrifie men: for as they are threatnings, ſo are they true propheeies of the calamities, into which the people ſhould fall. For in the time of Achab king of Iſrael, when Samaria was beſieged by the Armie of the king of Syria, we reade that men did eate the dunge of Doues, & that this kinde of meate was ſold for a great price. But this was not ſo much; at the length it came to that paſſe, that mothers did kill and eate the children of their owne wombe. Ioſephus alſo writeth, that the ſame happened at the ſiege of Ieruſalem. But the ſlaughters and captiuities of this people, together with the vtter ouerthrow of the Common-wealth and the kingdome of the Iewes, are ſo well knowne to all, that here they needs not to be rehearſed. An eleuen of their Tribes were made perpetuall ſeruants to the Kings of Aſſyria: that one Tribe which remained, a long time after beeing vnquiſhed, was brought into ſeruitude vnder the Romaines: in which deſtruction, exceeding great was the number of the captiues, but greater was the number of thoſe that were ſlaine, as the ſame Hiſtoriographer copiouſly deſcribeth.

The foreſaid curſes are proued by by examples.

Neither let any one deceiue himſelfe, ſaying: that this calamitie pertaineth onely to the Iewiſh nation: ſeeing that it generally appertaineth to all men, who haue knowledge of the Diuine law, and do deſpiſe it, neither will obey it, as the Lord himſelfe teſtifieth by his Prophet; *Haue I not brought vp Iſrael out of the Land of Egypt, and the Philiſtimes from Cappadocia, and the Syrians from Cyrene? Behold, the eies of the Lord God are vpon the ſinfull kingdome, and I will deſtroy it cleane out of the earth.* Signifying, that all theſe changes of kingdoms, whereby this kingdome is ouerthrowne, and that planted and raiſed vp, doth come through ſinne. And if any one will ſee that this is true, let him reade ouer the hiſtories of times paſt, & he ſhall vnderſtand, how God doth chaſtice the froward and peruerſe; but eſpecially thoſe that haue the true law, and doe not keepe it. He ſhall ſee, how great a part of Europe, Aſia, and Affrica, which in

Thoſe curſes pertaine alſo to Chriſtians. Amos, 9.

times past were full of Churches, and of Christian people, now are possessed of Infidels: and he shall know also what great massacres, ruines, and destructions, the Gothes, Hunnes, and Vandales haue made vpon the Churches; who in the time of Saint Augustine, destroyed and wasted the Prouinces of Affrica, and that without any mercie or compassion; they sparing neither men nor women; neither old nor young; neither Virgins nor married. At the same time also, and after the same manner, the kingdome of Dalmatia was wasted, with the bordering Countries, as Saint Ierome sheweth, who was borne in that Countrie: insomuch, that he that should haue passed through and trauelled those Countries, should haue seene nothing but heauen and earth; all things were so ruinated and ouerthrowne. Yea, if we will looke into our owne times, we shall see, what slaughters, and effusion of Christian blood, what desolations and euersions of Cities, sinne hath caused in Fraunce, Belgia, and many other Countries? What mightie massacres, and lamentable deuastations hath sinne brought vppon the world by the sword of the Turkes, those professed enemies of Christianitie, who still brandish their swords against Christendome, for the sinnes of Christians? These sufficient plainly doe declare, how that true vertue, and sincere religion, are not onely profitable to the obtaining of eternall blessings, but also to gette and keepe temporall blessings: that the cõsideratiõ of all these may inflame our minds with the loue of Vertue, which preserueth vs from so many mischiefes, and bringeth with it so many good things.

See Ierome in his Epitaph vpon Fabiol. a. 3.

Ierome vpon the 4. chap. of Osea.

Of the twelfth priuiledge of Vertue: that is of the quiet, peaceable, and ioyfull death of the righteous: and contrarily, of the wretched, miserable, painefull, disquiet, and grieuous death of sinners.

CHAP. XXIIII.

THE last priuiledge and prerogatiue, as the length, is ioyned to the precedent; that is, the death, and the glorious end of the righteous, when they depart out of the prison of this bodie: vnto the which end all the rest of the priuiledges are destiy-

nated

nated and ordained. Because in the end (as we are wont to say) the praise is proclaimed. Tell mee, what is more glorious, or what more delightsome then the end of the iust and righteous? And contrarilie, what is more wretched or vnhappie, then the death of sinners? *Right deare and precious*, saith the Psalmographer, *in the sight of the Lord, is the death of his Saints, but the death of sinners is vile, and exceeding euill.* What meaneth this word, *Exceeding euill*, vttered in the Superlatiue degree? Because this is the last and greatest of all euils, as well for the soule as for the body. After this manner S. Bernard doth expound this of the Psalmist: *The death of sinners is exceeding euill.* Because it is euill in losing the world, worser in the separation of the flesh, but exceeding euill in that double calamitie of the worme, and of the fire. It is grieuous to leaue the world, more grieuous that the soule is separated from the body, but exceeding grieuous, and in no wise to be compared vnto the other, to be tortured with the torments of hell.

Psal. 115.

Bernard in Epist.

Both hard, and many mo miseries, shall vexe and turmoile the wicked in this houre. For then, before and aboue all things, the accidents of this infirmitie shall surmount: the griefes of the bodie, the terrors of the soule, and the afflictons of exterhall things: the thoughts of things to come, the remembrance of sinnes past, the feare to giue an account, the dreadfull sentence, the horrour of the graue, the separation and departure from euery thing that was too deare, and imbraced with an inordinate loue: that is, from riches, friends, wife, children; from this light, from the aire wherein we breathe, and from life it selfe. All and euery one of these so much the more doe afflict a man, by how much they are loued. For as Augustine saith; They are not lost without griefe, which are possessed with loue. Therefore it was very well said of a Philosopher; Hee that in his life knoweth of fewest delights, least of all other feareth death. But most of all in that houre the burned and seared conscience, and the consideration of that which is prepared for them, doth excruciate and vexe the wicked. For then, man being raised as it were out of a deepe sleepe by the presence of Death, openeth his eies, and beginneth to behold and see that which he neuer saw before.

The accidents of death.

Augustin. Enchir. Adylon.

Eusebius

Euse. Emiss. in his 1. Homily to those that leade solitary and monasticall liues.

Eusebius Emissenus giueth a reason of this; At what passe will man be then at, saith hee, when bidding his last farewell to all worldly matters, hauing death before him, & leauing life behinde him, he shall be drawne into that horrible and fearefull gulfe? For there shall be no preparation for victuals, or care for cloathing: no busines for Labourers, Souldiers, or Traffickers: no ambition for wealth or honour: but there, an intollerable terror of giuing an account shall fill and possesse the mind, being free from all other cares: and the heauie and vnsupportable weight of iudgement shall dreadfully hang ouer the captiue sences. Then man forgetteth all things present, which he must forsake; and beginneth to thinke vpon future things, which he must expect. Behold, shall he say, all delights and pleasures haue passed away as a shadow, but reproches and faults remaine still. The same Doctour also in another homilie prosecuting this matter, saith: Let vs consider what a lamentable estate a dissolute soule shall be in, departing from this body; what straights shall it be brought into? what horror and darkenes will there be? whe as the conscience all about beset with faults and sinnes, shall appeare first of all the number of the aduersaries. For it, all other proofes and witnesses set apart, shall bring that to light and to our eies, that the proofe of it shall conuince vs, and the knowledge of it shall confound vs. Neither may any one couer or keep secret any thing, or deny any thing, when as the accuser or witnes is not to be produced from farre, or from another place, but is to be fetched from within vs. Hitherto he.

A wonderfull and excellent saying of Petrus Damianus of the houre of death.

Another learned and holy man doth handle this same matter more largely and more mystically, when hee saith: Let vs consider with speciall attention, when the soule of a sinner is departing out of the prison of the flesh, with what terrible feare it is shaken and smitten, and with how many pricks of a peircing conscience it is goared and thrust through. It remembreth sinnes past, which it hath committed: it seeth the Diuine commandements, which it hath contemned: it grieueth that the time of repentance hath beene so ill and lewdly ouerpast: it is afflicted, because it seeth the inuitable houre approch of rendering an account, and of the Diuine vengeance: it would tarrie still, but is constrained to depart: it would recouer that is

past,

past, but time is not graunted. If it looke behinde, it seeth the course and race of the whole life led, as a moment of time. If it looke before, it beholdeth the infinite space of eternity, which expecteth it. It sorroweth and sobbeth because it hath lost the ioy of euerlasting eternity, which it might haue obtayned in so short a time: it tormenteth it selfe, because it hath lost the ineffable sweetnes of perpetuall delight, for one sensuall, carnall, and momentany pleasure. It blusheth, considering that for that substance, which is wormes meate, it hath despised that, which Angels prize so highly. And weighing the glory of those immortall riches, it is confounded, that it hath changed them for the basenes and vildnes of temporall things. But when it casteth the eyes vpon things below, and seeth the darke and obscure valley of this world, and beholdeth aboue it the shining brightnes of eternall light, then it confesseth that all that it loued in this world was black night, and vgly darknes. O then if such a soule could obtaine a space of repentance and a time to recall it selfe, how austere and seuere a life would it embrace? What difficult and great matters would it promise? vnto what great vowes, prayers, and other exercises would it binde it selfe? But whilst it meditateth and consulteth of these things with it selfe, the fore-runners and harbengers of death begin to approach: that is, the eyes waxe dim, the breast swelleth and panteth, the voyce fayleth and faultreth, the members grow colde, the teeth waxe blacke, the mouth is filled with humors, and the countenance waxeth pale and wan. In the meane time come the Officers and Sergeants, which attend vpon Death now at hand: and they present vnto the wretched soule, all the workes, speeches and cogitations of the life past, bearing bad and dangerous witnes against their mistres, and although she would not see them, yet she is compelled to see them. By and by commeth an horrible flocke of yelling diuels, and there also a sacred company of holy Angels doe present themselues. And there they begin to dispute betweene themselues, to whether part this miserable prey must happen. For if faith in Christ, vertues, and works of piety and godlinesse be found in her, straightwayes she is comforted with the sweete speeches and consolations of Angels. But if the enormity of sinnes, and a life wickedly led doe

require another thing; alas, so sodainly she trembleth, and is terrified with an intollerable dread, and feare and trembling doe terribly assault her. Forthwith the diuels assayle her and take her, and violently pluck her from the miserable flesh, and cast her headlong into torments, neuer to be ended, but to continue for euer and euer. All these be the words of this holy and learned man.

Tell mee, if thou wilt confesse this to bee true, and that each thing proceedeth after this order, what other thing is required (if so any sparke of wisedome or vnderstanding be left in vs) that wee may know, how detestable and wretched the condition of sinners is, seeing that the end prepared for them is so greeuous and vnhappy, and which neuer shall haue end? And if the delights and pleasures of this life at that time could bring any help or comfort, as they were wont to doe, this mischiefe were more tollerable: but honours will not there helpe, neither riches defend: friends heere cannot preuaile, nor seruants giue their attendance, neither can families, nor the noblenes of descent profite any thing: in riches there is no hope, all the helpe for one that lyes a dying is in Christ, in Vertue, and in innocency of life. For the wise-man testifieth, that *Riches helpe not in the day of vengeance: but righteousnesse*, that is, Vertue, *deliuereth from death.* Seeing therefore that a sinner is found so naked, poore, and destitute of all helpe and ayde: how can he not but feare and bee afflicted, when as he seeth himselfe left alone, forsaken, and desolate; neither hauing any hope or confidence in that Diuine iudgement?

Nothing auaileth in death but vertue. Prou. 11.

¶ *Of the death of the righteous.*

BVt the death of the righteous is farre off from these miseries and calamities. For euen as at that time the wicked receiue the punishment of their iniquity: so the righteous receiue the wages of their vprightnesse, according to that of Ecclesiasticus, *Who so feareth the Lord, it shall goe well with him at the last, and in the day of his death he shall be blessed.* That is, he shall be enriched, and shall receiue the reward of his labours. Saint Iohn in his Reuelation, doth insinuate the same thing more manifestly, when he sayth, that he heard a voyce from heauen, saying vnto him;

Eccles. 1.

him; *Write*: The words which hee was commanded to write were, *Blessed are the dead which die in the Lord. Euen so saith the Spirit, that they may rest from their labour: and their workes follow them.* How can he bee discouraged in that houre, that heareth this of the Lord, when he now seeth himselfe hasten thither, where he shall receiue that which he desired all the time of his life? Therefore of the righteous it is read in the booke of Iob; *And thine age shall appeare more cleare then the noone day: thou shalt shine and bee as the morning.* Which words Saint Gregorie expounding, saith: The age of the righteous shall appeare more cleare then the noone day: because hee knoweth how great cleatenesse and brightnesse remaineth for him, when now he beginneth to go out of this world. And so at that time, when the wicked are heauy and faint, the righteous reioyce, and haue confidence in the Lord. This Salomon testifieth in his Prouerbs; *The wicked*, saith hee, *shall be cast away for his malice: but the righteous hath hope in his death.* Tell mee, I pray thee, what greater hope, or confidence can be wished for then that which a certaine holy man did ioy in at the houre of his death? Death drawing on, and he seeing the enemie of mankinde, said, Thou cruell beast, why standest thou there? thou shalt finde nothing deadlie in mee: for the bosome of Abraham shall receiue me in peace. How can hee feare, or bee disquieted, who at that very point of death, had so great hope of the heauenly glory? Therefore the righteous doe not feare death: yea, they reioyce and praise God, when they die; and doe render vnto him great thanks for their ende: for by the benefite of death they are deliuered from all their labours, and enter into their happines. Saint Augustine writing vpon the Epistle of Saint Iohn, saith: Hee that desireth to bee dissolued, and to bee with Christ, dieth not patiently, but liueth patiently, and dieth delightsomely. Therefore the righteous hath no cause to sorrow, neither to feare death: yea, rather it is to be said of him, that like vnto a Swan he dieth singing, yeelding the glory to God, who calleth him. He feareth not death, because he feared God: and he that feareth him, neede not feare any other. He feareth not death, because he feared life: but feares of death are the effects of an euill life. Hee feareth not death, because thoughout all his life hee

Apoc. 14.

Iob. 11. In the 10. booke of his Morals, cap. 21.

Prou. 14.

The righteous feareth not in the houre of death.

learned to die, and prepared himselfe to die: but a man prepared and prouident feareth not his enemie. Hee feareth not death, because so long as he liued, he sought for those things that might helpe him, that is, for vertues and good workes. Hee feareth not death, because he hath the Iudge fauourable and friendlie vnto him: And this was the comfort of Saint Ambrose, when he was departing this life; I haue not so liued, saith he, among you, that I am ashamed to liue any longer: neither doe I feare to die, because we haue a good and a gracious Lord. To bee briefe, he feareth not death, because to a righteous man death is not death, but a sleepe: it is not death, but an end of all labours: it is not death, but the way vnto life, and a ladder vnto Paradice. For he knoweth very well that death hath lost all the bitternesse of death, after that it hath passed through the veines of life, and that it hath receiued the sweetnesse of life. Hee is not discouraged for any other accidents, which oftentimes happen vnto him at this last cast: for he knoweth that those sorrowes are the sorrowes of the birth, by which he is borne vnto eternity: for the loue of which he hath alwaies desired death, and led his life in patience. He is not terrified through the memory of his sinnes, because he hath Christ his Redeemer; whom alwaies he did striue to please. Hee feareth not the Diuine iudgement, because he hath Christ his Aduocate: he feareth not the presence of diuels, because he hath Iesus his defender and Captaine: hee feareth not the horrour of the graue, because he knoweth that his body is sowne a corruptible body, but shall rise againe an incorruptible body. And after this manner praise is sung in the end. The last day iudgeth all the præcedent, as Seneca saith, and giueth sentence of the life past; for this is it, which either iustifieth or condemneth: but seeing that the end of the righteous is so quiet and peaceable, and the death of the wicked so troublesome and dangerous, what is further required to make vs flie an euill life, and to embrace a good, besides this difference? What doe all pleasures, riches, and fauours of this world profite? and what auaileth prosperitie, if I am at the last to be cast into hell fire? And what haue all the miseries and calamities of this life hurt me, if I shall sleepe and rest in peace and tranquillitie, and if I shall passe hence hauing a pledge and pawne

Paulinus in the life of Ambrose.

In death prosperitie doth nothing profite, nor aduersitie hurt

of

of eternall life? Albeit a sinner be wise in the busines of this life, what profite reapeth he by this wisedome, vnlesse he heape and scrape together those things, whereby he becommeth prouder, vainer, more delicate, and of greater power to worke mischiefe, but more vnfitte and vnapt to any good worke? Hence death is so much the more bitter vnto him, by how much life was sweeter. There is no wisedome, nor prudence more excellent in this life, then so to dispose of all affaires, that the end may be ioyfull and happy. For it is the property of a wiseman, conueniently and fitly to direct the meanes to the end. Wherefore, if he be called a skilful Physitian who can so temper his medicine, that it bringeth health, which is the end of his medicine: so he shall be termed truly wise, who hath so learned to leade his life, that a good death may follow: that is, that he be prepared to giue an account, which in that day shall be exacted; vnto which all the life is to be disposed, aymed, and leuelled at. A similitude.

¶ The Conclusion of those thinges which haue beene spoken of in this second part.

THou hast heard therefore, my brother, what & how great be these twelue priuiledges and prerogatiues, which are granted vnto Vertue in this life: which are as the twelue most notable and excellent fruites of that most noble tree, which S. Iohn saw in his Reuelation: which was planted by the side of a Riuer, bearing twelue manner of fruites, and yeelding fruite euery month. For what other thing can this tree bee, (after the Sonne of GOD,) then Vertue herselfe, which yeeldeth fruites of holinesse and of life? And what other fruites more precious then these can be desired, which throughout this whole part wee haue remembred? For what fruite is more pleasant to the sight, then that fatherly prouidence, by which God preserueth his? What fruite is sweeter then the Diuine grace, the light of wisedome, the consolations of the holy Ghost, the ioy & peace of a good conscience, the good euent of hope, the true liberty of the soule, the inward peace of the heart, to be heard in prayers, to be helped in tribulations, to bee prouided for temporall necessities, and to conclude, to be ayded and to taste of heauenly comforts in death? Surely, each one of these priuiledges, is so Apoc. 22.

great and so excellent of it selfe, that if it were thorowly known, each I say, were sufficient to moue a man to embrace Vertue, & to alter and change his life; and it would make a man truely to vnderstand, how well it was said of our Sauiour; That whosoeuer shall forsake the world for his sake, shall receaue an hundreth fold heere, and shall inherite euerlasting life.

Math. 19.

Behold therefore, my brother, what an excellent good it is, that hitherto I haue shewed thee, behold to what I inuite thee: consider whether any will say that thou art deceaued, if for the loue of it thou shalt forsake the world, and all thinges which are therein. Onely one inconuenience this good hath (if so that it may be called an inconuenience) why it is not esteemed amongst wicked men: that is, because it is not knowne vnto them. For this cause our Sauiour said, That the kingdome of heauen was like vnto a treasure hid: for this good is indeede a treasure, but hid: not to these that possesse it, but to others. That Prophet very well knew of the price of this treasure, who said; *My secret to my selfe, my secret to my selfe.* Hee regarded not whether others knew of his treasure or no; for this good is not of the nature of other goods, which are not good vnlesse they be known of others; wherefore, they are not good of themselues, but only in the estimation of the world; and therefore it is necessary, that they be knowne vnto him of whom they are so called. But this good maketh his possesser good and happy, and doth noe lesse warme & heate his heart, when he knoweth of it alone, then when the whole world knoweth it. But my tongue is not the key of the Casket of this secret; and much lesse of all those things, which hitherto haue been spoken: for whatsoeuer mans tongue can vtter, is much lesse thē the truth of the thing it selfe. The Diuine light, experience and vse is the key of vertues. I would that thou shouldest desire this key of GOD, that thou mayst find this treasure, yea God himselfe, in whom thou shalt finde all things, and thou shalt see with what great reason the Prophet said; *Blessed is the people whose GOD the Lorde is.* For what can be wanting vnto him who possesseth this good?

Vertue hath one inconuenience.

Math 13

Esay. 14.

Psal. 144.

It is written in the bookes of the Kings, that Elcana the Father of Samuell, said to his wife, (sorrowing because shee was barren, and had no children;) *Anna, why weepest thou? and*

1. Kings, 1.

why

why eateſt thou not? and why is thine heart troubled? Am not I better to thee then tenne ſonnes? If a good husband, who is to day, and to morrow is not, be better to his wife then ten ſonnes, what thinkeſt thou of God, what wil he be to that ſoule that poſſeſſeth him? O men what doe ye? whither looke yee? what doe ye regard? why doe ye leaue the fountaine of Paradice, and drinke of the muddy Ceſternes of this world? Why do ye not follow the good counſaile of the Prophet, who ſaith; *O taſte and ſee, how gracious and ſweete the Lord is.* Why doe we not once aſſay this Fourd? why doe we not once taſte of theſe bankets? Haue truſt to the words of the Lord, and beginne: and he ſhall deliuer thee from all danger Pſalme. 34.

Terrible and fearefull ſeemed that Serpent a farre off, into which Moſes rodde was turned: but when is was handled, it returne d to the old forme againe. Not without cauſe ſaide Salomon; *It is naught, it is naught, (ſaith he that buyeth) but when hee commeth to his owne houſe, then hee boaſteth of his penny-worth,* Prou. 20. This happneth daily to men in this buſineſſe. For not knowing at the beginning the value of this merchandize (becauſe they themſelues are not ſpirituall, neither know they, of what eſteeme it is) and vnderſtanding what is requeſted for it, becauſe they are carnall, they thinke it is too deere, and not worth the price. But when they once beginne to taſte how ſweet the Lord is, foorthwith they boaſt of their merchandize; and they confeſſe that no price is to high, or two much to bee giuen for this incomparable good. Conſider how the Merchant in the Goſpell cheerfully ſold all that he had, that he might buy the fielde, in which the treaſure was hid. Therefore for what cauſe doth not a Chriſtian man, this man being heard, contend to know what it is? Certainely it is a matter of wonder: if any tatler or tale-bearer, ſhould tell thee that in thy houſe there is treaſure hidde: thou wouldeſt not reſt to digge and delue, and to ſeeke and try, whether it were true or no, that hee had ſaid. But when the Lorde himſelfe affirmeth, that within thee in thy ſoule, thou haſt an ineſtimable treaſure hid, canſt thou not be brought to ſeeke for it? O how ſoone ſhouldeſt thou finde this treaſure, if thou onely kneweſt how nigh the Lord is vnto them that call vpon him in truth? How many men haue there beene in this world, who

considering of their sinnes, and perseuering in prayer, and desiring remission of them, haue in lesse time then a weeke opened the earth, or (that I may speake better) haue found a new heauen and a new earth; and haue begunne to feele in them the kingdome of God? How great is it which that Lord doth, who saith; *At what time soeuer a sinner doth repent him of his sinnes, I will put them out of my remembrace?* How great was that which the good Father did, who, scarcely that short prayer of the Prodigall being ended, could no longer containe himselfe, but he must needs embrace him: and receiue him into his house with great mirth and feasting?

Returne therefore, my brother, to this gracious and fauourable Father; and whilst it is time lift vp thy heart vnto him, and cease not for some few dayes, vncessantly to call and knocke at the gates of his mercy; and assuredly beleeue mee, if thou shalt persseuere with humility, at the length the Lord shall make answer vnto thee, and shall shew thee the hid treasure of his loue, which when thou shalt haue tasted and assayed, thou will say with the Spouse in the Canticles; *If a man would giue all the good of his house for loue, he should count it nothing.*

Cant. 8.

The end of the second part.

THE

THE THIRD PART OF THE SINNERS GVIDE:

In which answere is made to all those excuses, by which those men are wont to excuse and defend themselues, who will not embrace Vertue.

Against the first excuse of those who deferre and put off from day to day the amendment of their liues, and the embracing of Vertue.

CHAP. XXV.

I Thinke that noe man can deny, but that those things are sufficient, which hitherto haue beene spoken of vs, yea, and that they sufficiently and plentifully doe approue our principall purpose & intent, which wee promised at the beginning to discourse and dispute of. That is, that we might moue the harts of men (Gods grace being first presupposed) to the loue and study of Vertue. But although we may be thought to haue satisfied and performed our promise, yet the maliciousnes of men haue excuses, which haue a shew of truth, by which they defend their lingering and loitering negligence, and still comfort and please themselues in their wickednes, as Ecclesiasticus intimateth and insinuateth, saying; *An vngodly man will not be reformed, but can helpe himselfe with the example of others in his purpose:* That is, with apparant excuses. The same thing also Salomon seemeth to tell vs of, when he saith, *He that would depart from his friend seeketh occasions.* So hee that would depart from God, as sinners doe, seeke, and at lenght finde out some of these excuses; some deferre and procrastinate their repentance, putting it off from day to day; others reserue it to the ende of their life; many say that they absent themselues from godly and vertuous lyuing, because it is painefull and laborious; some

Ecclesiast. 32.

Prou. 18.

Diuers refuges of sinners.

some cheere vp themselues through the hope of the Diuine mercy, supposing that they shall be saued by a naked and fruitlesse faith, and a dead hope without charity: to be briefe, others being inamoured of this world, will not change the felicity, which they think they possesse in it, with the promises of Gods word. These in a manner be the fraudes and errors, the snares and nets, with which the enemy of mankinde ensnareth and entangleth the vnderstanding of men, that he may detayne them all their life long prisoners and slaues vnder sinne, that at the length death may set vpon them sodainely, and oppresse them at vnawares. To all these cauillations and friuolous excuses, we will answere in this last part of this booke. But first of all we will dissolue and answer their obiection, who put off the amendment of their liues vnto the time to come, which excuse is more vsuall and more generall then the rest.

Against them that defer their repentance.

There are many that confesse, that all things are true, which hitherto haue beene spoken, and that there is not any estate or condition more secure and safe then theirs, that embrace and follow after Vertue: yea, and that they themselues will hereafter enter into a vertuous and a godly kinde of life; but they cannot yet; but the time will come when they shall doe it with greater conueniency, and performe it with more perfection. So Saint Augustine saith of himselfe; O Lord I had not wherewith to answere thee, when thou saydst vnto me; Awake thou that sleepest, and arise from the dead, and Christ shall illuminate and enlighten thee: and thou demonstrating in euery poynt those things to be true which thou spakest vnto mee, I beeing conuinced with the truth, had not any answere at all, but onely the words and speeches of a loytering sluggard, and of a drouzie sleeper; *By and by, and behold anone: and let mee alone a little:* But by and by, and behold anone, had neyther measure nor moderation, and let me alone a little, held on a long time. So also the wicked at this day deale with God: still procrastinating and putting off the time, and neuer comming vnto true conuersion. It is no hard thing to shew that this was the deceipt of that old Serpent (to whom it is no new or vsuall thing to lye, or to deceaue miserable men:) and if I shall conuince this, I thinke that I shall take away this controuersie, and dissolue this

Augustin. in the 8. booke of his confessions, the 5. chap.

obiecti-

obiection. For we all know that nothing ought more to be wished of Christian men, then the health of their soules: and for this respect the amendment of their liues is necessarily required; for without this it is most certaine that no man can be saued. So that here, nothing cometh into question, but the time in which the life ought to be amended: In the rest there is no dissent. Thou saist that thy conuersion is to be deferred till the time to come; my assertion is that it ought to be done presently. Therefore let vs see whether opinion is more probable, and more conformable vnto the truth. The state of the question.

But before we speake of the easinesse and facility of conuersion, tell mee, I praie thee, who hath promised thee this time to come? How many men haue there bene, whom this vaine hope hath miserably deceiued? Although God, saith Gregory, hath promised pardon to the penitent, yet he hath not promised to morrow to a sinner. Not vnlike to this, is that of another learned Writer: Some man will say; when I come vnto old age, then I will runne vnto the remedy of repentance. Why dare mans frailty presume thus much of himselfe, seeing he hath not one day of all his life in his owne power? Verily I suppose that innumerable soules haue perished through this vaine perswasion. After this manner that rich man in the Gospell perished, of whom Saint Luke writeth, that when his fielde had brought foorth plentifull fruites, hee thought with himselfe, saying. Gregory in an homilie.

What shall I doe, because I haue no roome where to bestow my fruites? Luke, 12. *And he said, This will I doe, I will pull downe my barnes, and build greater, and therein will I gather all my fruites and my goods. And I will say to my soule: Soule, thou hast much goods laid vp in store for many yeares, take thine ease, eate, drinke, and be merry.* But whilst this miserable man thought thus with himselfe, a voice was heard, saying vnto him; *Thou foole, this night doe they require thy soule againe from thee: then whose shall those things bee, which thou hast prouided?* Therefore what greater foolishnesse can there be, then that a man by his owne authoritie should presume to dispose of that that is to come, no otherwise then if he had beene set and appointed to gouerne times and seasons, which the eternall Father hath put in his owne power. And if Saint Iohn say, Apoc. 1. that the Sonne onely hath the keies of life and death, that hee

may

may shut and open, to whom he pleaseth, and when hee pleaseth: how dare a vile and an abiect worme attribute vnto himselfe and vsurpe this authoritie? Onely this impudent boldnesse is worthy of notorious punishment, that is, that he should finde no place of repentance in the time to come, who vainely and fruitelesly passed ouer that time, which God hath graunted vnto him. That so this punishment may giue vnderstanding, and that a foole thereby may become the wiser. But seeing that the number of them that are thus chastised, is very great, men shall doe very aduisedly, if by other mens harme they become more wary, and out of other mens danger they learne to be more circumspect; following that good counsell of Ecclesiasticus, saying;

The iust iudgement of God.

Eccles. 5. *Make no tarring to turne vnto the Lord, and put not off from day to day: for sodainely shall his wrath come, and in the time of vengeance hee shall destroy thee.*

But let vs graunt that thy life shall be as long and lasting, as thou perswadest and promisest vnto thy selfe: tell mee, I praie thee, whether will be more easie now to amend it, or hereafter when thou hast procrastinated and deferred thy conuersion? But that thou maist vnderstand that better which wee say, wee will by the way rehearse the chiefest causes, from whence this difficulty ariseth. It ariseth not from those impediments and lets, which they imagine: but from an euill habite, and from the corruption of a naughty custome of a life wickedly & vngraciously led, which to change is a death, as we are wont to say. The ouermuch accustoming our selues vnto vices, saith Saint Ierome, doth make the way of Vertue hard and vnpleasant vnto vs. For custome is another nature: and to expell it, is as it were to ouercome Nature herselfe, then the which there cannot bee a greater victorie. Hence it is that Saint Bernard saith; After that any one vice hath bene confirmed & rooted in vs by the custom of many yeeres, we haue neede of the speciall and miraculous helpe of the Diuine grace, to ouercome and roote it vp. And therefore a Christian ought to be very wary and circumspect, that he doth not fall into the custome of any vice: for when as any thing commeth vnto an habite, it is very hardly thrust forth and expelled: so also vice being confirmed by daily vse and custome, cannot be eschued and forsaken without the especiall

Causes from whence the difficulty of conuersion ariseth.

Ierome vnto Celantia. Chap. 4.

Bernard.

grace

grace of GOD, as sayth Bernard.

2 Also, this difficulty proceedeth from the power of the diuell, who hath a certaine peculiar rule in that soule, which is held vnder the slauery of sinne. For he is that strong man armed, of whom the Gospell speaketh, who keepeth his pallace with a vigilant & a most especiall care. Luke, 11.

3 Moreouer, it proceedeth from that, that God is farre off from a soule polluted with the filth of sinne. For this is the watch and guard, that the Lord set ouer the walles of Ierusalem: which is so much the further off from a sinner, by how much a sinner is heauilier loaden and burthened with sinnes. From this absence great and mighty miseries are deriued, as the Lord himselfe saith by his Prophet; *Woe vnto them who haue forsaken me.* And, *Woe vnto them when I shall forsake them.* This is according and correspondent to that Woe, of which Iohn maketh mentiō in his Reuelation. Esay 62. Osea, 7, and the 9. Apoc. 11,

4 To conclude, this difficulty ariseth from the corruption of the powers of our soule, which are grieuously disturbed and corrupted through sin, although not in themselues, yet in their operations and effects. For euen as Wine is marred by vineger, and fruites are spoyled of wormes; and euery contrary is corrupted of his contrary: so also all the powers of our soule are disturbed and infected through sinne: which is an especiall enemy, and most contrary to our soules. Wherefore by sinne the vnderstanding is obscured, the will is weakned, and the affections remoued out of order; and it maketh that man is neyther Lord of himselfe, nor of his actions; yea although his Faith, and the liberty of himselfe be neuer lost. For these powers & faculties be as instruments, by which the soule worketh that which is good: & as wheeles of the clock of a life well ordered; which when they wander out of order, what other thing is to bee hoped of them, but misgouernment, and the confusion of all the Clock? A similitude. A similitude.

These bee the chiefe and especiall causes of that difficulty, which take their originall from sinne, and daily increase through vse, and the corruption of euill custome. These things beeing thus, who will be so madde, to beleeue that his conuersion, and the amendement of his life, shall bee more ease after certaine Whether now or hereafter it is more easie to returne vnto God.

yeeres, when his sinnes shall be moe in number, and the causes of this difficulty shall be multiplied? It is certaine that then thou by so much shalt be more vnapt and vnfitte, and that the diuell shall haue so much the more power ouer thee, and that GOD shall bee so much the more further off from thee, by how much thy sinnes shall be multiplied and increased. Moreouer, after certaine yeares, thy soule will be more disordered, and all the powers and faculties of it more disturbed, as before we haue sayd.

If therefore these be the causes of this difficulty, who is of so corrupt a iudgement amongst vs, that he should suppose that his conuersion should hereafter be easier, the causes of the difficulties increasing on euery side? For when as sinnes are daily heaped vnto sinnes, there is no doubt, but that the knots with which the soule is tyed, are multiplied, and the chaines, with which it is bound, are made the stronger and the more insoluble. The vnderstanding for the time to come, through the vse of sinning will be more dark and obscure; the will wilbe weaker to worke well, the appetite will be more ready and prone to all euill, and all the faculties of the soule will be so weakened, that they shall not be able to defend themselues from the violence of sin. Which seeing that it is so, how can it bee, that thou shouldest beleeue that thy conuersion in the time to come, shall be more easie, and
A similitude. that thou canst performe it with greater conuenience? If thou shalt say, that in the morning thou canst not passe ouer the Fourd, when as yet the water is low; how shalt thou be able to passe ouer it at night, when the bankes are full, and the Riuer swelleth like the floods and tydes of the sea? If it seemeth an hard thing vnto thee, to pull vp the roote of vices newly and lately planted; what wilt thou doe when they haue taken deepe and profound rooting, and they cleaue and sticke much faster in the earth then they did before?

Let vs put the case: That now thou must fight with an hundreth sinnes, but hereafter the time shall be that thou must fight with a thousand: that now thou art to fight with the corrupt & depraued custome of one or two yeares, but perhaps hereafter with the naughty inueterate custome of ten yeares. Who then will say vnto thee, that hereafter thou shalt be more able to carrie that burthen, when now thou art in no wise able to support

it,

it, when as the burden neuertheleſſe is daily augmented and increaſed? Dooſt thou not perceaue that theſe are the cauillations & impoſtures of euill paying debters, who becauſe they cannot repay that money that was credited vnto them, doe delay and put off from day to day their payment? Who knoweth not that theſe are the deceits and fraudes of that old Serpent, who by the ſame craft and ſubtilty that hee deceiued our firſt Parents, doth continually goe about to circumuent their children? Surely I doe maruell, and exceedingly wonder, that the difficulty daily & on euery ſide increaſing, that thou ſhouldeſt thinke, that that then ſhould be poſſible and eaſie, which now ſeemeth vnto thee to bee difficult and vnpoſſible. Who wilbe induced to beleeue (except he be madde) that the offence increaſing, yet the pardon to be the eaſierly obtained: & the diſeaſe and infirmity growing greater, yet the medicine ſhould ſpeedilier profit the diſeaſed? Art thou ignorant of that of Eccleſiaſticus; *An inueterate and old diſeaſe, troubleth the Phyſitian: but an infirmity lately growen, he eaſily taketh away?* Eccleſiaſt. 10.

There is a pretty Story in the liues of the Fathers, wherein an Angell excellently ſheweth this guile and legerdemaine, to a certaine holy Father lyuing in the Wilderneſſe. For the Angell taking this Anchorite, carried him abroade into the fields, and there ſhewed him a man cutting downe of wood. When hee had gathered together a great bundle of the wood, hee aſſayed, whether hee could lift it vp, and lay it on his ſhoulders, and goe away with it: but when he found himſelfe vnable to doe it, hee returned againe, and cut downe more wood, and a great deale more increaſed his burthen. When hee was now leſſe able to ſupport his burthen, (for now his bundle was farre greater then it was before) hee againe augmented it; and this hee did often with a firme and a reſolute purpoſe. The Anchorite maruayling at the great madneſſe of the man, demaunded, what was the meaning of it. The Angell aunſwered, that ſuch was the madneſſe and dotage of men, who when they cannot beare the burthen of ſinnes by reaſon of the intollerable heauineſſe of the weight, yet they dayly adde new to old, and almoſt euery moment increaſe the burthen, heaping ſinnes vpon ſinnes, and burthen vpon burthen, thinking that they can beare many, when

as they are not able to beare a few. But what shall I speake a-
The force of euil custome. mong many other things of naughty and corrupt custome, and of the violent tiranny thereof, which so surely detayneth men growne old in wickednes? It is familiar and knowne vnto euery
A similitude. body, that he that driueth a nayle into a post, that he fasteneth it at the first stroke that he giueth with his mallet, but more firmly at the second stroke, but so fast at the third, that it can hardly be pulled out againe; and the oftner that he knocketh it, the faster it sticketh, & is pulled out againe with the greater difficulty: so in euery one of our wicked actions which we doe, vice is driuen deepelier into our soules, as if it were with a great mallet, and there it sticketh so fast, that scarcely anything may be found, by which it may be haled and pulled out.

Hence it is, that not seldome we see, that the old age of them, who haue trifled and spent all their time in vices and wickednes, waxeth childish againe through the dissoluteness of their forepassed life, although that age dooth refuse that inordinateness, and nature herselfe abhorre that former lewdnes. And when as their nature is tyred, and barren through vices, yet Custome, which as yet rideth on horse-backe, posteth about, seeking for vnpossible pleasures: so great is the impatient tyranny of euill Custome. Hence it is said in the booke of Iob, *His bones shall bee*
Iob, 20. *filled with the vices of his youth: and they shall lie downe in the dust with him.* Insomuch that these vices haue no limit or end, besides that which is common to all other things, that is, death, the last date and terme of all thinges. Hence is that of Aristotle; That as for the byting of an Aspe there is no remedy, vnlesse the parts infected be cut away; so certaine vices are healed onely by death. Then by death these vices are ended, although (if wee will confesse the truth) neyther by death they take their finall farewel; for they endure alwayes; wherefore Iob saith; *And they shall lye downe in the dust with him.* The reason of this is, because through the diuturnity of inueterate custome (which now is turned into nature) the appetites and lusts of vices are now rooted in the very bones & marrow of the soule, no otherwise, then the plague, or a consumption, which sticketh in the bowels of a man, careless of any cure, neyther admitting any medicine. This same thing our Sauiour shewed in the raising of Lazarus

being

being foure daies dead, whom he called forth of his graue with such clamour and groning of spirit: when as notwithstanding he had raised others being dead, with farre easier tokens of difficultie: that the Lord might signifie vnto vs, how great a miracle it it, that God should raise one foure daies dead and stinking: that is, to conuert one buried in the custome of sinning. The first of these foure daies, as saith Augustine, is the delight of the pleasure in the heart: the second is the consent: the third the deede: the fourth custome: and he that hath come to this fourth day, as Lazarus, is not raised vp, vnlesse it be with the loude voice and teares of our Sauiour. All these things doe most euidently declare the exceeding great difficultie, which procrastination of repentance and conuersion bringeth with it: and by how much the longer repentance is deferred; by so much it becommeth more difficult. Also consequently it is gathered of these, how manifest their errour is, who say, that the amendement of their life will hereafter be the easier, and done with greater conuenience. The Allegory of Lazarus foure daies dead.

But let vs yeeld (which yet we do not grant) that all things should succeede according to thy dreames, and that thy vaine hope should not delude thee; what wilt thou say of the time, which in the meane time thou wretchedly looosest, and slippeth away from thee without any fruite? especially, seeing that in this time thou mightest haue gained vnto thee an incomparable treasure? What madnesse will it be thought (that we may speake according to the iudgement of the world) if at that time, when a most faire and rich Citie by force is sacked, whilest other souldiers with great fury and violence carrie out of it gold, siluer, and euery precious thing, some should sitte by playing at Dice with scullions and slaues? It is certaine that they should make no gaine by it. Therefore, how farre greater madnesse is it, that thou, whilst all other good men are painefull & carefull to gaine heauen, that thou, I say, sittest idle in playing and sporting with children, and onely delighting in the vaine toies of this world, when as in the meane season thou mightest haue gained that they enioy? The losse of time. A similitude.

Furthermore, what wilt thou answer me, not onely for those good things which thou looosest; but also for those euils, which

in the meane while thou committest? For according to the opinion of Saint Augustine, not one sinne is to bee committed for the gold of the whole world. With what forehead darest thou then in this time commit so many deadly sinnes, one of which is not to be committed for a thousand worlds. How darest thou in the meane while offend him, and prouoke him vnto anger, through whose gates thou must enter? before whose feete thou must lie prostrate vpon the earth, and thou shalt bee compelled so to doe, will thou nill thou? of whose handes the estate of thine eternitie dependeth? whose mercie thou must implore and sue for with teares and sighes? Why then blushest thou not to anger and prouoke him, of whose helpe thou hast need euery moment? And whom thou shalt finde so much the lesse fauourable vnto thee, by how much the more thou hast prouoked him vnto wrath?

See August, his tenne strings.

Very well doth Saint Bernard reason against such men saying: Thou who takest so preposterous a course, perseuering in thy wicked and vngodly life, tell me; Beleeuest thou that the Lord GOD will forgiue thee thy sinnes, or beleeuest thou not? If thou beleeuest not that thou shalt finde pardon with God, what greater foolishnesse can there bee, then to sinne without hope of forgiuenesse? But if thou beleeuest that thou shalt finde him good, gracious, fauourable, and mercifull vnto thee, who albeit thou offendest him often, yet he is ready to forgiue thee thy sinnes; tell me, I pray thee, what greater frowardnesse, or peeuishnesse can there bee, then to take further occasion to offend him, where there is greater cause that thou shouldest loue him? What can be answered to this argument?

What wilt thou say vnto mee as concerning those teares, which hereafter thou must plentifully shed for the sinnes, which now thou committest? For if God call thee out of this life, or visit thee, euery morsell that thou now eatest, shall then be more bitter vnto thee then gall: and remember that then thou shalt alwaies lament and deplore that, which but once thou didst commit. That day at length will come, make no doubt of it, when thou shalt wish to haue suffered a thousand kinde of punishments, then once to haue offended God. The time that Dauid enioyed his pleasures was very short: but the time that

The sinnes which wee now commit, we hereafter shall deplore & lament in vaine.

he liued in sorrow and dolour for them, was exceeding long: as he testifieth of himselfe, saying: *I am weary of my groning, euerie night wash I my bed, and water my couch with my teares.* So aboundant were his teares, that the translation of Ierome hath, for I wash my bed, I make my bed to swimme: signifying the great showers and floods of waters, flowing out of those eies which had violated the law of God. Psal. 6.

Why then doest thou vnprofitably consume the time in sowing that, of which thou shalt gather no other fruite but teares? Besides this, thou oughtest also to consider, that thou dost not onely sow teares, whence thou reapest onely sorrow, but also the difficultie and hardnesse for euer entring into a better state of life, by reason of the long and euill custome. For euen as hee that is endangered with a long and a pernitious disease, seldome so commeth to his former health, that not some reliques of the disease remaine in his body: so the greatnesse and diuturnity of sinne, is seldome healed and cured without some reliques remaining. A man alwaies is weaker in that part, with which hee offended: and the tiranny of the diuell rageth more violently in it. The children of Israel worshipped a Calfe, of the ashes of which beeing burned, Moses made a decoction and caused them to drinke it. For this is the punishment, with which God is wont to punish certaine sinnes, that by his iust iudgement some reliques may remaine in our bones, and so that may be a punishment, and a torment, which a little before was our Idoll.

A similitude.

The reliques of sinne remaine after the sinne.

Wilt thou that I shall tell thee, how vnequall the comparison is to reserue old age for repentance, and filthilie to spend the flower of youth in iniquities? What great madnesse I pray thee would it be thought, if a man had many and weightie burthens to be carried to some certaine place, and he had many Horses sufficient to carrie them, yet he should lay all the burthens vpon one of the weakest and worst Horses, the other being sent away emptie? Like, or rather greater is their madnesse, who do impose the burthen of repentance to be carried of olde age; sparing youth, and manly age, and letting them goe emptie, which are much stronger, and farre more fit to carrie then old age: seeing that old age is scarce able to support her owne infirmities. It is excellently said of Seneca that great Philosopher; Hee that deferreth

How absurd a thing it is to reserue thy repentance for old age.

A similitude.

Seneca in his booke of the shortnesse of life.

ferreth to old age his goodnesse, and meaneth onely then to bee good, he plainely sheweth, that he is vnwilling to giue any thing vnto Vertue, but that time that is vnfit for all other things. And in another place; Thou shalt beare many saying; when I am fifty yeares old, I will take my selfe to mine ease: but when I am sixtie, that will free me from all duties and offices. And what suretie dost thou take for a longer life? Who will suffer these things so to passe, as thou hast disposed them? Doth it not shame thee, to reserue thy selfe to the reliques and dregs of thy life; and onely to destinate that time to a good and vertuous minde, which is fit for nothing? How late is it then to begin to liue, when thou must leaue to liue? What a foolish forgetfulnes of mortality is it, to defer thy peace & quiet, and thy wholsomest counsels to the fiftith or sixtith yeare of thy life; and then to purpose to begin a new & a better life, whenas very few reach to those yeares?

The greatnes of the satisfaction.

But what wilt thou do, if thou considerest the greatnesse of the satisfaction, which the infinite maiesty of God will require of thee, before thou be disburthened of so great offences? For that is so great, as a learned man saith; That man is not able to satisfie God for the sinnes of one day, and disburthen himselfe of that day. Why then dost thou gather the debts of thy whole life, as it were into one grosse summe, and deferrest the paiment and satisfying for them vntill thine old age, which not with all the paines that it can take can satisfie for it selfe? This iniquitie is so great, that S. Gregory calleth it the greatest infidelitie, as he sheweth it in these words; He is farre enough off from faith, who for his repentance expecteth old age. For it is to be feared, least while he hopeth for mercy, he finde iudgement. But let vs graunt, that all, that we haue said, are of no moment, nor any thing worth: nor that any of these things shall come to passe. Tell me, ought not the greatnesse and multitude of benefits receiued, and the glory promised, be onely sufficient to perswade and moue thee (so that there be any law, reason, or iustice remaining in the world) that thou shouldest not be so negligent & idle in the time of thy seruice, and so niggardly towards him, who is so liberall in heaping graces and benefites vpon thee? Oh how worthily is it spoken of Ecclesiasticus; *Be not slow to pay thy*

Deferring of repentance a certaine infidelity. Greg. in his Morals.

Repentance is not to be deferred in regard of benefits receiued at Gods hand.

vow in good time, and tarrie not to be iustified vnto thy death, because the reward of God endureth for euer. Goe to then, tell me I pray thee, if the reward shall endure so long, why wilt thou that thy seruice should be so short and momentanie? If the reward shall not be ended, while God shall reigne in heauen, that is, it shall neuer perish: why wilt thou not, that thy seruice at the least should endure so long as thou liuest in this life? Eccles. 18.

Furthermore, if thou hopest to be saued, it followeth of necessity, that thou must presuppose that he hath predestinated thee from all eternitie to this saluation. Tell me then, if the Lord was so mindfull of thee, that he loued thee from euerlasting; and after that thou wast made a Christian, adopted thee to bee his owne sonne, and made thee an heire of his kingdome; why dost thou draw backe to loue so gracious a Father? And why dost thou not blush to deferre to the end of thy life, to embrace so good and so bountifull a Lord? How is it possible, that thou shouldest perswade thy selfe, that thou canst satisfie him with so short a worship, who is determined to bestow vpon thee euerlasting benefits? For it is requisite and meete, that seeing the rewards are eternall, that the worship should also be eternall, if it possibly might be. Which seeing that it cannot be, yea, seeing that thy worship and seruice is no longer then the life of one man; why then wilt thou take from the Diuine worship the greater part of this short space; and leaue vnto him the lesser and worser part? For euen as out of a vessell, saith Seneca, first that commeth forth which is the purest, but that which is muddie and troubled sinketh to the bottome: so in the age of our life, that which is the best, is the first. Therefore let vs not reserue the dregs for God, but let vs offer him the first and purest. See I pray thee, what part is that, that thou reseruest for the Lord God. *Cursed bee the deceitfull,* saith the Prophet, *which hath in his flocke a male, and voweth, and sacrificeth a corrupt thing to the Lord: because I am a great King, saith the Lord of Hostes, and my name is fearefull among the Heathen.* As if he should say, To so great a Lord as I am, great seruices and worships are due. For it is mightie iniurie, to offer to so excellent a Maiestie, those things which are the worst and baest. Why therefore dost thou reserue the greater and better part of thy life for the seruice of

Not to be deferred in regard of predestination.

We offer the best part to the world, and the worst to God. Seneca in his 109. Epi.

Mal. 1.

diuels, and sacrificest that part to God, which the world refuseth? Heare what the Lord saith; *Deut. 25.* *Thou shalt not haue in thy bag two manner of weights, a great and a small: neither shalt thou haue in thine house diuerse measures, a great and a small: But thou shalt haue a right and iust weight, and a perfect and a iust measure shalt thou haue:* And darest thou against this law haue two vnequal measures, one so great for the diuell, as if he were thy friend; and the other so small for God, as if he were thine enemie?

What we owe vnto God in respect of our redemption.

Besides all these, if all these benefits seeme base and vile vnto thee, yet I desire thee, that at least-wise thou wouldest remember that inestimable benefite, by which God the Father gaue vnto thee his onely begotten Sonne: for hee gaue that life for the price of thy soule, which was more precious then all the liues of men and Angels. Wherefore althought thou hadst the liues of all men, and also infinite others; that in thee were all that liueth, or could liue; all that thou owest to the giuer of that life. Neither was this sufficient. Therefore with what forehead, with what impudencie, with what ingratitude doost thou denie to giue this sole life, which thou hast; being so short, so weake, and so miserable to that Lord, who for thee hath giuen a life so noble and so excellent? It were somewhat tollerable, if thou wouldest but giue that: but certainly to take away the better part of this miserable life, and to giue onely the dregs to him, is intollerable and extreme impudencie. Therefore let that of Salomon in his Preacher be the conclusion of this Chapter. *Eccles. 12.* *Remember thy Creatour in the daies of thy youth, or euer the daies of aduersitie come, and or the yeares draw nigh when thou shalt say, I haue no pleasure in them. Before the Sunne, the light, the Moone, and starres bee darkned, and or the cloudes turne againe after the raine. When the keepers of the house shall tremble* (that is thy hands) *and when the strong men shall bow themselues,* (that is, thy thighs, which support the whole masse of thy body) *when the milners stand still because they be so few,* (that is, thy teeth, or iawes) *and when the sight of the windowes shall waxe dimme* (that is, thy sight shall faile) *when the dores in the streetes shall be shut* (for then also the instruments of other sences shall decay) *and when the voice of the milner shall bee laide downe: when men shall rise vp at the voice of the bird* (that is, at the crowing of a Cock, by reason of lacke of sleepe, which happeneth

An excellent exposition of this place of Eccles.

neth in that age) *and when all the daughters of Musicke shall bee brought low.* (That is, thine eares, because all the arteries are shut, so that no sound can enter, by which the hearing is made.) *When men shall feare in high places, and bee afraid in the streetes:* (for old men can hardly walke vp ascending cliffie and rockie waies.) *When the Almond tree shall florish,* (for thy head shall bee full of white haires) *and bee loaden with the Grashopper, and when all lust shall passe:* for which some haue translated, that thy backe shall bee loaden, that is, shall be bowed and crooked, and thy concupiscence shall be lost; for daily more and more the strength of our heart faileth vs, in which is the seate of our appetites. *Because man goeth to his long home:* which is his graue; *and the Mourners goe about the streets:* that is, his friends and kinsfolkes. *When the dust shall be turned againe vnto earth from whence it came, and the spirit shall returne vnto God, who gaue it.* Hitherto are the words of Salomon.

Remember therefore, my brother, thy Creator in the daies of thy youth, according to this description, and doe not deferre thy repentance ouer to yeares so troublesome and vnpleasant, in which nature faileth, and the strength of all thy sences: in which man hath more neede of all the cherishing that may bee, and to supplie that by industrie, which is wanting to naturall strength: then to embrace the labours and troubles of repentance. When as vertue shall rather seeme a necessitie then a will. When as vices shall be honested by vs, for they forsake vs, before we forsake them; although for the most part, such is the old age, as the forepassed youth was, according to that of Ecclesiasticus: *If thou hast gathered nothing in thy youth, what wilt thou finde in thine age?* Therefore it is very wholsome counsell, that in another place the same Ecclesiasticus giueth, saying; *Abide not thou in the errour of the vngodly, but giue thankes before death. As for the dead, thankefulnesse perisheth from him as nothing: giue thou thankes in thy life, yea while thou art liuing and whole shalt thou giue thanks, and praise God, and reioyce in his mercie.*

The conclusion of the first obiectiō.

Ecclus. 25.

Eccles. 17.

Surely, great in times past was that mysterie, that amongst the diseased he was healed, who first stepped into the Poole, after the water had bene troubled of the Angell: that thou thereby mayst vnderstand, how that all our safetie consisteth in that,

Iohn. 5.

if we forth-with without any lingering obey the heauenly and diuine inspirations and motions. Come therefore, my brother, and make haste, *To day*, saith the Prophet, *if thou wilt heare his voice, harden not thy heart*: that thou maist make answer to him to morrow, yea begin presently to lay to thine hand: which the sooner that thou shalt do, it shall be the more easier vnto thee.

Psal 95.

Against them that deferre their repentance to the houre of death

CHAP. XXVI.

IVstly and rightlie ought those things which we haue spoken to be sufficient, to confound them, who deferre and put off their repentance to the houre of death. For if it be so dangerous to prorogue and deferre it to certaine yeares; what wil it be I pray thee, to driue it off, and reserue it for that most perrilous time? But because this errour is too familiar and vsuall in the world; and seeing that very many soules doe perish, being miserably deceiued by this errour, I thought it very necessarie to speake somewhat of this vaine opinion of men. And although it is very dangerous to speake of this matter (for it may minister occasion to weake and fearefull consciences to distrust and despaire (yet greater shall the danger be, that men know not, into what hazard they cast themselues, when they deferre their repentance to that time. So that weighing both dangers in an equal ballãce, we may manifestly see, that this is greater then that by many degrees. For experience teacheth vs, that moe soules do perish through too much confidence, then by too much feare or faint-heartednesse. For we are appointed Watchmen, as Ezechiell saith, that when wee see the sword comming, we should tell the people of it; least those that should be admonished of vs, bee deceiued: and their blood should be required at our hands.

It is dangerous to dispute of finall repentance.

Ezech. 33.

But because in this life we haue no other light, nor no other truth, besides the holy Scripture, and the monuments of holie Fathers and Doctors of the Church, who before vs haue copiouslie and sufficiently handled this matter; let vs see what they

say

say of it. For I hope that no man will be so rash, that will preferre his owne opinion before their iudgements. In speaking of which we will obserue this order, that first we remember what the Fathers haue spoken of this matter; and then what the Scripture teacheth vs.

¶ *Authorities of certaine Fathers, concerning finall repentance.*

BEfore we enter into this disputation, let vs presuppose that, which Saint Augustine, and all the Doctours of the Church do say; that we must necessarilie know, that as true repentance is properly the worke of God, so he can giue it to whom he will, and when he pleaseth. Therefore, according to this sentence, repentance shall be true, and sufficient to saluation at what time soeuer it be; yea in the houre of death. But how sildome this happeneth, I would not that thou shouldest beleeue me or thy selfe, but the Saints, by whose mouth the holy Ghost hath spoken. Therefore it is meete and requisite, that we relie vpon their iudgements. Heare therefore what Saint Augustine doth speake of this matter, in his booke of true and false repentance: Hee that first is forsaken of his sinnes, before he forsake them, he freely and willingly doth not forsake them, but of necessitie and constraint. But God requireth the libertie of thy will. Wherefore, they that will not be conuerted vnto the Lord, so long as they can sinne; and afterwards come vnto conuersion when they can sin no longer: they shall not so easily obtaine that they desire. Aud then a little after, Augustine declaring how that conuersion is wrought, saith thus: Hee is conuerted, that is, hee is wholie and altogether changed, who now not onelie feareth punishment, but hasteth to returne to a good and gracious God. Which conuersion albeit it happeneth to any one at the end of his life, we are not to despaire of the remission of his sinnes. But because so faithfull and absolute a conuersion sildome or neuer happeneth, so late repentance is suspicious, and to be feared. For whom the disease constraineth, and the paine terrifieth, he shall scarcelie euer come to true conuersion; especially when his children are present, whom he hath too much doted on, and his wife, and the world do call him vnto them. For this late repentance is wont to deceiue manie. But because God is alwaies al-

Augustine of true and false repentance. cap. 17.

In the same place.

To be conuerted what it is.

mightie,

mightie, he can alwaies helpe in death, whom he pleaseth. But because there be many things that doe hinder, and doe draw away the languishing and fainting spirit, it is most dangerous, and next to destruction to put off repentance vntill death. But it is a very great thing that God should then inspire thee, and deale so fauourably with thee. If therefore there be any one, who then doth seeke for true repentance, let him expect the friendly clemencie of God, well vnderstanding and feeling, that the goodnes of God is greater then his wickednes. He that thus escapeth, let him liue and not die. Hitherto Saint Augustine, by whose words it is manifest, into how great dangers they do cast themselues headlong, who of purpose leaue off their repentance to the houre of death.

In his exhortation to repentance, which forthwith followeth in his second booke of repentãce.

Saint Ambrose also, in his bookes of repentance, doth largely dispute of this matter; although there bee some that attribute this discourse of his to Augustine, where amongst many other things he saith; Hee that repenteth, and reconcileth himselfe at the last cast, and passeth hence, that is, departeth out of his bodie: I confesse vnto you, that we deny not vnto him that which he desireth: but I dare not presume to say, that hee went well hence. I doe not presume, I doe not promise, I doe not say, I deceiue yee not, I doe not beguile you, I make no promise vnto you. A faithfull man liuing well, doth safely depart hence. Hee that repenteth, and is reconciled, whilest he is in health, if after he liue well, is safe.

Repeating the same thing a little after, he saith; But hee that repenteth at the last, and shall passe hence, whether hee safelie passeth or no, I am not certaine: I can assure him of repentance, but of further securitie, I cannot assure him. Marke what I say; I will lay this downe more plainely, least any one should misse my meaning: Doe I say that he shall be damned? I doe not say so. Neither doe I say that he shall be saued. O holie Bishop, what other thing dost thou say vnto mee? Certainelie I know not what I shall say vnto thee. I haue said, I presume not, I promise not, I know not Gods determination. Wilt thou my brother be deliuered from all doubt, wilt thou escape this ambiguous incertaintie? Repent whilst thou art strong and in health. For if thou truly repentest, whilest thou art in health, and

so

ſo the laſt day finde thee, thou art ſafe. Therefore runne, that thou maiſt bee reconciled. If thou doſt ſo, thou art ſafe. Why ſafe? Wilt thou that I ſhall tell thee? Becauſe thou repentedſt at that time, when thou mightest haue ſinned. Behold, I haue told thee why thou art ſafe. But if then thou wilt repent when thou canſt ſinne no longer, thy ſinnes haue diſmiſſed thee, and not thou them.

The iudgment of Iſidore.

Saint Iſidore doth conſent vnto this. Hee that would, ſaith he, be certaine of the remiſſion of his ſins in the houre of death, let him repent whilſt he is in health, and then let him lament and deplore his iniquitie and wickednes. But he that hath liued wickedly, and repenteth at the houre of his death; it is moſt certaine that he is in very great ieopardie. For euen as his damnation is vncertaine, ſo alſo his ſaluation is doubtfull. Surely theſe words are very dreadfull: but thoſe more fearefull, which Euſebius the Scholler of Saint Ierome writeth, and which his glorious & holy Maiſter ſpoke being at the point of death, ſtretching him ſelfe vpon the earth, arraied in rugged and courſe Sack-cloth; but becauſe I dare not relate them with that rigour that they are written, leaſt I ſhould miniſter occaſion of diſtruſt and deſpaire to thoſe that be weake and faint-hearted, let him that pleaſeth reade them: he ſhall finde them in the fourth tome of Saint Ieromes workes, in a certaine Epiſtle of Euſebius vnto Biſhop Damaſus as touching the death of Saint Ierome, whoſe beginning is, To the moſt reuerend Father, &c. Where amongſt other things hee ſaith; But ſome man will ſay; That man that hath done wickedly all the time that he liued, and repenting at the houre of his death, hee ſhall obtaine pardon of God. Alas, how vaine a ſuppoſall, and how falſe a meditation. Scarcelie of an hundred thouſand men, whoſe liues haue alwaies bene wickedly led, ſcarcely, I ſay, one deſerueth fauour at Gods hands. A man altogether borne and brought vp in ſin, who hath neither ſeene, nor acknoweledged GOD, neither is willing to heare of him, neither knoweth when he ſinneth, nor what repentance is, vnleſſe perhaps he ſometims dreame of it: and altogether intangled in worldly buſines, whom the loue of his children who hee muſt forſake, oppreſſeth, whom infirmitie amateth, whom the loſſe and griefe of riches and temporall bleſſings ſhaketh &

In the ninth tome of Plantynes edition, a little before the end.

excrucia-

excruciateth, because he seeth that he can no longer enioy them, what repentance can he bring forth acceptable to God? which he at all would not bring forth, nor once meddle with, if he had any hope of recouerie. Certainely I will conclude as I thinke; he that whilst he is young and strong feareth not to offend God, in death he deserueth not to finde any fauour of God. What repentance is that, my beloued children, which a man onely maketh for this respect, because hee seeth that hee can liue no longer? Who if he should recouer of his sickneſſe, would becom worser then he was before? I haue knowne many peny-fathers and helhound vsurers, who may rightlie bee termed the diuels Alcumists, or the diuels Mint-maisters, that haue beene sorry and penitent, when they haue thought that there was no way with them but death, but after that they haue beene recouered, their liues haue beene a great deale more wicked and detestable then it was before. This I hold, this I thinke to be true: this I haue learned by long experiẽce, that his end is not good, whose life was alwaies euill: who feared not to sinne, but alwaies liued in the vanities of the world.

Hitherto Eusebius: by whose words it is manifest, how suspected that repentance was to this holy Doctour Ierome, which was made at the houre of death of him, who had continued in sinne all the time of his life. Neither here the iudgement of Saint Gregory is to be kept close as concerning this matter; who vpon these words of Iob, *For what hope hath the hypocrite, though hee be neuer so couetous, if God take away his soule? Will God heare his cry, when trouble commeth vpon him?* saith; God heareth not his cry in the time of trouble, who in the time of peace and prosperity, hath not heard the Lord crying vnto him in his commandement. For it is written; *Hee that turneth away his eare from hearing the law, his prayer shall bee abhominable.* Therefore the holy man beholding how those that contemne the law and all right paths, doe at the last cast conforme themselues vnto prayer, saith, *Will God heare his cries?* These words doe iumpe with those of our Sauiour, who saith; *Afterwards came also the foolish Virgins, saying: Lord, Lord, open to vs.* And it shall bee answered vnto them; *Verily I say vnto you, I know you not.* Because then so much the more seuerity shall be vsed, by how much the more

Greg. in his 18. booke of his Morals cap. 5. Iob, 27.

Prou. 28.

Math. 25.

more mercie hath now beene extended: and then iudgement shall be seuerely and strictly executed vpon them, whom now persisting in sinne, mercie patiently waited vpon. These be Saint Gregories words. Another Doctour of the Church saith; *It is* a hard thing, that then (that is, at the point of death) true repentance should be, when it cometh so late. When as anguish and paine tormenteth the body, and griefe oppresseth the senses, scarcely can a man thinke of any other thing. Greatly suspicious ought that repentance to be, which seemeth constrained. The coniecture is easie, that a man should thinke that himselfe is vnwilling to do that, which he hath no ability to do. Possibility doth very well proue the willingnesse. If thou dost not whilest thou maist, thou manifestly shewest that thou art vnwilling to doe. Another Doctour of the Church doth also subscribe to all this. Seeing therefore, saith he, that a fruitfull repentance is not the worke of man, but of God: by his mercie he can inspire it, whensoeuer he will: and reward those by his mercie, whom he could condemne by his iustice. But because there are many things that hinder, and hold backe the sicke partie, and him that languisheth and fainteth through sickenes, it is dangerous, and neere vnto destruction, to protract and deferr repentance till death. But a maruellous great thing is it, if God at that time inspire any man with true repentance. Consider I pray thee how fearefull and dreadfull these words be. Who then is so bold and audacious, that dare expose this great treasure to so great hazard? Is there any thing more precious in this world then saluation? Who therefore is so inconsiderate and misaduised, that dareth presume to say, that he doth not passing ill, that committeth so great treasure to such danger?

These be the iudgements of the holy Doctours, by whom we may euidently gather, how great their folly and madnesse is, without an especiall care to saile ouer this so dangerous a Sea, of which the most expert & experienced Mariners haue spoken so doubtfully, and with so great feare. To die well is an Art, which ought to be learned all thy life long. For in the houre of death so many and so great are the discruciatements that cause death, that scare remaineth any time to learne to die well.

The authoritie of the Schoole Doctours concerning this matter.

It remaineth now for the greater confirmation of this matter, that we see what the Schoole Doctours thinke of it. Among others there is none that excellently handleth this matter, agreeing in all things vnto vs, putting and inferring this conclusion. Repentance, which is made at the point of death, and in extremitie, is fildome true, by reason of the great difficulty that happeneth at this time. He prooueth this conclusion by foure reasons or arguments.

The conclusion of the Schoole man.

The first reason of the Schoole-man

The first is, by reason of the great perturbations, which arise out of the greatnesse of griefes, sickenesse, and the presence of Death, through which the heart is lesse able to lift vp it selfe to God, and rightly to busie it selfe in the exercise of true repentance. For the better vnderstanding of this argument wee must know, that all the perturbations of our heart haue great force to disturbe and hinder our will and sences: and according to the rule of Philosophie, in this effect and euent the affections or passions are much more powerfull, which cause sorrow and sadnesse, then those that procure mirth and ioy. Hence it is that the perturbations or affections of one dying are exceeding strong, and of all other most powerfull. For (as Aristotle saith) death is the most dreadfull of all terrible things: there being so many dolours and dscruciatements in the body, so many afflictions and anguishes in the soule, so great sorrow and care for children, wife, and the world, all which are to be forsaken. Amongst so many and so tempestuous winds of the passions, where shall the sences be, and where the cogitations, but where these dolours and perturbations do carrie and whirle them? Daily experience teacheth vs, that if any one be tormented with the tooth-ach, or by any other sharpe paine, although he be a very godly and a religious man, yet scarcely then can he steadfastly lift vp his heart to God, nay all the sences & thoughts haue recourse thither, where the griefe is. If this happeneth to the righteous, what will he doe, who neuer accustomed himselfe to thinke of God, and who so much is readier to endanger his greater friend then his lesser, by how much he is apter and proner to loue his

body

body better then his ſoule? Amongſt the foure impediments of contemplation, which Saint Bernard doth reckon vp, one is the euill diſpoſition and temperature of the body. For then the ſoule is ſo vrged and occupied with the dolours of the fleſh, that ſcarce it permitteth a man to thinke vpon any other thing, beſides that, which then greeueth and excruciateth him. Which if it be true, what greater dotage or madneſſe can there be, then to expect, tarrie, and waite for the worſt diſpoſition and temperature of the body, and in it to handle and deale with the greateſt buſineſſes of the ſoule? I knew a certaine man, who beeing at the point of death, when he was willed and admoniſhed to prepare himſelfe for his end, for the glaſſe of his life was now runne out, he was ſo affrighted and ouerwhelmed with the preſence of death, that he thought vpon nothing elſe, then how he might eſcape the danger of death, as if the date of his life had beene put in his owne hands, and he had the ordering and determining of it. All his care was, how he might remedy and auoide this danger, if poſſibly it might bee. But when the Miniſter ſaw him ſo little carefull and troubled with thoſe things which were neceſſary for that time, he admoniſhed him, that he ſhould let paſſe ſuch thoughts, and begin earneſtly to call vpon God. The ſicke man hardly taking this admonition, began to talke a farre off from the purpoſe, and ſo yeelded vp the Ghoſt. Notwithſtanding, this man had beene a louer of Vertue: whereby thou maiſt ſee, how the preſence of Death doth diſturbe and diſquiet them who are in loue with their liues, ſeeing that it ſo greatly troubled him, who at other times had deſpiſed it. I knew alſo another man, who when he had fallen into a moſt dangerous and grieuous ſickeneſſe, and ſaw Death now at hand, he earneſtly deſired to conferre a little with God, and to preuent the Iudge by a deuoute praier, before he ſhould depart out of this life: but ſorrowes and the continuall accidents of his infirmity would let him haue no reſt. If therefore onely preparation to repentance be ſo hard at that time, who will be ſo fond and mad to referre and prorogue the remedy and repentance of his whole life to that moment?

The euill diſpoſition and temperature of the body is an impediment of contemplation.

The 2. reaſon of the Schole-man.

The ſecond reaſon of the Schoole-man it, that true repentance ought to be voluntary, that is, it ought to bee done willingly,

lingly, and not of constraint, or compelled by necessitie. This is that which Saint Augustine saith; Let no man tarrie so long as he can sin. For God requireth the libertie of the will, that thy faultes may be wiped away; he requireth not necessitie, but charitie: not onely feare; because man liueth not onely in feare. Therefore, it behoueth him that lately repenteth, not onely to feare the Iudge, but to loue him: because without charitie no man can be saued. Wherefore, that man that neuer truely repenteth himselfe in his life time, but prorogeth it to the houre of death, he seemeth not to bring forth repentance of will, but of compulsion: and if of constraint or necessity, then it is not meerely voluntarie.

Aug. in his booke of true and false repentance. cap. 17.

2. Kings, 16. Such was the repentance of Shimei, for that offence which he had committed against Dauid, when hee fled from the face of his sonne Absolon. Which Shimei, when hee saw that the victorie did incline to Dauid, and considering of the mischiefe that hung ouer his head, he descended with the men of Iuda to meete King Dauid, and with the thousand men of Beniamin, and prostrating himselfe before the King, he craued pardon for

2. Kings, 19. his fault. Which when Abishai heard, hee said; *shall not Shimei die for this, because he cursed the Lords annointed?* But holie king Dauid, not ignorant of what small desert this repentance was, for the time wisely dissembled the deede; yet he would not that it should vtterly passe vnreuenged: but when he was at deaths doore, not for any desire of reuenge, but in the zeale of iustice, hee commanded his sonne, that hee should not suffer it to goe

3 Kings. 2. vnreuenged; who afterwards commanded him to be slaine. Of this kinde and nature, seemeth the repentance of many wicked Christians to be, who when they haue persevered all their life through in sinne, offending God, when the houre of rendering an account shall draw neere, when they see death approching, and the graue open, and the Iudge present; when they shall vnderstand that no strength or power, can be found against that infinite power and omnipotencie, and that that shall be determined in that moment which is for euer irreuocable, then they turne themselues vnto the Iudge with praiers and protestations: which if they be true, certainly they are profitable. But the common euent teacheth, what manner of prayers and pro-

testations

teſtations they were, and are: for wee haue learned by experience, that many of them hauing eſcaped this danger, forthwith haue forgot all that they promiſed and as Swine haue returned to their wallowing in the myre, yea they haue reuerſed and recalled that good, which then they purpoſed; and haue againe embraced thoſe things, which then they eſtimated preiudiciall to their ſoules, as if they were the men that had not doone that they did for the loue of God, but onely for feare of the extreamity, in which at that time they were: which ceaſing, alſo the effect ceaſeth, which thereupon followed. Whereby it moſt manifeſtly appeareth, that this repentance is like vnto that which Saylers make; who when they are in extreamity and danger of ſhipwrack, they promiſe to change their liues, to embrace vertue, and I know not what proteſtations they make: but when the ſtorme is appeaſed and ouer-paſt, and a wiſhed calme commeth, and they are without ieopardy, by and by they returne to their former vomit: they laugh, they trifle, they blaſpheme, carouſe & ſweare, and become worſer then they were before, making no account of their vowes and proteſtations, yea, reputing them as dreames and toyes. A ſimilitude.

The third reaſon is, becauſe the cuſtome of ſinne, in which the ſinner hath hitherto liued, will almoſt neuer forſake a man, but euen till death waiteth vpon him: and followeth him no otherwiſe then the ſhadow doth the body. For cuſtome is another nature, which is not ouercome without very great difficulty. And ſo we ſee by experiẽce, that many at the houre of their deaths, are ſo little careful of the ſaluation of their ſoules, are ſo couetous, ſo drowned in carnall and worldly things, ſuch louers of this life, that they would ſtill enioy it, if at any price they might buy it; ſo captiuated in the loue of this world, & ſo enamoured with all thoſe things that they loued in it, as if they were not at all at this paſſe, or in this danger. The third reaſon of the Schooleman.

Haue you not often-times ſeene old men ſo greedy and ſo couetous, that they haue neuer intermitted one houre, or ſlacked any time, to hourd vp the pelfe of this worlde; who notwithſtanding are vnmercifull, and haue their hands ſhut when they ſhould doe any good: and whoſe affections and appetites are very freſh and liuely in proſecuting the buſineſſe of this

world, and heaping vp riches without end or meane, which they must leaue in the world, GOD knowes to whom, but to any good worke reprobate and dull? This is a punishment not the least, by which God punisheth sinne; permitting it to attend vpon the offender to the graue; according to that of S. Gregorie, God chastiseth a sinner with this kinde of punishment, that he permitteth him to forget and bee vnmindefull of himselfe in the houre of death, because hee remembred not God in his life. And so one negligence or obliuion is punished by another: the forgetfulnesse of that fault, is punished with the obliuion which is both a punishment and a fault: which we see and heare verified by daily experience: for how often doe we heare, that many haue wished to die, and haue died in the armes of their harlots, whom they tenderly loued? that as in their life time they would not expell them out of their houses, so in death they would not forsake them, because by the iust iudgement of God, they are become vtterly vnmindfull and obliuious, both of themselues, & of their soules.

The fourth reason of the Schoole-man.

The fourth reason of the Schoole-man is founded in the quality of the valour of the workes, which are commonly done at that houre: for euery one who hath but a sparke of Diuine light, seeth plainely, how farre different the works that then are done, are from the works which are done of a man sound and in health: he acknowledgeth I say, that those much lesse please God then these. That gift cannot be very acceptable to God (as saith a certaine holy woman) which therefore is offered, because the last day so enioynes it, for it is not of the right nature of a gift. What I pray thee is it to pardō an iniury at that houre, when not to pardon it is a great reproch? Doost thou thinke it praise worthy, that then thou leauest thy Concubine when thou must leaue her whether thou wilt or no, neither may she stay any longer in thine house?

By these reasons this subtile Doctor concludeth, that a man with great difficulty in that houre truely repenteth. Yea he saith that a Christian, who of a set purpose deferreth his repentance to the houre of death, doth very highly sinne, by reason of the great iniury that he offereth to his owne soule: and by reason of the great danger, vnto which he exposeth his saluation. Now

I leaue the Reader to his owne conſcience and conſideration, that he may ſee whether there is any thing more to bee feared then this.

¶ Certaine authorities of the holy Scripture, concerning the precedent ſentences of the Doctors.

BVt becauſe the ſtrength and bulwarke of all this diſputation conſiſteth in the word of God, (for againſt this there is neither appeale nor anſwer) heare what it teacheth vs concerning this matter. Salomon in the firſt chapter of his Prouerbs, after he had related the words by which the eternall Wiſedome calleth man to repentance, hee in like manner adioyneth thoſe wordes, which ſhee will ſpeake to them that doe not obey her call: *Becauſe*, ſaith ſhe, *I haue called and yee refuſed, I haue ſtretched out my hand, and no man regarded. But all my counſell haue yee deſpiſed, and ſette my corrections at nought. Therefore will I alſo laugh at your deſtruction, and mocke you, when the thing that yee feare commeth vpon you. Euen when the thing that yee be afraid of falleth in ſuddainely like a ſtorme, and your miſerie like a tempeſt, yea when trouble and heauines commeth vpon you. Then ſhall they call vpon me, but I will not anſwer: they ſhall ſeeke me earlie, but they ſhall not finde me: And that becauſe they hated knowledge, and did not chooſe the feare of the Lord,* Prou. 1.

Hitherto bee the wordes of Salomon, or that I may ſpeake better, of God himſelfe. Which Saint Gregorie in his Morall bookes doth expound to be ſpoken of this repentance, which heere we handle. What can bee anſwered vnto this? Are not theſe threatnings ſufficient, being from God himſelfe, to make thee to feare, and to admoniſh thee, that betimes thou prepare thy ſelfe for that houre? But heare alſo another teſtimonie not leſſe plaine then this. The Lord reaſoning in the Goſpell of his comming to iudgement, he aduiſeth and counſelleth his Diſciples with great inſtancie, that they prepare themſelues againſt that day, hauing vſed many parables and ſimilitudes to that end, that by them they might vnderſtand of what great weight that matter was. His wordes be theſe: *Bleſſed is that ſeruant, whom his Lord when he commeth, ſhall finde watching. But if that euill ſeruant ſhall ſay in his heart: My Lord will bee long a comming, and ſo beginne* Math. 24.

to smite his fellowes, yea, and to eate and drinke with the drunken. The same seruants Lord shall come in a day when hee looketh not for him, and in an houre that he is not ware of, and shall hew him in peeces, and giue him his portion with the Hypocrites. It is plaine and euident by this, that the Lord very well knew of the counsels, inuentions, and excuses of the wicked, which they finde out to excuse and bolster out their bad matters: and therefore he doth preuent them, and shut the way before them, and admonisheth them how their wickednesse shall prosper with them, and what euent their hope shall haue.

What do these things differ from thē which here we handle? What other things doe we speake here, but those that the Lord himselfe speaketh? Thou art that euill seruant, who meditatest in thine heart such like things, as he did; thou delaiest thy repentance, and thinkest that there is time enough left for thee, thou eatest, drinkest, and perseuerest in thy sinnes. Doest thou not feare these threatnings, which he threatneth who is no lesse able to effect them, then to speake them? Who is of might to execute all things that he speaketh, sooner and more readily thē to speake them? He himselfe speaketh vnto thee, hee reasoneth the matter with thee, he calleth thee, he hath busines with thee, he saith vnto thee: Watch miserable man, and whilst thou hast time prepare thy selfe, least thou miserably perishest in that houre of Gods iust iudgement.

But I seeme to bestow too much time and labour vpon a matter so manifest. But what shall I doe, when I see the greater part of the world couer their sinne and errour vnder this cloake? But that thou maist more manifestly know the greatnesse of this danger, heare another testimonie of the same Lord? *Then shall the kingdome of heauen bee likened vnto tenne Virgines, &c.* Then; when shall that then bee? When the Iudge shall come, when the houre of iudgement shall appoch, as well generall for all men, as particular for euery one. For in this euery one shall finde his last day, in this the last day of the world shall ouertake euery one; because as euery one dieth, so he shall bee iudged in this day, as saith Augustine. At that time therefore, saith our Sauiour, it shall happen vnto vs, as vnto the tenne Virgines, fiue of which were fooles, and fiue wise, which taking their

Math 25.

August. in an Epistle to Dios.

Lamps

Lamps went out to meete the Bridegrome: The wiſe, whilſt they had time, tooke oyle in their veſſels: But the fooliſh, as it oftentimes happeneth, had no care nor regard of any oyle. At midnight, when men ſleepe ſoundly, or when they are moſt negligent and voyde of care, and leaſt thinke of the day of iudgment, a cry was made: Behold the Bridegrome commeth, goe yee out to meete him. Then all thoſe Virgins aroſe, and prepared their lamps: And thoſe that were ready went in with the Bridegrome to the marriage, & the dore was ſhut vp. But thoſe that were not ready at that time, began to prouide and prepare themſelues, and at length came, ſaying; *Lord, Lord, open to vs. But he anſwering ſayd: Verily I ſay vnto you, I know you not.* And the Lord concluding this parable, ſayth: *Watch therefore, for yee know neither the day, nor the houre.* As if he ſhould ſay; Ye haue ſeene how happy the euent was of theſe wiſe Virgins who were ready, and how vnhappy the fooliſh Virgins were who wanted oyle. Seeing that therefore yee knowe not the day nor the houre of the comming of the Bridegrome and ſeeing the buſines of your ſaluation dependeth onely of this preparation, watch and be ye ready at all times, leaſt that day finde you vnprepared, as it found theſe fiue Virgins, and the dore be ſhut againſt you, and yee be excluded from the marriage, as they were excluded. This is the litterall ſence of this parable, as a learned man doth expound this place, ſaying: Let vs take heede to our ſelues, if it were but onely for this reſpect, that the repentance which is deferred vnto death, when that voyce is heard which ſayth; *Behold the Bridegrome commeth*: is not ſafe, yea, as it is deſcribed in this parable, it is as though it were not true. At the length he ſpeaking of the end of this ſimilitude, ſayth: The concluſion of this doctrine is, that we may vnderſtand how theſe fiue Virgins were reprobated and refuſed, becauſe they were not ready at the comming of the Bridegrome. But the other fiue were admitted and let in, becauſe they had prouided. Therefore it is neceſſary that we be alwaies prouided, becauſe we know not at what houre the Bridegrome will come.

Tell me I pray thee, what could bee ſpoken more manifeſtly for the illuſtration of our purpoſe? Therefore I doe greatly wonder, that after ſo cleare a teſtimony men dare yet truſt to a

hope so weake and vncertaine. For before this testimony was brought forth, I did not so much marueile, if they did perswade themselues the contrary, or if they desired willingly to deceiue themselues. But after that this heauenly Doctor and Teacher hath determined this question, when as the Iudge himselfe hath manifested vnto vs the order and manner of his iudgement by so many examples, who is so extremely impudent or shamelesse, without wit or reason, that will thinke that it shall happen otherwise, then he hath foretold, who himselfe shall pronounce the sentence?

¶ *Answers to certaine obiections.*

BVt because thou mayest obiect against these things which we haue spoken: How? was not the theefe yeelding vp the ghost saued by one onely word? Wee answere vnto this, that this worke was no lesse miraculous then the other miracles of Christ, which worke and miracle was reserued to the comming of our Sauiour being the sonne of God, into this world, and for a testimony of his glory: And therefore it was necessary, that in that very houre when the Lord suffered, that both things celestiall and terrestriall should be disturbed; that light should bee mingled with night; and that the very elements should be shaken; that the earth shaken in her very foundations, which could scarcely support and vphold God on the Crosse, should tremble and quake; That the day, the light being fled, should assume a lamentable robe, and after the manner of bewayling mourners, should be clothed with the sable habit of black heauines; That the graues of the dead should be opened; and that the dead should arise: For all these miraculous wonderments, were reserued as testimonies of the glory of his Person, among the number of which was the saluation of this theefe. In which worke his confession was no lesse admirable and miraculous, then his saluation: for his Nouell and Puny new sprung fayth, acknowledged that which his Disciples gayne-sayed. At that time the guilty theefe beleeued that, which the elect denied. The impiety of the persecutours raged, the wickednesse of the blasphemers exceeded, the stripes and wounds shewed Christ onely to bee but a man, and the Apostles despayring after so many

Many miraculous and wonderful things reserued to the comming of Christ.

Euseb. Emiss. of the good theefe.

many Diuine miracles, onely this theefe resteth not, nor stayed in the scandale of his crosse and death; onely he is the witnes of his Maiesty, who was a companion of his distres and beauines. Seeing that therefore these wonderfull and miraculous things belong to the dignity of this Lord, and to the mystery of that time, it will be counted a ridiculous thing to thinke, that these are matters for all times and places, which were onely proper for that time.

We see also in all well ordered common wealthes, that some things be done ordinarily, and alwayes after the same manner, and some things that are vsed extraordinarily. Ordinary things are common to all, but the extraordinary are proper to some certaine. The same thing also commeth in vse in the common wealth of God, which is his Church. And so that of the Apostle is regular and ordinary; *Whose end shall be according to their workes*: signifying that after the common manner of speaking, an euill death followeth an euill life, and a good death a good life. And it is an ordinary thing that those that embrace Vertue, and leade a godly life, doe enter into an eternall life; and those that liue viciously and wickedly, to be cast into hell fire. This sentence is common and true, which the holy Scripture doth beate vpon in many places. This the Psalmes doe sing of, this the Prophets doe celebrate, this the Apostles doe preach of, this the Euangelists haue noted. The kingly Prophet hath comprehended this in few words, when he sayd: *God spake once and twice: I haue also heard the same, that power belongeth vnto God: And that thou Lord art mercifull: for thou rewardest everie man according to his worke.* This is the summe of all Christian Philosophy. Therefore according to this speech of Dauid, we say that it is an ordinary thing, that as well the righteous as the sinner, should receiue a reward at the end of their liues, according to the works, which they haue done. Yet besides this vniuersall law, God can by his especiall grace and fauour bestow mercy vpon some, that they should die the death of the righteous, who haue liued the life of sinners: as also it may come to passe, that he that hath liued like a righteous man in this world, by the secret iudgement of God, may dye as a sinner. As it happeneth vnto them, who haue sayled very fortunately in a long

A similitude.

2. Cor. 11.

Psal. 62.

The iudgements of God.

A similitude.

voyage, and at the very mouth of the Hauen suffer shipwrack. Hence it is that Salomon sayth: *Who knoweth the spirit of man* Eccles. 3, *that goeth vpward, and the breath of the beast that goeth downe to the earth?* For although it bee alwayes in a manner true, that their soules who liue like beasts, descend to hell; and that theirs that liue like men, ascend to heauen; yet in the secret and particular iudgement of God, this order may be somtimes inuerted. Yet it is safe and generall doctrine, that a good liuer shall haue a blessed death. Therfore no mā ought for the præcedent causes to leane to their examples, who haue been saued by especiall and particular grace and fauour: for they make no generall rule, nor extend themselues to all men, but onely to a few, and those vnknowne: Neyther canst thou know whether thou art contayned in that number.

An obiection of the repentance of the Nineuites

But if thou obiectest vnto me the repentance of the Nineuites, which proceeded from feare, least they should all haue beene destroyed within forty dayes; consider thou not onely their sharpe and seuere repentance which they made but also their change of life. Change thou also thy life after the same manner, and the same mercy shall not forsake thee. But I perceiue that thou art scarcely recouered of thine infirmity, and scarcely risen out of bed, seeing that thou straightwayes runnest to the first kinde of life, and recallest all that which thou didst purpose, when thou wast weake. Wherfore I leaue thee to consider, what I may think of thy repentance.

¶ *The conclusion of the former disputation.*

WHatsoeuer hath hitherto beene spoken, hath not beene spoken to that end, that it should shut the gate of saluation or of hope against any man: for neyther hath any of the Saints shut it, neyther ought any man to shut it: but to this end, that the wicked may be recalled & turned from that refuge and fortresse, in which they lurke, and are made mightier to persеuere in their iniquities. But, tell me I pray thee my brother, if all the voyces and iudgements of Doctors and holy men, if all reasons, if the holy and sacred Scripture pronounce so dangerous and perillous things of it, how darest thou hope for saluation in so great danger and hazard? In whom doest thou trust,

that

that will helpe thee in this ieopardy? Perhaps thou placeſt thy hope in thy preparations, in thine almes, and in thy prayers. Thou vnderſtoodeſt a little before, how the fiue fooliſh virgins with great care would haue prepared & made ready themſelues, after that they had heard the voyce telling them, that the Bridegrome came: thou haſt learned alſo, with what great inſtancy they knocked and cryed at the doore; yet it profited none of them: for it proceeded not of true loue, or of true repentance. Perhaps thou truſteſt to thy teares, which thou wilt poure forth at that time; ſurely vnfained teares, at all times are auailable, and happy is that man that from his very heart can poure thē foorth: but remember I pray thee, what teares Eſau ſhedde, *Who*, as the Apoſtle ſaith, *found no place of repentance, though he ſought it with teares.* Heb. 12. For he did not weepe for the loue of GOD, but for his owne commodity.

Or, dooſt thou put thy hope in thy good purpoſes, which thou then ſetteſt before thine eyes? Theſe are of force when they are true and ſincere; but remember the purpoſes of King Antiochus, who when hee was in this danger, promiſed ſuch great and magnificent things, that it would make a man amazed that readeth them. *The wicked man*, ſaith that booke, *prayed vnto the Lord, of whom he obtayned no mercy.* 2. Mach. 9. The reaſon was, for all things that he purpoſed, proceeded not of the ſpirit of loue, but of ſeruill feare, which is not acceptable. For to feare hell, may proceede of the meere naturall loue which man beareth to himſelfe. But that man loueth himſelfe, is no reaſon that the kingdome of heauen ſhould be giuen vnto him. Inſomuch, that as no mā entred into the pallace of King Aſſuerus clothed in Sackcloth, Heſter. 4. ſo it is lawfull for no man to enter into the pallace of God with a ſeruill garment: but all that will enter muſt bee clothed with wedding garments, that is, adorned and beautified with true loue and charity.

Wherefore my brother, I pray and intreate thee, that thou wouldeſt reade and conſider of theſe things, with great attention, that thou after a very ſhort time (without all doubt) ſhalt come to this houre, and to this ieopardy. For thou ſeeſt with what great ſwiftnes heauen is turned about, and with what velocitie time ſlippeth and poſteth away, and how ſoone the thred

of

of thy life shall be cut off. *The day of destruction is at hand*, sayth the Prophet, *and the times that shall come make hast.* Therefore, a little space of time being ouer-past, this prophecy shall be fulfilled. Then thou shalt perceiue and know, that I haue beene a true Prophet in these things, which I haue admonished thee of. Then thou shalt see thy selfe compassed about with dolours, loaden with those thing sthat are yrkesome vnto thee, and miserablie afflicted with the presence of death, wayting for the condition which straightwayes shall be awarded, either that thou shalt be for euer happy, or for euer vnhappy.

Deut. 32.

O perilous estate, ô hard and dangerous way; ô sentence after which euerlasting death, or euerlasting life is to be expected; ô who can alter this decree at that houre? ô who shall be able to heare that sentence? My brother, now thou hast aduantage, doe not neglect it: now thou hast time, make the Iudge thy friend, that he may be fauourable vnto thee. Heare therefore, and follow the counsell of the Prophet, who sayth; *Seeke yee the Lord whilst he may be found, call vpon him whilst he is at hand.* For now the Lorde is at hand to heare vs, albeit we see him not. In the houre of iudgement we shall see him, but he will not heare vs, vnlesse we be such as are to be heard now.

Esay 55.

Against them, that through the hope of the Diuine mercy, doe continue and perseuer in theyr sinnes.

CHAP. XXVII.

Some men there are, that persisting and continuing in their wicked life, doe cheere vp and comfort themselues in hope of Gods mercy, and the merits of Christes passion: and to these as to the other, their errour is to bee shewen. Thou sayest that the mercie of God is vnmeasurable & infinite, for he willingly would bee crucified as a malefactour for sinners. I confesse indeede that his mercy is exceeding great; for it suffereth thee to vtter so lauishly such cursed blasphemy, as that thou wouldest his goodnes & bountifulnes, should be a fautour and a fauourer of thy wickednesse:

and

and that his Crosse, which hee apprehended as a meane to destroy the kingdome of sinne, should bee made of thee a meane to strengthen and defence sinne: and whereas thou shouldest offer a thousand liues vnto him, if thou haddest so many, because he hath sacrificed his life for thee, there thou takest an occasion to denie that one vnto him which thou hast, yea which thou hast receiued of him. This grieueth thy Sauiour more, then the death did, which he suffered for thee: for hee who neither lamented nor deplored his owne death, most grieuously lamenteth and bewaileth thy sinnes in the Prophet, saying; *The plowers plowed vpon my backe, and made long furrowes.* Tell mee I pray thee, who hath taught thee thus to argue, that because God is good and gracious, thou shouldest conclude, that it is lawful for thee to sinne, and to follow wickednesse? The holy Ghost seemeth vnto me to conclude after another manner; that because God is good and gracious, he gathereth that he is worthy to bee worshipped, obeyed, and to be loued aboue all things. And because God is good, it is meete that I be good also; and that I should trust in him: who although I bee a most grieuous sinner, yet is ready to receiue me into fauour, If I with all my heart will be conuerted vnto him. Because God is good and so good, it is double wickednes to offend so great & magnificent a goodnesse. Therefore, by how much the more thou doest exemplifie the goodnesse of GOD, by so much the more thou doost aggrauate thy sinne, which thou committest against him. And it is meete and equall that so great a sinne should be punished: for it is the nature and dutie of the Diuine iustice, (which also thou esteemest not to be contrarie, but the sister and the auenger of the Diuine goodnesse) that it should not leaue so enormous an iniurie vnpunished. Psal. 129.

This kinde of excuse is not new, or sprung vp of late, but very old, and vsuall in the world. This in times past was the difference betweene the true and the false Prophets, because the true did denounce the threatnings of God against the people, and did exaggerate and aggrauate his iustice: but the false, on their owne heads did promise false peace and mercie. But when the punishments of GOD did approue the veritie of the one part, and the falsehood of the other, the true Prophets said: The difference betweene the true Prophets and the false.

Where

Ierem. 37. *Where are now your Prophets: which prophecied vnto you, saying: The King of Babell shall not come against you, nor against this Land?* Thou saist, that the mercy of God is great. Thou which saist so, credite mee, GOD hath not opened thine eies, that thou mightest see the greatnesse of his iustice. For if thou haddest thine eies open to behold it, thou wouldest say with the Prophet; Psal 90. *Who knowest the power of thy wrath? for according to thy feare is thine anger.* But that thou maist be freed from this dangerous and perilous errour, I pray thee let vs dispute of the matter a little, and be ruled by reason.

Whence the Diuine iustice is knowne. Neither thou, nor I doe see the Diuine iustice, as it is in it selfe; that we may come to the knowledge of the measure of it. Neither doe we know God himselfe in this world, but by his workes. Therefore let vs enter into the spirituall world of the holy Scripture, and then let vs goe out into this corporall world, wherein we liue, and let vs out of them both reason, what the Diuine iustice is, that by this meanes we may know it. Certainly this consideration will bee most profitable; For besides this end which now we propose vnto our selues, wee shall reape also out of this another fruite: for it will afresh stirre vp in our hearts the feare of the Lord, which as the Doctors say, is the treasure, A similitude. the keeper, and burthen of our soules. For euen as a ship is not safe without balas or lastage; (for it is easily tossed with euery winde, now on this side, and now on that, to the greater danger of the ship) so is the soule endangered, which lacketh the ballas and burthen of the diuine feare. This feare poyzeth the soule, that the windes of worldly fauour, or of diuine graces, doe not tosse and puffe it vp, and so ouerthrowe it. Although it bee defenced, yet if it hath not his balas, it is in ieopardy. Neither onelie the Punies and Incipients, but also those that are growne and old, must necessarily liue in feare in Gods house. Not onely the All men ought to feare. sinners and guiltie must feare, who haue great cause so to doe: but the righteous also are not to bee freed, who haue no such great cause to feare. Sinners must feare, because they haue offended; and also the righteous, least they should offend: their faultes and misdemeanors past, ought to strike feare into them, but the dangers to come, ought to terrifie these. But if thou desirest to know, how this holy feare is engendred and wrought

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in thee, I say that it is wrought when it is infused by grace, and it is preserued, and increaseth by the consideration of the works of the Diuine iustice, of which we begin now to speake. Consider of them often, and reuolue them in thy minde, and by little & little, thou shalt feele this feare wrought in thee. Whéce feare is ingendered

¶ *Of the workes of the Diuine iustice, whereof mention is made in the holy Scripture.*

THE first worke of the Diuine iustice, which the holy Scripture remembreth, is the damnation of Angels. The beginning of the wayes of the Lord was that terrible & bloudy beast, the Prince of diuels, as it is written in the booke of Iob. For seeing that all the wayes of the Lord are mercy and iustice, vntil this first sinne, the iustice of GOD was not yet reuealed, which was hid in the bosome of the Lord, as a sword in the scabberd. The beginning of the wayes of the Lord.

This first sinne was the cause, why this sword was vnsheathed. Consider now how grieuous and terrible this first plague and punishment was: lift vp thine eyes, and thou shalt behold wonderfull things; thou shalt see I say, the most precious iewell of the house of God, thou shalt see the chiefest beauty of heauen, thou shalt see that Image in which the Diuine beauty shined so cleerly; this I say thou shalt see, falling from heauen like an arrow, and that for the only thought of pride. The Prince of all the Angels, is made the Prince of diuels, of most beautifull, hee is made most horrible and deformed, of most glorious he is made most vilde and disgracious, of one most acceptable and gracious of all those creatures which God had made, or euer would make, he is made the greatest and the most malicious enemy. What astonishment thinkest thou, and what admiration was this to the heauenly Spirits, who know from whence and whither this so noble a creature fell? With what feare did they all pronounce that of Esay; *Howe art thou fallen from heauen, ô Lucifer, sonne of the Morning?* The fall of diuels. Esay, 14.

Descend afterward a little lower to the earthly Paradice, and there thou shalt see a case no lesse feareful, vnlesse there had been a remedy vsed for this mischiefe. For that the Angels should fall, it was needfull that they all should actually offend. But what hath the creature which is borne, actually offended in, why he should The fall of Adam.

ſhould be borne the childe of wrath? It is not needfull that hee ſhould haue actuall ſinne, it ſufficeth onely that he be borne of that man that had offended, and by offending had corrupted the common roote of all mankind, which was in him: this I ſay is ſufficient, why he is borne in ſinne.

The glory and Maieſty of God is ſo great, that when as one onely creature had offended him, the whole kinde deſerued ſo ſeuerely to be puniſhed. For if it was not ſufficient to Haman the great friend of King Aſſuerus, that he might reuenge himſelfe of Mardocheus, of whom he ſuppoſed that hee had receiued an iniury, not onely to puniſh Mardocheus, but for the greatnes of his honour to cut off the whole nation of the Iewes, for the deniall (as he iudged) of a ſmall reuerence; why doeſt thou marueile if the glory and maieſtie of God, which is infinite, requireth like puniſhment? Behold therefore the firſt man is baniſhed out of Paradice for a bit of an apple, for which euen to this day the whole world is puniſhed. And after ſo many thouſand yeares the ſonne that is borne, bringeth with him out of his mothers wombe the ſtaine and blemiſh of his father, and not when he can offend himſelfe by reaſon of age, but in his very natiuity he is borne the childe of wrath, and that, as I haue ſayd, after ſo many thouſand yeares. After ſo long time this iniury could not be buried in obliuion, being deuided among ſo many thouſand thouſands of men, and puniſhed with ſo many ſcourges. Yea all the torments, which men haue ſuffered from the beginning of the world to this day, all the deaths which they haue vndergone, and all the ſoules which burne and ſhall burne in hell euerlaſtingly, are ſparks, which haue originally proceeded from that firſt ſinne; all which are arguments and teſtimonies of the Diuine iuſtice. And all theſe things are alſo done and brought vpon vs, after the redemption of mankind wrought. & made by the blood of our Sauiour Ieſus Chriſt: Which remedy if it had not beene wrought, there had been no difference between men and diuels: for of themſelues there had beene as little remedy and hope of ſaluation to the one as to the other. What doſt thou think of this puniſhment? I thinke that it is a reaſonable ſound argument of the Diuine iuſtice.

But becauſe this heauy and greeuous yoake is not taken away

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from the ſonnes of Adam, new and moe kindes of puniſhments haue ſprung from it, for other ſinnes which haue beene deriued from that firſt. All the world was drowned with the waters of the deluge; The Lord rayned from heauen fire and brimſtone, vpon thoſe fiue polluted and ſinful Cities: The earth ſwallowed vp Dathan and Abiron aliue, for a certaine contention that was betweene them and Moſes: A fire went out from the Lord, and deuoured the two ſonnes of Aaron, Nadab, and Abihu, becauſe they had not obſerued the right and due ceremonies in the ſacrifice; neyther did the dignity of their prieſthood profite them any thing, nor the holines of their father, nor that familiarity which their Vncle Moſes had with the Lord. Ananias and Saphira in the new Teſtament, becauſe they lyed vnto S. Peter (which ſeemed to be but a ſmall matter) fell downe dead, and ſodainly yeelded vp the Ghoſt.

Gen. 7. Gen. 19. Numb. 16. Leuit 10. Acts. 5.

The hidden and ſecret iudgements of God.

But what ſhall we ſay of the hidden and ſecret iudgements of God? Salomon, who was the wiſeſt of all men, and whom God ſo tenderly loued, that he was ſaid to be the Lords beloued, by the hidden and ſecret iudgement of God, came to that extreme abhomination, and that moſt abhominable ſinne, that he fell into Idolatry. What is more fearefull then this? But if thou ſhouldeſt know of moe iudgements of this kinde, which daily happen in the Church, perhaps thou wouldſt no leſſe feare theſe then thou dreadeſt that: Becauſe thou ſhouldeſt ſee many ſtarres falling from heauen to the earth; thou ſhouldſt ſee many, who did eate the bread of Angels vpon the Lord table, to fal and ſlip into ſuch calamities, that they rather deſire to fill their bellies with draffe and waſh of Swine; thou ſhouldeſt ſee many, whoſe chaſtity was purer and more beautifull then a Porphirite, to be blacker then a cole. The cauſes of whoſe lapſe were their ſinnes.

But what greater ſigne of the Diuine iuſtice canſt thou deſire, thē that God for the iniury done vnto him wold not be ſatisfied, but with the death of his onely begotten ſonne, before he would receiue the world to his fauour? What manner of words I pray thee were they, which the Lord ſpake to the women which followed him lamenting and bewayling? *Daughters of Ieruſa'em, weepe not for mee, but weepe for your ſelues, and for your children.* Luke, 23.

For

For behold, the dayes will come, when men shall say: Blessed are the barren, and the wombs that neuer bare, and the paps which neuer gaue sucke. Then shall they begin to say to the mountaines, Fall on vs: and to the hils, couer vs. For if they doe these things to a greene tree, what shall be done to the dry? As if the Lord would haue said; if this tree of life and innocency, in which there is neyther worme found, nor any corruption of sinne, so burne with the flames of the Diuine iustice for the sinnes of others; how thinkest thou will a dry and barren tree burne, which not charity, but the own proper malignity condemneth to the fire? And if in this worke of mercy, thou doest see so great rigour of iustice, what will it be in other matters, in which so great mercy is not seene? But if thou beest so dunsicall and blockish, that thou canst not conceiue of the force of this argument, at the least looke vpon the paynes of hell, and see what an exceeding huge punishment that is, with which the Diuine iustice punisheth one sinne: how I say that sinne that is done in a moment, is punished with euerlasting torment. Behold how this dreadfull and terrible Iustice ioyneth herselfe to this Diuine mercy, which thou so greatly extollest. What can be thought of more horrible and fearefull, then to see how that high & supreame Lord of Lords, from the throne of his glory will behold a soule, which shall be tortured and tormented so many thousand thousands of yeares with the intollerable punishments of hell, yea, he shall reioyce that it is thus plagued, & it shall be pleasurable vnto him to haue the punishment without end, without terme or limit, and vtterly without any future hope of remedy. O the altitude of the Diuine iustice, and worthy of all admiration, ô secret, ô the Abysse of this most deepe profundity. What man will be so mad, who will be so bereft of all reason and iudgement, that if he consider these things, wil not tremble, wil not stand astonished, & vtterly amazed at such great and dreadfull punishments?

Of the workes of the Diuine iustice, which are seene in this world.

BVt leauing the bookes of the holy Bible a little, let vs goe out and view this visible world: for in it we shall finde great arguments of the Diuine iustice. I assuredly affirme vnto thee, that

that they that haue their minds illuminated, but with the least beame of the Diuine light and knowledge, doe liue in this world in great feare, and exceedingly doe dread the works of the Diuine iudgements: becauſe ſeeking an iſſue and paſſage out of them, and how to be freed from them, they finde none other, but onely a ſimple and humble confeſſion of the faith they haue in Chriſt. Who doth not tremble to ſee the vniuerſall face of the earth couered with infidelitie? to ſee how fruitfull the harueſt of the diuels is, that fill the lakes of hell with the wretched ſoules of men? to ſee the greater part of the world, (yea, after the redemption of mankinde) drowned in the former darkenes? How ſmall I pray thee is the region of the Chriſtians, if it bee compared with the Kingdomes and Empires of the Infidels? It is but a ſmall corner of the world, if thou excepteſt the new and late diſcouered regions of India, which are daily more and more diſcouered, and doe come to the faith. All beſides, the diuels doe oppreſſe with their tyrannie, and they mourne vnder the powerfull and tyrannicall empire and dominion of the King of darkneſſe: where neither the Sunne of righteouſnes ſhineth, where the light of truth riſeth not, where neither the water raineth, nor the dew of the Diuine grace deſcendeth, as neither in the mountaines of Gelboa; where the diuels make ſuch hauocke of ſoules, which they gather and caſt into eternall and inextinguible fire. For it is without all controuerſie, that as without the Arke of Noah, in the time of the deluge none was ſaued, nor any in the Citie of Iericho without the houſe of Rahab; ſo none ſhall be ſaued, that is found without the houſe of GOD, which is his Church.

The great infidelitie of men.

2. Kings, 2.

But looke vpon that part, which Chriſtians inhabite, & looke vpon the doings and affaires of Chriſtians, how they are ordered and managed in this moſt corrupt and depraued age of the world, and thou ſhalt confeſſe that in this myſticall body, from the ſole of the foote to the top of the head, there is ſcarce any one ſound member to be found. Looke into which ſo euer you pleaſe of the moſt famous Cities of the world, in which at the leaſt there is any footſteps of learning and doctrine yet extant: afterwards runne through the leſſer Townes, Villages Streetes, and Caſtels, and thou ſhalt finde thoſe people, of w[illegible] that of

Ierem. 5. Ieremie may be rightly and truely affirmed: *Runne to and fro by the streetes of Ierusalem, and behold now, and know, and enquire in the open places thereof, if yee can finde a man, or if there bee any that executeth iudgement, and seeketh the truth:* that is, that is righteous in deede, *and I will spare it.* Furthermore, I say not runne through ware-houses, shops, tauerns, & publike places of meetings, (for those places are for the most part dedicated to triflings, toyes, lyings, and deceits) but also the houses of neighbours, attend and harken, as Ieremie; and thou shalt vnderstand that there is no body that speaketh that that is good, neither shalt thou heare any thing besides murmurings, lies, cursings, oathes, and blasphemies: heere strifes and contentions doe resound, these threatnings and slaunderous reproches are heard: *No man repenteth him of his wickednesse, saying: What haue I done?* To be briefe, in very deede thou shalt see and vnderstand, that the hearts and tongues of men are busied about no other matters, but their earthly and owne commodities, neither shalt thou heare GOD to be named after any other manner, but in oathes and execrable cursings, whereby his name is blasphemed: which remembrance of his name the Lord complaineth of in the same Prophet, saying; *They remember mee, but not as they ought, swearing falsely by my name.* So that by the exteriour markes, a man can scarcely know whether the people be Christian or Heathen: yet see by that manner that we know belles, which are seene a farre off, but are knowne by the sound: so thou maiest know them by their oathes and blasphemies, which are heard when thou art neere them; otherwise they could not be knowne or discerned what they are. But I pray thee how can these be numbred with those, of whom Esay speaketh; *All that see them shall know them, that they are the seede which the Lord hath blessed?* But if the life of Christians ought to be such, that they that see them a farre off, may discerne and iudge them to be the sonnes of GOD; what account are they to be made of, who rather seeme scoffers, mockers, and despisers of Christ, then true Christians?

In the foresaid chap.

Chap. 8.

Esay. 61.

Wherfore, seeing that the sinnes and enormities of the world are so many and so great, how can it bee that thou manifestlie doest not see and acknowledge the effects of the Diuine iustice?

For as no man can denie, but that it is a great blessing of GOD to preserue a man from sinne, so it is a great punishment, and a notable token of wrath, when God permitteth, that a man falleth into sinne. So we reade in the second booke of the Kings, that the wrath of the Lord was kindled against Israel, and therefore he moued or permitted Dauid to fall into the sinne of pride, when he commanded Israel to be numbred. In Ecclesiasticus also, when as many sinnes had bene remembred, he addeth; *A mercifull man shall bee deliuered from them all, and he shall not wallow in them.* For euen as on the one part the increase of vertue is a reward of vertue; so not sildome it is a punishment of sinne, that God punisheth sinne with sinne, or that God suffereth other sinnes to be done and committed. So we see that that great punishment was no other, which was inflicted for the greatest wickednesse in the world (that is, for the death of our Sauiour,) then that which the Prophet denounceth against the workers of it, saying: *Lay iniquitie vpon their iniquitie, and let not them come into thy righteousnesse*: that is, to the keeping of thy commandements. And what followeth? The same Prophet straightwaies after telleth, and expoundeth himselfe; *Let them bee put,* saith he, *out of the booke of life, neither let them be written with the righteous.*

2. Reg. 24.

Eccles. 23.

Psalm. 69.

If therefore the punishment bee so great, and the tokens of Gods wrath so notorious, that he punisheth sinnes with sinnes, how is it that thou seest not so great arguments of the Diuine iustice amongst so many kinde of sinnes, with which this world now in this age doth flow and swell? If so it pleaseth thee, cast thine eies about after the manner of them who are in the midst of the maine Ocean, to whom nothing is seene but the sea and heauen, as the Poet saith, and scarcely thou shalt see any other thing besides sinnes: and thou seeing so many sinnes, wilt thou not see the Diuine iustice? Doost thou not see water, beeing in the midst of the Sea? Yes certainly. And if all the world bee a Sea of sinnes, what else shall it be but a sea of the Diuine iustice? It is not needfull that I should descend into hell, and there see, how the Diuine iustice rageth: it suffiseth that I onely behold it in this world. But if thou wilt be blinde and see nothing that is without thee, at least looke into thy selfe: For if thou beest

endangered with sinne, thou art within the reach of the Diuine iustice: and as long as thou liuest secure vnder it, so long art thou endangered, and so much the more perillous is thy danger, by how much longer thou hast beene endangered with it.

Saint Augustine. So Saint Augustine liued some-times in this most wretched estate, as he testifieth of himselfe, saying: I was drowned in the Sea of my sinnes, and thy wrath had preuailed against mee, and I knew not. I was made deafe with the noise of the chaines of my mortalitie, and of thy wrath, and the ignorance of my fault was the punishment of my pride. Wherefore, if God punish thee with this kinde of punishment, permitting thee to lie drowned in the deepe sea of sinnes, and so to blindefolde thee in the midst of thine iniquities, what doost thou speake of a thing so contrary to thy selfe? Let him speake and make his boast of the mercy of God, who is worthy of mercie: and let him that is punished with the iustice of the Lord speake of iustice. Doth the mercie of God so patiently permit thee to liue in thy sinnes, and will it not permit thee, that at length thou fall into hell? O that thou wouldest be wise, and know how short the way is that leadeth from the fault to the punishment, and from grace to glorie. What great thing is it for a man in the state of grace to ascend into heauen: and what maruell is it, if a sinner descend into hell? Grace is the beginning of glory, and sin of hell; and hell is the reward of it.

Furthermore, what is more horrible and fearefull, then when as the paines of hell are so intollerable, as before we haue said, yet neuertheleſſe God permitteth the number of the damned to be so great, and the number of the elect so few? How small the number of these is, (least thou shouldest suppose that it is a deuice of mine owne) lice himselfe telleth vs, who numbereth the multitude of the starres, and calleth them all by their names. Psal. 147. Who trembleth and quaketh not at those wordes, which are knowne to all, but either ill vnderstood, or seldome called to remembrance? For when as certaine had asked Christ, and said, Luke, 13. *Lord, are there but few that shall bee saued?* hee answered; *Enter in at the straite gate: for it is the wide gate and broade way that leadeth to destruction: and many there be which goe in thereat.* Math 7. *Because the gate is strait, and the way narrow that leadeth vnto life, few there*

he that finde it. Who would haue vnderſtood this in theſe words, that our Sauiour vnderſtood, if ſimply he had ſpoken it, and not with an exclamation and an emphaſis; O how ſtrait is the gate and narrow the way? The whole world periſhed in the waters of the deluge, onely eight perſons were ſaued: which, as Saint Peter teſtifieth in his Canonicall Epiſtle, was a ſigne, by which is ſignified how ſmall the number is that is ſaued, if they be compared with the number of thoſe that are damned. Six hundred thouſand men the Lord brought out of Egypt into the wilderneſſe, that hee might bring them into the promiſed Land, beſides women and children, who were not numbred; and in this iourney they were many thouſand waies helped of the Lord, notwithſtanding, by their ſinnes they loſt this Land, which the Lord of his grace and fauour had promiſed them; and ſo of ſo many hundred thouſand men, onely two entred into that promiſed Land. Which almoſt all the Doctors doe thus interpret, that by it the multitude of the damned is inſinuated, and the paucitie of thoſe that are to be ſaued, that is, *That many are called, and few choſen.* 1. Pet. 3.

For this cauſe, not ſildome in the ſacred Scripture the righteous are called Iemms or precious ſtones, that thereby might be ſignified, that their rareneſſe is as great in the world, as precious ſtones be; and by as great a quantitie as other ſtones exceed precious ſtones, by as great the number of the wicked exceedeth the number of the righteous: which Salomon cloſely inſinuateth, when he ſaith: *That the number of fooles is infinite,* Eccles. 1. Tell mee then, if the number of the righteous bee ſo ſmall, which both the figure and the truth teſtifieth to be true; whē thou ſeeſt by the iuſt iudgement of GOD, that ſo many are depriued of that felicitie, to which they were created, why doſt thou not feare that common danger, and that vniuerſall deluge? If the number were alike, yet there were great cauſe of feare. Why doe I ſay alike? Yea ſuch & ſo great are the euerlaſting torments of hell, that if onely one man of all man-kinde were to bee baniſhed thither, yet we all ſhould tremble and feare. When our Sauiour did eate his laſt Supper with his Diſciples, and ſaid; *One of you ſhall betray me;* they were all exceeding ſorrowfull, and Math. 26. began to feare, although their conſcience witneſſed their inno-

cencie. For when as an imminent mischiefe is grieuous and heauie, although there be but few to whom it is threatned, yet all and euery one feareth, least it should happen to him. If there
A similitude. were a great armie of men in a fielde, and it should bee reuealed from heauen to them all, that a little after an Arrow should fall from heauen, and should kill one of them, neither was it knowne, whom it should be; there is no doubt, but that euery one would feare himselfe least it should fall vpon him. But what would they do, if the greater part of them should be in danger and ieopardie? How much greater would this feare bee? Tell me ô man, thou that art so cunning in fleshly wisedome, and so vnskilfull in the businesse of thy saluation, did God euer reueale vnto thee that there should be so many, whom the thunder or sword of the Diuine iustice should smite? If thou knowest not this, certainely I much lesse beleeue that thou knowest how many, and which be they that shall escape that plague, & on which side thou shalt stand, and yet doost thou not feare? Or doth hell seeme more tollerable vnto thee then the wound of an arrow? Or hath God secured thee? or hast thou letters of thy securitie? or is an infallible charter of thy saluation granted vnto thee? or a priuiledge of immunitie and freedome? Hitherto there is nothing that promiseth any such like thing vnto thee; moreouer, thy works condemne thee, and according to the present iustice (vnlesse thou turne ouer a new leafe) thou art reprobated, and doost thou not yet feare? or wilt thou say, that the Diuine mercie doth confort thee? Surely that doth not dissolue the works of iustice, neither is contrary to them; yea if it suffer so many to be damned, will it not also suffer thee to be one of them, if thou together sinnest with them? Doost thou not see that this vnhappie loue of thy selfe, doth blinde thee, and miserably deceiue thee, whilst it maketh thee to presume other things, then are seene in the whole world? What priuiledge I pray thee, is giuen vnto thee beyond the other sonnes of Adam, that thou shouldest not be banished thither, whither they are gone, whose works thou doost follow?

But if God be to be knowne by his works, I know what I will say. For although there be many comparisons, by which the mercie of God, and his iustice may be compared betweene themselues,

ſelues, in which the works of mercie doe prevaile, yet at the length we finde, that in the poſteritie of Adam, of whoſe ſeede thou alſo art borne, that there are found many moe veſſels of wrath, then of mercie, ſeeing that there are ſo many that are damned, and ſo few that are ſaued. The cauſe of which is, not becauſe the grace and helpe of God forſaketh them, or is wanting vnto them, (*For God*, as the Apoſtle ſaith, *would haue all to be ſaued, and to come to the knowledge of his truth*) but becauſe the wicked are wanting to themſelues, and the grace of God is of none effect in them. 1 Tim. 2.

All theſe things are remembred more largely and prolixelie of mee, that thou maiſt vnderſtand, that notwithſtanding the mercie of God which thou pretendeſt, God ſuffereth ſo many to be Infidels, and in the Church ſo many cloſe hypocrites, and ſo many vnregenerate, & ſo many euill Chriſtians to periſh, ſo alſo he will permit thee to periſh with them, if thou imitateſt their life. Or when thou waſt borne did the heauens reioyce, or ſhall the iudgements and decrees of God be changed, that the world may be peculiar to thee, and another to others? If therefore notwithſtanding the mercie of God hell be ſo enlarged, and ſo many thouſand ſoules bee daily ſwallowed vp of it, ſhall not thy ſoule alſo come thither, if thou continueſt in thy ſinnes? But that thou maiſt not ſay that God in times paſt was ſeuere and ſharpe, but now gentle and milde: conſider that alſo with this gentleneſſe and clemencie hee ſuffereth all that thou haſt heard, neither ſhalt thou bee free and exempted from it, but alſo thy puniſhment remaineth for thee, yea, although thou beeſt called a Chriſtian, if thou beeſt found a ſinner. Or therefore ſhall God loſe his glory if he ſhall condemne thee? Haſt thou I pray thee any ſingular thing in thee, for which God aboue others ought to ſpare thee? Or haſt thou any priuiledge, which others haue not, for which he ſhould not deſtroy thee with others, if thou beeſt not leſſe euill then others bee? Conſider I pray thee the ſonnes of Dauid, for their fathers ſake many priuiledges were promiſed vnto them, but neither for that cauſe would the Lord ſuffer their wickedneſſe vnpuniſhed: wherefore many of them had but ſorrowfull ends. Where then is thy vaine truſt? Why doeſt thou vainely hope, they periſhing, that thou ſhalt not pe-

riſh, ſeeing thou art partaker of their wickednesſes? Thou erreſt my brother, thou erreſt, if thou thinkeſt that this is to hope in God. This is not hope, but preſumption. For hope is to truſt, that God will forgiue thee thy ſinnes, if thou be repentant and ſorrowfull for them, and turneſt from thy wickednesſe, and that then he will receiue thee into fauour. But it is exceeding great preſumption to beleeue that thou ſhalt bee ſaued, and happie, perſeuering and continuing in thy ſinnes. Doe not thinke that this is a ſmall ſinne; for it is numbred amongſt thoſe, which are committed againſt the holy Ghoſt: for he that preſumeth after this manner, he offereth no ſmall ignominie and reproch to the Diuine goodneſſe, which eſpecially is attributed to the holie Ghoſt. Such ſinnes, as our Sauiour teſtifieth, are not forgiuen in this world, nor in that to come, inſinuating that they are remitted with great difficulty; for as much as they ſhut againſt them the gate of grace, and offend a Phiſitian, who can giue life, and apply the medicine to the wound.

What it is to truſt in God.

¶ The concluſion of all thoſe things, which haue bene ſpoken in this Chapter.

LEt vs at the length conclude this matter with an excellent ſentence of Eccleſiaſticus: *Becauſe thy ſinne is forgiuen, be not without feare to heape ſinne vppon ſinne. And ſay not, The mercie of God is great: he will forgiue my manifold ſinnes: for mercie and wrath come from him, and his indignation commeth downe vpon ſinners.* Tell mee I pray thee, if of a ſinne forgiuen wee ought to feare, how can it poſſibly be that thou ſhouldeſt bee ſecure, by dailie adding ſinnes to ſinnes? Marke diligently what hee ſaith: *His indignation commeth downe vpon ſinners.* For of this ſentence the whole matter dependeth. For wee muſt know, that although the Diuine mercie extendeth to the iuſt, and vniuſt, calling theſe, and expecting their repentance, and preſeruing the other: neuertheles, the great graces, and the notable benefits, which God promiſeth to men in the Scriptures, eſpecially belong to the righteous, who as they faithfully obſerue the law and commandements of God, ſo faithfully God keepeth them: hee keepeth his promiſes with them, and he is a true father vnto them, as they are his moriger ous and obedient ſonnes. On the contrary part what-

Eccleſiaſt. 5.

The promiſes of God belong to the righteous, and the threatnings to the vnrighteous.

whatsoeuer threatnings, curses, and seueritie of Diuine iustice the holy bookes of the Bible containe, all that properly pertaineth to thee, and to such like vnto thee. How great therefore is thy blindnes, and blockishnesse, who feareſt not so great comminations purposely intended against thee; and comforteſt thy selfe with promises not made for thee? O miserable man, haue an eie to those things, that are spoken of thee, and giue to the iust that is theirs. Wrath belongeth to thee, therefore feare: but loue to the righteous, let them therefore reioyce and bee glad. Wilt thou that I shall proue this to be true? heare what Dauid saith: *The eies of the Lord are vpon the righteous, and his eare open to their praiers. But the face of the Lord is against them that worke euill, to roote their memory from off the face of the earth.* Such a like speech is found in Esdras: *The hand of our God*, saith Esdras, that is, the Diuine prouidence, *is ouer all that seeke him in truth: and his wrath, strength, and furie ouer them, who forsake him.* Which seeing that it is so, why ô wretched man doeſt thou continue in thy sinne? Why doeſt thou deceiue thy selfe? Why art thou so dull? Why erreſt thou thus? These testimonies of Scripture are not for thee, so long as thou remaineſt in the state of damnation, the sweetnes of the Diuine fauour and loue speaketh not to thee. This is the portion of Iacob, it belongeth not to Esau. This is the lot of the righteous; thou who art wicked, what right haſt thou here? Leaue off to be wicked, and it shall be thine; forsake thine vngodly life, and the loue of God, and his fatherlie prouidence shall protect thee, and cherrish thee. Which if thou doeſt not, thou art a tyrant, and doeſt vsurpe the rights of other men. *Hope in the Lord*, saith Dauid, *and doe good.* And in another place: *Offer the sacrifices of righteousnes, and truſt in the Lord.* This is the beſt mannner of hoping: doe not further abuse the mercie of God in perseuering in thy sinnes, and in hoping that thou shalt come to heauen. It is the beſt hope, to flie sinne, and to call vpon God: but if thou continueſt in thy sinnes, this is not to hope, but to presume; this is not to hope for mercie, but it is to doe an euill deede, and to offend that mercie. For euen as the Church doth profite them nothing, who depart from it, that they may doe wickedly: so also it is meete, that the mercie of God should not profite them, who continue

Psal. 34.

1. Esd 8.

Psal. 37.

Psal. 4.

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in their sinnes. This before all things the dispencers and Preachers of Gods word ought to consider, who oftentimes not marking before whom they make their Sermons, minister occasion to the wicked, to continue and persevere in their sinnes. They should respect, that euen as a sicke and a diseased bodie, the more it eateth, the greater harme it taketh; so also a soule hardened in sinne, the more that it deceiueth it selfe with this kinde of trust, the more it is hardened, and moued to persevere in sinne In stead of a conclusion, that excellent sentence of Saint Augustine shall be: By hoping and despairing, men perish. By hoping naughtily in their liues, but by despairing worser in their deaths. Therefore ceasse my brother, and forsake this presumptuous hope: remember that as the Lord is mercifull, so also hee is iust. Therefore as thou castest one eye vpon mercie, that thou maiest hope: so cast the other vpon iustice, that thou maiest feare. For as Saint Bernard saith, God hath two feete, mercie, and iudgement: wee ought to apprehend neither of them alone or seuerally: for iustice without mercie, doth not so make to feare, as mercie without iustice doth make men continue and persevere in a wicked life.

August. in his 11. homilie amongst his 50.

Bernard in his 56. Sermō amongst his smal ones.

Against them that excuse themselues, saying, that the way of Vertue is rough, sharpe, and Difficult.

CHAP. XXVIII.

WOrldly and carnall men are wont also to bring another excuse, that they may seeme not without cause to haue left and eschued Vertue and Religion, saying, that it is rough and difficult: albeit they are not ignorant that this difficultie ariseth not from vertue her selfe, (for she is a friend vnto reason, and very well agreeth with the nature of a reasonable creature) but from the euill inclination of our flesh, and our wicked appetites: which taketh the originall from sinne. Hence is it that the Apostle saith; that the flesh lusteth against the spirit, and the spirit against the flesh, and that these two doe striue betweene themselues. And in another place, he saith: *I de-*

Vertue a friend vnto reason. Gal 5.

Rom. 7.

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delight in the law of God, concerning the inner man: But I see another law in my members, rebelling against the law of my minde, and leading me captiue vnto the law of sinne, which is in my members. By which words the Apostle meaneth; that the law of God and Vertue doe very well agree with the superiour part of our soule, which altogether is spirituall, in which the vnderstanding and the will is: but her watch and warines is hindered by the law of the members; and this happeneth of the euill inclination & corruption of our appetites, and the passions arising from them, which are aduersaries to the superiour part of the soule, and to God himselfe; which discord and contrarietie is the cause of all this difficultie.

For this cause many alienate themselues from Vertue, albeit otherwise they highly account of it, as also sicke men doe, who although they desire health, yet they abstaine from and abhorre medicines, because they suppose them to be bitter and of euill taste. Wherefore if we take this errour and opinion from men, I take it that we shall performe a thing not to be repented of: for this is the onely stay and let that hindereth them from Vertue: besides this difficultie there is nothing in Vertue, which is not greatly and especially to be desired and effected.

¶ How the grace giuen vs by Christ, doth make the way of Vertue easie and pleasant.

First of all, in this place we must know that the chiefest cause of this errour is, that men onely looke vpon this small difficulty, which is found in Vertue, and lift not vp their eies to those Diuine helpes, which God sendeth to ouercome it. The errour of the seruant of Elizeus was of this kinde, who seeing the armie of the Syrians compassing the Citie, and Horses and Chariots begirding the house of the Prophet, saw not the army of the Lord prepared for his defence, vntil his eies were opened by the praier of the Prophet of God; and then he saw that there were moe defenders then offenders. Of the same kinde and semblance is the errour of them of whom we now speake; for when as they perceiue and feele in themselues the difficulty of Vertue, and not hauing felt the graces and helpes, that God sendeth for the attainement of Vertue and pietie, they pull backe their foote, and shrinke away from Vertue. 2. Kings, 6.

Tell

Tell mee, if the way of Vertue bee so difficult, why doth the Prophet say: *I haue had as great delight in the way of thy testimonies, as in all riches.* And in another place; *The iudgements of the Lord are truth, they are righteous altogether: and more to bee desired then gold, yea, then much fine gold: sweeter also then honey, and the hony-combe*: So that the Prophet not onely granteth that, that all we yeeld vnto Vertue, that is, admirable excellency and dignitie, but also that which the world denieth, that is, sweetenesse, pleasantnesse, and delectation. For this cause not without good reason thou maist perswade thy selfe that those, who do so aggrauate and exaggerate this burthen, and do imagine to themselues that it is so heauy and so vnsupportable, (although they be Christians, and liue vnder the couenant of grace) yet they haue not tasted of this mysterie.

Psal, 119.

Psalme, 19.

O thou wretched man, thou that saist thou art a Christian, tell me why Christ came into the world? Why hee shedde his blood? why he ordained the Sacraments? why he sent his holy Spirit into the world? what is meant by the word Gospell? what by the word Grace? and what is the meaning of this most famous and excellent name IESVS? If thou knowest not, enquire of the Euangelist, and he will tell thee: *Thou shalt call his name IESVS, for hee shall saue his people from their sinnes.* What other thing meaneth the name of Sauiour and Deliuerer? What other thing to be saued and deliuered from sinnes, then to obtaine pardon for vs for our sinnes past, and grace to eschue those to come? For what other cause came the Sauiour into the world, but that he might helpe thee, and further thy saluation? Why would he die vpon the Crosse, but that he might kill sinne? Why would he rise from the dead, but that he might raise thee, and might make thee to walke in newnesse of life? Why did he shed his blood, but that he might make a medicine or plaister, to heale and cure thy woundes? For what other cause did he institute and ordaine Sacraments in his Church, but to strengthen thee in the progresse of righteousnesse? What other is the fruite of his most bitter passion, and comming into this world, but that he might make the way to heauen plaine & smooth, which before was sharpe and rough with thornes, and that he might make it passable and easie to be iourneyed? This

Matth, 1.

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is that which Esay fore-told should come, that in the daies of the Messias, *Euery valley should be exalted, and euery mountaine and hill should be made low, and the crooked should be strait, and the rough places plaine.* Esay 40. To be briefe, besides all these, why was the holie Ghost sent from heauen, but that thy flesh might be turned into spirit? And why did hee send him in the forme of fire, but that he might inflame thee as fire, and illuminate thee, and transforme thee into himselfe, and lift thee on high, from whence he himselfe first came? To what end profiteth grace, and all the vertues which proceede from it, but that they may make easie and light the yoke of the Lord? that they may make his seruice tollerable? that they might make men couragious in tribulations? to hope in perils, and ouercome in temptations? This is the beginning, this the middle, and this is the end of the Gospell.

It is necessarie also to know, that as Adam an earthly man and a sinner, made all men earthly and sinners; so Christ a heauenlie man and a righteous, made all men heauenly and righteous. What other thing haue the Euangelists written? What other thing be the promises sent vnto vs from the Prophets? and what other thing haue the Apostles preached? This is the summe of all Christian diuinitie, this is that abreuiated word, which the Lord made vpon the earth. This is that consummation and abreuiation which Esay saith hee heard of the Lord, vpon which followed so great riches of righteousnesse and vertues in the world. Esay. 10.

But let vs declare a little more plainly those things which wee haue spoken. I demaund of thee, from whence thinkest thou that this difficulty ariseth which is found in Vertue? Thou wilt say, from the wicked inclination of our heart, and from our flesh conceiued in sinne: for the flesh gainesaieth the spirit, and the spirit resisteth the flesh, as two contraries betweene themselues. Let vs imagine that God calleth thee, and saith vnto thee; Man come hither; I will take from thee that heart thou hast, and will giue thee a new one, I will giue thee strength also, by which thou shalt be able to represse and hold vnder thy appetites and euill concupiscences. If God promise this vnto thee, shall the way of Vertue yet seeme difficult vnto thee? It is certaine that Frō whence the difficultie of vertue ariseth.

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it shall not. I pray thee what other thing is it, that God so often hath promised vnto thee? that hee hath so often auerred in the holy Scriptures? Heare what the Lord spake in times past by his Prophet Ezechiell, speaking especially to them, who liue vnder the couenant of grace. *And I will giue them*, saith hee, *a new heart, and I will put a new spirit within their bowels: and I will take the stonie heart out of their bodies, and will giue them a heart of flesh, that they may walke in my statutes, and keepe my iudgements, and execute them: and they shall bee my people, and I will bee their GOD.* Ezech. 11.

Hitherto the Prophet. Why then doost thou doubt ô man? Is not God sufficient to performe his promise? And if hee shall performe his promise, and keepe his credite with thee, shalt thou not be able with his helpe and aide, to walke in his statutes? If thou shalt denie the first, thou wilt make God a rash and false promiser, and that is exceeding great blasphemie: but if thou shalt say, that thou art not yet with all his helpe able to walke in his statutes and obserue his iudgements, thou makest GOD an impotent prouider and fore-seer, whilst he would haue man to sweare to that he is not able to doe, by giuing him a remedy vnsufficient, which in like manner is false. What other doubt then is there? Why should not Vertue haue force to mortifie these euill inclinations, which fight with thee, and which make the way of Vertue seeme difficult?

This is one of the chiefest fruites of the tree of Life, which the Lord hath sanctified by his blood. The Apostle confirmeth this, when he saith; *Our old man is crucified with Christ, that the bodie of sinne might bee destroied, that henceforth wee should not serue sinne.* Rom. 6. The Apostle in this place, by the old man and the body of sinne, vnderstandeth our sensuall appetite, with all the euill inclinations that proceede from it. Hee saith, that this together with Christ is crucified vpon the Crosse: for by this most noble and excellent sacrifice, we haue obtained grace and strength to weaken and debilitate this Tyrant, so that wee are free from the seruitude of sinne, as before I haue shewed. This is that great victorie, and that great benefit, which the Lord promiseth by Esay, saying: *Feare thou not, for I am with thee: bee not afraid, for I am thy God: I will strengthen thee, and helpe thee, and I will sustaine thee with the right hand of my iustice. Behold, all they* Esay. 41.

that

that prouoke thee, shall be ashamed, and confounded: they shall bee as nothing, and they that striue with thee shall perish. Thou shalt seeke them, and shalt not finde them: to wit, the men of thy strife, for they shall be as nothing, and the men that warre against thee, as a thing of nought. For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee. This saith Esay. Tell me, who shall faile hauing such an helper? Who will be faint-hearted and discouraged, who will feare, or dread his owne wicked passions, seeing that grace doth thus vanquish and ouercome them?

¶ *An answer to certaine obiections.*

IF thou shalt say vnto me, that alwaies some relickes remaine in a man, which accuse him, and do beare witnesse against the righteous, as we reade in the booke of Iob: The same Prophet answereth vnto this, saying: *They shall be as though they were not.* For although they remaine, they remaine onely for our exercise, and not to our ruine: they remaine that they may stirre vs vp, and not intangle vs in the snares of sinnes; they remaine that they may yeeld vs occasion to attaine a crowne, and not to ouerthrow vs, and cast vs downe: they remaine for our triumph, and not for their conquest: to be briefe, they remaine so to profite vs, that they are for our triall and humiliation, that we may know our selues, and our owne weakenesse, that thereby wee may acknowledge the glory and grace of God; so that this remainder doth redound to our commodity. Whereupon, euen as wilde beasts according to their nature are hurtfull vnto men, and yet when they are tamed, doe them good seruice; so when as the perturbations of our soule are gouerned and moderated, they helpe vs in many exercises of vertue.

For what end the reliques of sins and euill appetites remaine in vs.

Goe to then, tell me: If God doth thus strengthen and defend thee, who vpon the earth shall be able to hurt thee? if God be for thee, who is against the? *The Lord is my light*, saith the Prophet, *and my saluation, whom shall I feare? the Lord is the strength of my life, of whom shall I bee afraid? When the wicked euen mine enemies and my foes came vpon mee to eate vp my flesh, they stumbled and fell. Though an host pitched against mee, mine heart should not be afraid: though warre bee raised against mee, I will trust in this.* Truely my brother, if thou beest not mooued by this promise

Psal. 27.

promise to serue God, thou art very slothfull and vile, I will not say vncleane and corrupt. And if these words are not of credite with thee, thou art a very Infidell. It is God, who saith vnto thee, that he will giue thee a new essence, and will make thy stony heart fleshy, and will mortifie thine affections; and that he will so change thine estate, that thou shalt not know thy selfe: when thou seekest for thine affections and passions thou shalt not finde them, he shall make them so weake and infirme. What could he promise more, what canst thou further expect and hope for? What is wanting vnto thee but a liuelie Faith, and a liuely Hope, that thou maist trust in God, and shroud thy selfe vnder his almightie arme?

Another obiection with the answer.

Surely, I thinke that thou canst answer nothing at all vnto these things, except perhaps thou wilt say, that thy sinnes are many and great, and therefore this grace is denied vnto thee. Vnto this I answer, that thou canst not offer greater iniurie vnto God, then to say so, seeing that by these wordes thou doest signifie that there is something for which God either will not or cannot helpe his creature, when as hee is conuerted vnto him, and desireth mercy and pardon at his hands. I would not that thou shouldest credite mee, credite that holy Prophet who then seemed mindfull of thee, and was willing to helpe thee, & meete with thine infirmities, when he writ these things, saying: *Now when all these things shall come vpon thee, either the blessing or the curse, which I haue set before thee, and thou shalt turne into thine heart, among all the nations whither the Lord thy God hath driuen thee, and shalt returne vnto the Lord thy God, and obey his voice in all that I command thee this daie: thou and thy children with all thine heart and with all thy soule: then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people, where the Lord thy God had scattered thee, and will bring thee into the land which thy fathers possessed, and thou shalt possesse it.* And a little after: *The Lord thy God will circumcise thine heart, and the heart of thy seede, that thou maist loue the Lord thy God with all thine heart, and with all thy soule, that thou maist liue.* O that the Lord would now circumcise thine eies, and take thee out of this darknes, that thou mightest clearely see this manner of circumcision. Be not so ignorant

Deut. 30.

and

and rude, that thou ſhouldeſt deeme this circumciſion to bee corporall: for of ſuch a circumciſion our heart is not capable. What circumciſion then is this, which the Lord here promiſeth? Surely it is the ſuperfluity of our affections, and of our euill appetites, which ſpringeth from our heart, and bringeth great hinderance to our Diuine loue. He promiſeth therefore that he will circumciſe, and lop off all the barren and hurtfull branches with the knife of his grace: that our heart being ſo pruned and circumciſed, may employ and beſtow all his ſtrength vpon the branch of the Diuine loue. Then thou ſhalt be a true Iſraelite, then thou ſhalt bee circumciſed of the Lord, when hee ſhall take away, and cut out from thy ſoule the loue of this world, and ſhall let nothing remaine in it, beſides the entire loue of God. Spirituall circumciſion.

I would haue thee diligently to marke, that that which God in this place promiſeth to doe, that he doth commaund thee to doe in another place, that when thou art conuerted vnto him, thou ſhouldeſt doe it thy ſelfe, ſaying: *Circumciſe the foreskinne of your heart. &c.* And how Lord? that which thou promiſeſt to doe thy life, now thou commaundeſt that I ſhould doe it my ſelfe? if I muſt doe it, how doeſt thou promiſe that thou thy ſelfe wilt performe it? This queſtion is anſwered by the words of Auguſtine, who ſaith: Lord giue that thou commaundeſt, and commaund what thou wilt. So that he be the ſame, who commaundeth me what I ought to doe, and hee that giueth me grace to doe it. Therefore in one and the ſelfe ſame thing, both the commaundement and the promiſe are found: and God and man doe one and the ſelfe ſame thing, he as the principall and chiefeſt cauſe, but man as a cauſe leſſe principall. So that God in this buſineſſe carrieth himſelfe to man as a Paynter, who guideth the pencill in the hand of his Scholler, and ſo maketh a perfect picture: two perfect this worke, but more honour belongeth to the one then to the other, So alſo God worketh with vs in this buſines, after an abſolute manner, man hath not wherein to glory, but to glory with the Prophet, and ſay: *Lord, thou worke ſt all our works in vs.* Deut. 10. Auguſtine. A ſimilitude. Eſay 26.

Therefore bee thou mindefull of theſe words; for by them thou mayſt interprete all the commaundements of God. For all

that he commaundeth thee to doe, he promiseth also that he wil doe it with thee. When as therefore he commaundeth thee, to circumcise thine heart, he sayth also that he will circumcise it: so when he commaundeth thee, that thou shouldest loue him aboue all things, he bestoweth grace vpon thee, that thou mayst be able so to loue him. Hence it is that the yoake of the Lord is said to be sweete. For there be two that draw it, God and man; and so that which seemed & was difficult vnto nature, the Diuine grace doth make it light and sweete. Wherefore the Prophet after the fore-sayd words, doth proceede further, and say: *This commaundement which I commaund thee this day, is not hid from thee, neither is it farre off: It is not in heauen, that thou shouldest say, who shall goe vp for vs to heauen and bring it vs, and cause vs to heare it, that we may doe it? Neyther is it beyond the Sea, that thou shouldest say, Who shall goe ouer the Sea for vs, and bring it vs, and cause vs to heare it, that we may doe it? But the word is very neere vnto thee, euen in thy mouth, and in thine heart for to doe it.* In which words the holy Prophet would altogether take away that difficulty, which carnall men imagine to be in the precepts of the Lord: for they only looking to the law of the Lord without the Gospel, that is, to those things that are commaunded, and not to the grace which is giuen to obey and walke in those commaundements: they accuse the law of difficulty, saying that it is greeuous, heauy and difficult, not considering that they expresly contradict Saint Iohn, who sayth: *For this is the loue of God, that we keepe his commaundements, and his commaundements are not greeuous: for all that is borne of God, ouercommeth the world:* That is, all they that haue conceiued the spirit of God in their soules, by meanes of whom they are regenerated, and made his sonnes, whose spirit they haue receiued, all these haue God in them, who dwelleth in them by grace: and they can doe more then all that that is not God, and so neyther the world nor the diuell, nor all the power of hell can hurt them. And here-vpon it followeth, that although the yoke of Gods cómandements be heauy and burthenous, yet that new strength and fortitude, which is giuen by grace, doth make it light and tollerable.

The commaundements of God are not impossible.

Deut. 30.

1. Iohn, 5.

¶ *How Charitie also maketh the way easie and pleasant, which leadeth vnto heauen.*

WHat wilt thou think, if to all these present another help be ioyned, which is deriued in vs from Charity? For it is certaine that it is one of the most principall conditions of Charity to make the yoke of the Diuine law most sweete. Wherfore, as Saint Augustine saith: By no manner of meanes the labours of louers are burthenous or combersome, but are delightfull and pleasurable, as the labours of Hunters, Fowlers, and Fishers. For in that which is loued, either there is no labour, or the labour is loued. And in another place: He that loueth, saith hee, laboureth not. For all labour is contrarie vnto them that doe not loue. It is onely loue, that blusheth at the name of difficulty. What is it that maketh, that a mother doth not feele the continuall labours and troubles, which she hath in bringing vp her children, but onely loue? What is it that maketh an honest and a good wife, to attend night and day vpon her weake and sicke husband, but onely loue? What doth moue beasts also, that they are so carefull to bring vp and foster their young ones, and to giue them meate from their owne mouthes, that their yong may haue to eate; what doth moue them I say, so to trouble and torment themselues, that they may liue safely, and what doth moue them so strongly to defend them, endangering their owne liues, but true loue? What is the cause why Saint Paule said, with so magnanimous a spirit: *Who shall separate vs from the loue of Christ, shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? As it is written, For thy sake are wee killed all day long: wee are counted as sheepe for the slaughter. Neuertheless, in all these things we are more then conquerers through him that loued vs. For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall bee able to separate vs from the loue of God, which is in Christ Iesus our Lord.* What is the cause, why the holy Martyrs of Christ, so feruently desired martyrdome, as the Hart desireth the water brookes, but true loue? What is the cause, why Saint Lawrence lying vpon the Gridiron, in the midst of his torments said

Auguſt. of holy wid. dowhood.

In the 13. booke of his confeſſions.

Rom. 8.

cheerefully, that the flames did comfort and refresh his limbs, but that great desire by which he longed for martirdome, which was kindled with the flames of this loue? For true loue thinketh nothing hard, nothing bitter, nothing grieuous, nothing deadly: as Petrus Rauennas saith; What sword, what wounds, what paines, what death can preuaile against perfect and true loue? Loue is an impenetrable coate of fence, it resisteth darts, it beateth backe the sword, it triumpheth ouer dangers, it scorneth death; if it be loue, it ouercommeth all things. Therefore ô man loue God, loue him wholy, that thou maist ouercome and subdue all sinnes without labour. The warre is pleasant, and the combat delicate, onely by loue to carrie the victory ouer all crimes and vices. This saith hee. Neither is true loue content, if it conquer all labours and troubles, but the verie nature of loue, desireth to sustaine moe labours and troubles for his sake, whom it affecteth. Hence ariseth that ardent desire of martyrdome, which righteous and truely religious men haue, that is, to shed and powre forth their blood for him, who first shed his for them: and when they cannot come vnto that they desire, they rage against themselues, becoming their owne tormentors; for they do torment their bodies by hunger and thirst, by cold and heate, and by many other afflictions, and by such works after some manner they satisfie their desire. This Idiome and proprietie the louers of this world vnderstand not, neither can they imagine, how hee can be loued so ardently whom they so abhorre, and on the contrarie part, that they are so abhorred for that which they so tenderly loue: and yet this is the truth of the thing. We reade in the Scriptures, that the Ægyptians had for their gods vnreasonable creatures, and that they did worship them. But the Israelites called them an abhomination, and that which they called their god, the Israelites killed, and sacrificed to their true God. After the same manner also the righteous, as the Israelites, call the gods of this world an abhomination, as are honours, pleasures, and riches; which notwithstanding the world adoreth; these false gods the righteous as abhominations doe sacrifice to the glory of their true God. So hee that would offer an acceptable sacrifice to God, let him haue an eye to that which the world adoreth, and let him offer that; and

Petrus Rauennas vpon that, Thou shalt loue the Lord thy God, &c.

Those things which are vncleane to the world, are cleane to the righteous, Exod. 8.

let

let him embrace that which the world abhorreth. Doe not they seeme vnto thee to haue so done, who after that they had receiued the first fruites of the holy Spirit, *departed from the Councell, reioycing, that they were counted worthy to suffer rebuke for the name of Iesus?* What sayst thou vnto these things? That which can make bonds, whips, fire, and other torments sweete, shall it not make the obseruation and keeping of the commaundements of God sweete? Thou erreſt my brother, thou erreſt, not knowing the nature of Vertue, and the force of charity and the Diuine grace. Acts, 5,

¶ Of other things, which make the way of saluation easie and sweete.

THis that we haue hitherto said, is sufficient to take away that common impediment, which many alledge. But let vs put the case that this is not which we haue spoken of, and therefore this way is hard and difficult: I pray thee tell me, why should it be troublesome and grieuous vnto thee, to doe that for thy soule, which thou refusest not to doe for thy body? Shall it seeme a great thing vnto thee, to suffer a little trouble here, that hereafter thou mayst escape eternall torment? What would not the rich couetous man buried in hel willingly doe, if he might haue licēce to come into the world againe, that he might amend his errors? It is not meete, that thou shouldest doe lesse now, then he would doe, seeing that if thou doest perseuere in thy wicked maliciousnesse, the same torments remaine for thee, and therefore thou oughtest to haue the same desire.

Furthermore, if thou wouldest diligently perpend and consider, the manifolde and great things that GOD hath done for thee, and greater which he hath promised thee; and also thy hainous sinnes, by which thou hast offended him; moreouer, the great torments which the Saints haue suffered, but most of all, those exceeding great ones, which the Holy of Holies himselfe hath borne; without doubt it would shame thee to be vnwilling to abide so little for the loue of God; yea to be vnwilling to flie that which delighteth thee. Therefore Saint Bernard saith; The afflictions of this world are not worthy of the fault past, which is pardoned, nor of the present grace of consolation, Bernard in his small Sermons. cap. 30

which is giuen, nor of the future glory, which is promised vnto thee. Euery one of these considerations ought worthily to moue vs to enter into this way, although it be very laborious, But, that we may confesse the truth, although our life in euery part, and in euery proceeding, is grieuous, & full of tribulations, yet without comparison, greater is the greefe and trouble that is found in the life of wicked men, then that which is found in the life of good men. For although to go or walke in the way be laborious, for which way soeuer thou walkest, at the length thou shalt bee weary; yet much greater is the trouble of him who walketh blindly and often dasheth his feete against the stones, then of him who goeth with open eyes, and seeth where and how he passeth. Seeing therefore that our life is a way, it cannot bee but man must be wearied vntill he come to the place of rest. But a sinner who vseth not the light of reason, but his owne affections, and is gouerned by the perturbations of his minde, it is certaine that hee walketh blindfold: for there is not any thing found in the world more blinde then the perturbations of the mind. But good men who are gouerned of reason, when they meete with rockie and breakenecke-downfals, they shun them, and so they walke with lesser labour, and with greater security.

A similitude.

That great wise man long ago vnderstoode this, and therefore said: *The way of the righteous shineth as the light, that shineth more and more vnto the perfect day: But the way of the wicked is as the darknes, they know not wherein they shall fall.* Neyther is the way of the wicked onely obscure and darke, as Salomon sayth here, but also difficult, slipperie, and full of Caues & Dennes, as Dauid saith: that thou mayst thereby learne, how often they slip and slide that treade that path. Besides, in this short and small trouble which meeteth with the godly, a thousand kind of helps are giuen, which doe lighten & diminish this trouble. For principally, the presence and fatherly prouidence of God doth help, which guideth them: and the grace of the holy Ghost, which encourageth them; and the Sacraments which strengthen them, and the Diuine consolations which cheere them, and the examples of good men which comfort them, and the holy Scriptures which teach them, and the peace of a good conscience which doth ioy them; and lastly the hope of glory, which maketh

Prou. 4.

The way of the wicked, hard and difficult.

keth them constant and vnmoueable, with a thousand other graces and benefits of God, which maketh this way so easie and pleasant to the walkers in it, that they say with the Prophet; *How sweete are thy promises vnto my mouth: yea, more then Hony vnto my mouth!* Let it bee whosoeuer it will that considereth of this thing diligently, he shal finde very many authorities of scripture concerning this matter; notwithstanding some of them make this way hard and sharpe, others make it easie, light, and pleasant. For the same Prophet in another place sayth: *For the wordes of thy lippes, I haue kept straight and difficult wayes.* And in another place: *I haue had as great delight in the way of thy testimonies, as in all riches.* For this way hath two things, Difficulty and Suauitie: the one by reason of nature, the other by reason of grace: & so that which is difficult by reason of the one is made sweet & pleasant by reason of the other. As wel the one as the other, the Lord sheweth when hee sayth, that his yoke is easie, and his burthen light. For when he calleth it his yoke, he signifieth the heauines which is in the way of the Lord, but when he calleth it easie, he intimateth facility, which is in respect of the grace that is giuen.

Psal. 119. Psal. 17. Psal. 119. Math. 11.

But if thou shalt demaund of me, how both it can be a yoke, and easie and light, seeing that it is of the nature of a yoke to be heauy? I answer, that the reason of it is this; because the Lord maketh it easie and light, as hee promiseth by his Prophet: *And I will bee to them as hee that taketh off the yoke from their iawes.* What maruell is it then, if the yoke be light, seeing the Lord supporteth, easeth, and as it were carrieth it himselfe? If the bush burned and was not consumed, because the Lord was in it, what maruell is it, that it is a burthen, and also light; if the same Lord be in it, who helpeth vs to carry it? Will thou that I shall shew thee as well the one as the other, in one and the selfe same person? heare what the Apostle sayth: *We are afflicted on euery side, yet are wee not in distresse: in pouertie, but not ouer-come of pouertie. Wee are persecuted, but not forsaken: cast downe, but we perish not.* Behold, here on the one side trouble and distresse, and on the other side comfort and consolation, which the Lord giueth in them. The same thing also the Prophet Esay insinuateth, when he sayth; *They that wayte vpon the Lorde, shall renue their*

Osea. 11. Exod. 3. 2. Cor. 4. Esay 40.

strength: they shall lift vp the wings as the Eagles: they shall runne, and not be wearie, and they shall walke and not faint. Dooſt thou not ſee, that the yoke is here made light through grace? Dooſt thou not ſee heere, that the ſtrength of the fleſh is changed into the ſtrength of the ſpirit? Or that I may ſpeake better, the ſtrength of man, into the ſtrength of God? Dooſt thou not ſee how the holy Prophet doth not conceale eyther the trouble or the eaſe? Therefore, thou haſt not my brother any cauſe, for which thou ſhouldeſt ſhrinke from this way, albeit it be rough and difficult, ſeeing that there be ſo many and ſo great meanes, which make it plaine and eaſie.

¶ *All the precedent matters are proued by examples to be true.*

BVT if all thoſe things, which hitherto we haue ſpoken, can not conquer and breake open thy hard and obdurate heart; and thine incredulity be like that of Saint Thomas, who would not beleeue, vnleſſe he firſt ſaw and touched: yet I will vndergoe this labour, that at the length I may ſatisfie thee. For I will not grutch to take any paynes, ſo that I may defend a cauſe ſo honeſt, profitable and iuſt. Therefore let vs take a man, that hath tryed both eſtates: that is, who hath ſome-times ſerued the world, and hath carnally liued vnder the ſlauery of ſinne; who afterwards by the mercy of God is changed, and becommeth altogether another man, quite altered from the former. Such a man ſhall be the beſt iudge for vs in this cauſe: for he ſhall not iudge by here-ſay, but by ſight and certainty, ſeeing that he hath tryed and learned both conditions by experience. Aske this man, whither of theſe eſtates is eaſier, ſweeter and more pleaſant. Of men of this ſort they know how to yeeld the beſt teſtimonie, to whom the ouerſight of the Church is committed, who ſee into the courſes of men, and watch their pathes and proceedings. For theſe be they that deſcend into the Sea in ſhips, and ſee the workes of God in many waters: which are the works of the Diuine grace, and the great changes and alterations which by the meanes of it are daily wrought in men: which certainely are worthy of all admiration. For in very deede, there is nothing found in the world worthy of greater aſtoniſhment, and which is daily more renued and recreated (if any one conſider well of it)

it) then those things, which are wrought in the soules of the righteous by the Diuine grace; how it transformeth a man, raiseth him vp, strengtheneth, and comforteth him, and beautifieth him both within and without; how it changeth the manners of the old man; how it altereth all his affections; how it maketh a man to hate that, which before hee loued; and to loue that, which he hated: & maketh him to finde sweetnes in that, which before hee despised: what strength it giueth, that it may worke constancy in the soule; what ioy, what light, what peace it effecteth to attaine the knowledge of Gods will, to know the vanity of the world, and the dignity of spirituall things, which before he contemned and set at nought. But that is most of all to be wondered at, that we see all these things to be done in a very short time: so that it is not needfull by many yeeres to frequent the schooles of Philosophers, and to expect gray hayres, that time and age may helpe the vnderstanding, and mortifie the affections: but in the midst of the heate of youth, and in the space of a few daies, a man is so changed, that he seemeth vtterly to be made another, and not the same man that he was before.

The great changes and alterations which the hand of the Highest worketh.

The disciples of Christ were on a sudden made learned.

Wherefore, Saint Cyprian saith, that this change is sooner felt then learned; neyther is it attained by the study of many yeeres, but by grace, and that in a very short time. Which grace we may worthily call a spirituall inchauntment, by which God after an admirable manner, doth so change the heart of man, that with a most ardent longing he doth loue that which before with the greatest hate he abhorred, I meane the exercise of Vertue; and he doth execrate and detest that with an hate more then that which followed Vatinius, which before he most tenderly loued, that is, the pleasure of vices.

But for the greater confirmation, and more euidence of these things that haue beene spoken, I will remember in this place the examples of two famous Doctors of the Church, who almost at one and the selfe same time liued in this errour: but afterwards when it pleased the Diuine mercy, that they saw how they were deceiued, they were conuerted; and haue left in writing both their errour and their conuersion, to the edifying of all posterity. One of them is S. Cyprian, who writing to his friend Donatus, and relating the beginning and progresse of his conuersion, him saith,

Cyprian in his 2, book, and 2, Epist.

sayth: When I lay in darknes and in the blacknes of the night, and when I nodding and reeling floted vpon the Sea of this billowy and tempestuous world, and walked staggering by blind and erroneous wayes, I being ignorant of mine owne life, and an alien and stranger vnto the truth, and vnto the light; I being at that passe, thought that altogether difficult and hard, which the Diuine fauour and mercy promised for my saluation, that is, that any one should bee borne againe, and made a newe liuing soule by the bath of that wholsome water; and should put off that he had on before, and although the same lineaments and ioynts of the body remayned, yet hee should change his minde and disposition. I sayd, how may such a conuersion be possible, that that should speedily and on a sodaine be put off, which eyther being bred in the bone, is soundly confirmed by reason of the solidity of naturall matter, or being accustomed, is so deeply rooted by the customary frequentation of continuall practise? These are firmely and profoundly fixed, and haue taken fast rooting. When shall hee learne thriftines and frugality, who hath continually accustomed himselfe to delicates, feasts, and large banquets? Or how shall hee fit himselfe to homely and simple attire, who hath vsually been inuested with glorious garments, and shined in gold and purple? Hee being delighted and setting his pleasure vpon honours and dignities, cannot abide to be priuate or inglorious. Hee being wayted vpon with multitudes of men, and honoured with a company of officious seruants, thinketh it a punishment and a plague when hee is alone. He that continually entangleth himselfe with the fast-hold enticements of pleasures and vices, it becommeth a necessity vnto him, still to frequent them: his drunkennesse inuiteth him, his pride puffeth him vp, his wrath inflameth him, his rapes disquiet him, his cruelty prouoketh him, his ambition allureth him, and his lust carrieth and driueth him headlong, whither it list. I often considered of these things with my selfe: for as I my selfe was wrapped in very many errors of my former life, which I throught vnpossible to be shut off; so also I was obsequious vnto the vices that did sticke and cleaue to mee, and despayring of a better estate I abounded with mine owne euils, as though they were proper and naturall vnto me. But afterwards the blemish

miſh of my former life was waſhed away, by the helpe of that begetting water, and the heauenly light powred it ſelfe into my purged and clenſed breaſt, and afterwards the ſecond birth had made mee a new man, by the operation of the heauenly Spirit; after a wonderfull and ſtrange manner, by and by doubtfull matters were confirmed vnto me, ſecret matters laid open, and matters altogether obſcure and darke did appeare; and that before ſeemed difficult, now began to bee eaſie; and that ſeemed poſſible, which before was thought impoſſible: as it was to acknowledge; that to haue bene earthlie, which before had liued carnally, was borne in ſinne, and endangered with vices; and this to be of God, which now the holy Ghoſt hath quickened. Thou aſſuredly knoweſt, and in like manner thou canſt recognize with me, what this death of vices hath hindered vs of, and what this life of vertues hath beſtowed vpon vs. Thou thy ſelfe knoweſt, neither need I publiſh it: becauſe oſtentation of ſelfe-praiſe is odious: albeit this cannot be taken as a boaſt or brag, but acceptably, for it is not aſcribed to the vertue of man, but divulged to be the gift of God; that now not to ſinne, began to be of faith; which before to ſinne, was of humane errour. Hitherto be the words of Cyprian; by which both thine, and the errour of many others is laid open, who meaſure the difficultie of Vertue by their owne ſtrength; and therefore they deeme it a thing difficult and impoſſible to attaine vnto; not conſidering, that if they runne to Gods armes, and firmelie purpoſe to auoide ſinne, that the grace of God will embrace them: which maketh this way plaine and eaſie: as here it is manifeſted by this example remembred: ſeeing that it is moſt certaine, that here no lies are told: neither ſhall that grace faile thee, which failed not this holy man, if thou wilt be conuerted vnto God, as he was conuerted.

I will remember here another example no leſſe admirable then the former, Auguſtine, that famous and excellent Doctor of the Church, writeth of himſelfe, that when as hee now purpoſed in his heart to leaue the world, a mightie difficulty repreſented it ſelfe vnto him in that change. Trifles of trifles, ſaith he, toies of toies, and vanities of vanities, my olde and ancient friends and louers held me backe, and pulled and ſhaked my

Auguſt. in the 8. booke of his Confeſſions. Chap. 11.

fleſhly

fleshly vesture, and whispered vnto me, saying: Dost thou dismisse vs? and from this moment shall wee neuer any more bee with thee? and from this moment shall it neuer any more bee lawfull for thee to doe this and that? And what they suggested in this, that I call this and that; for this ô my God take not away thy mercy from the soule of thy seruant: what vncleanesse ô my God, and what dishonesty did they suggest? And I heard them now not halfe so much as before, not so freely, nor so stoutlie gaine-standing me in my way, but as muttering behinde my back, and priuily pulling me going on, that I might looke backe: yet they hindered me, I lingering to escape & rid my selfe from them, and to passe whither I was called, when as violent custome said vnto me: Thinkest thou that thou shalt be able to passe without these? But this was spoken somewhat coldly. On the other side, he said, that Vertue appeared vnto him: The chaste dignitie of Continencie appeared (saith he) on that side towards which my face was, and whither I was afraid to goe, of a cheerefull, peaceable, and quiet countenance, not garishly merrie; honestlie, and vertuously enticing mee, that I should not doubt, but come vnto her, stretching out her religious and deuout hands to take and embrace mee, hauing in them an armie and huge band of good examples. There were many young men and maides, there was much youth, and men of all ages also matronely widdowes, and graue virgines, and in them all Continencie her selfe was not barren, but a fruitfull mother of ioyfull children, thou ô Lord being her husband. And shee derided me with an exhortatorie irrision, as if she would haue said: Canst not thou doe that which these and these can doe? Or doe these and these it of themselues, or not rather in the Lord their God? The Lord their God hath giuen mee vnto them. Why dost thou stand in thy selfe, and not stand? Cast thy selfe vpon him, feare not, he will not withdraw himselfe from thee that thou shouldest fall. Cast thy selfe securely vpon him, hee will receiue thee, and will heale thee. In the midst of this combate, this holy man saith, that hee began wonderfully to weepe: I, saith he, cast my selfe prostrate vnder a certaine figge tree, I know not how, and I gaue my teares their fill, and floods gushed from mine eies, thine acceptable sacrifice. And I said vnto

Chap. 11.

thee

thee many things not in theſe words, but to this purpoſe: And how long ô Lord? How long ô Lord? wilt thou be angry without ende? Be not mindefull ô Lord of our olde iniquities. For I perceiued that I was held back of them, and therefore I caſt out miſerable and wofull plaints and bewaylings: Howe long, howe long, to morrow, to morrow? Why not now, why not at this houre is an ende of mine vncleanneſſe? I ſayd theſe things, and I did weepe in the very bitterneſſe of my heart. Theſe and other things being paſt & finiſhed, which he remembreth, forth-with the light of ſecurity being infuſed into his heart, the darknes of all doubt fled away. The Lord ſo changed his mind, that afterwards he neither deſired any carnall vices, nor any other vanity in this world. And being looſed from theſe chaynes, he beginneth at the entrance of the booke following to giue thanks to God his deliuerer, ſaying: Lord, I am thy ſeruant, I am thy ſeruant, and the ſonne of thine Hand-mayde: Thou haſt broken my bonds, I will ſacrifice vnto thee the ſacrifice of prayſe. My heart and my tongue doe prayſe thee, and all my bones doe ſay: Lord, who is like vnto thee? Let them ſay ſo, and Lord anſwere mee, and ſay to my ſoule, I am thy ſaluation. Who then am I, and what an one? What euill am I not? Or was it my deedes; or if not my deedes, was it my words, or if not my words, was it my will? But thou Lord art good and mercifull, and thy right hand reſpected the profundity of my death, and thou dreweſt the depth of corruption from the bottome of my heart. And this was wholy that vnwillingneſs which thou willedſt, and that willingneſſe which thou wouldeſt not. But where was all this long time my will to doe well, and from vvhat bottome and deepe Abyſſe didſt thou in a moment call it forth, vvhereby I might ſubmit my necke vnder thine eaſie yoke, and my ſhoulders vnder thy light burthen, ô Chriſt Ieſus, my helper, and onely redeemer? How ſweete on a ſodaine was it for mee to want the ſweetneſſe of trifles, which I was afrayde to loſe, now it was a ioy vnto me to loſe them? For thou being the true and chiefeſt ſweerneſſe didſt caſt them from mee, thou didſt caſt them away, and for them entredſt in thy ſelfe, beeing ſweeter then any pleaſure, but not to fleſh and blood: & brighter then any light, but to the inward ſecret man, and higher then all

In the 9. book of his Confeſſions. chap. 1.

all honour, but not to those that are high in themselues. Hitherto are the words of Saint Augustine. Tell me now, if the matter standeth thus, if the vertue and efficacie of the Diuine grace be so powerfull, what is it that holdeth thee captiue, whereby thou canst not doe that, which they haue done? If thou beleeuest that these things are true, and that the grace of God is effectuall, to worke so admirable a change, if it be denied to no man that with al his heart desireth it, (because now also he is the same God which he was then, without respect of persons) vvhat doth hinder thee, why thou goest not out of this wretched seruitude, and embracest that chiefest good, which freely is offered thee? Why hadst thou rather with one hell to gaine another, then with one Paradice to gaine another Paradice? be not negligent, or without hope. Assay once this busines, and trust in God: which when thou shalt scarcely beginne to doe, behold he will come to meete thee, as the father met his prodigall childe with open armes. Certainely it is a matter of wonder and astonishment; That if some cosener should promise thee the Art of Alchimy, whereby thou mightest extract gold out of brasse, thou wouldest not cease (although it were very chargeable vnto thee) vntil thou hadst tried and experimented it: and here the word of the Lord teacheth thee to make heauen of earth, spirit of flesh, & an Angel of a man, and wilt thou not assay and make trial? And when as in the end, eyther later, or sooner, eyther in this life, or in that to come, at the length thou shalt know the truth of this matter, I desire thee, that with attention thou wouldst consider, how thou shalt finde thy selfe deceiued in the day of rendering an account, when thou shalt see thy selfe damned, because thou didst forsake the way of Vertue, because thou imaginedst to thy selfe that it was hard and difficult. And there thou shalt know most manifestly, that this way is much more sweete and pleasant, then the way of vices and pleasures; which leade thee onely to earthly delights, of which then there shall not bee any footsteps or reliques left.

Against them that feare to enter into the way of Vertue for the loue of this world.

CHAP. XXIX.

IF we ſhould feele the pulſe and life veine of all them who feare to enter into the way of vertue, perhaps wee ſhould finde many ſo ſlothfull and ſluggiſh, becauſe the loue of this world hath infatuated them, and made them fooles; I ſay, that it hath infatuated them: for this loue is a falſe glaſſe, and an apparance of good things, which in truth are not good: which falſe glaſſe, maketh all worldly things to be in ſo great price amongſt the ignorant. Wherupon beaſts which feare ſhadowes, flie all ſhadowy things as hurtful & dangerous, when in deed they are not: So theſe men, on the contrary part, doe loue and embrace the things of this world, ſuppoſing & eſtimating them to be louely and deleCtable, when in deed they are not. Therefore as they that would bring beaſts from their ſhadowie and idle imagination, doe often leade them through thoſe places which they feare: that they may ſee that that is a vaine ſhadow which they feared: So now it is neceſſary, that we leade theſe men through the ſhadowes of earthly things, who ſo inordinatly doe loue them, that we may make them to behold them with other eyes, that they may plainly ſee, how great a vanity and a ſhadow all that is, which they ſo greatly admire and loue: and that as thoſe dangers are not worthy that they ſhould be feared, ſo alſo theſe good things are not worthy, that they ſhould be deſired or loued. He therefore, that ſhall diligently and ſeriouſly conſider of the world, with all the felicities in it, ſhall finde ſixe euils and miſchiefes in it, which no man can deny, as are; ſhortneſſe; miſery; dangers; blindneſſe; ſinnes; and deceipt; with which the felicity of the world is alwayes mingled: by which it may plainely be ſeene who, and what it is. Euery one of theſe we will handle in that which followeth; yet briefely and in order.

What euils are in the world.

How

¶ *How short the felicity of this world is.*

GO to, thou canst not deny to mee beginning to dispute of this worldly felicity, but that all the felicity and sweetnes of this world (or by what name soeuer els thou wilt call it) is short, and of small continuance. For this felicity cannot endure beeyond a mans life. But how long the life of man is, wee haue beefore declared; seeing that it reacheth scarcelie to an hundred yeeres. But how many be there that come to an hundred yeres? I haue seene diuers Bishops and Cardinals, who haue scarcelie liued two moneths in their dignity; others elected Popes, who haue scarce sit one moneth. I haue seene others that haue married wiues, louing, beautifull, rich, and vertuous, so that nothing seemed to be wanting in them, who haue not enioyed them one weeke. Very many such examples are remembred vnto vs in the histories of ancient time, which thing to be true, daily experience also teacheth.

No felicity of the world lasting.

But let vs grant that thy lyfe is longer then other mens: let vs giue thee an hundred yeeres (as saith Chrysostome) which is almost the longest time that man liueth: nay let vs adde another hundred yeeres: yea, further let vs ioyne to thee other two hundred yeeres, what are so many yeers, if they bee compared with eternity? *Though a man liue many yeeres*, sayth Salomon, *and bee gladde in them all, let him remember the dayes of darkenesse, which shall be many, and that followeth: All thinges shalbee but vanitie.* For all felicity in the view of eternity, although it be great and lasting, yet it shall seeme to bee, and is indeede a vanitie, and nothing. This the wicked themselues confesse and acknowledge in the booke of Wisedome, where they say; *And as soone as we were borne, wee beganne immediately to drawe to our ende.* Consider therefore how short all the time of this life shall then seeme to the wicked: for there in very deede they shall thinke, that they haue scarcely liued heere one day, and that presently from their mothers wombe they were carried to their graues. By this it plentifully appeareth, that all the delights, and all the felicity of the world, is vnto them as shadowes of pleasures, which they haue seene onely in a dreame, neyther to haue beene so indeede. This Esay teacheth excellently, when he sayth; *And euen as when an hungry man dreameth that he is eating, and when he awaketh*

Eccles. 11.

Wised. 5.

Esay, 29.

his

his soule is emptie: or as when a thirstie man dreameth, that he is drinking, when he awaketh he is yet faint, and his soule hath appetite: euen so shall the multitude of all nations be that fighteth against mount Sion. All the prosperity of whom shall bee so short, that after they shall haue opened their eyes, and shall haue seene that short time, they shall acknowledge all their felicity to haue beene nothing but a dreame. Tell mee I pray thee, what greater glorie can there be in this world, then that of Princes and Emperours, who beare rule and exercise dominion ouer this world? *Where are the Princes of the Heathen become,* (sayth the Prophet Baruch) *and such as ruled the beastes vppon the earth: they that had their pastime with the foules of the ayre, they that hoorded vp siluer and gold wherein men trust so much, and made no ende of their gathering? What is become of them that coyned siluer, and were so carefull, and could not bring their workes to passe? They bee rooted out and gone to hell, and other men are come vp in their steads.* Where is the wise? where is the studious? and where the diligent searcher of Natures secrets? Where is the glory of Salomon? the power of Alexander? and the magnificence of Assuerus? where be those famous and illustrious Romaine Cæsars? what is become of other Princes and Kings of the earth? What hath all their vaine glory, their multitudes of seruants, and their huge and puissant Armies profited them? What is become of that mirth and laughter which their Iesters, scoffers and fooles procured them? Where is the guard of their pernicious flatterers, which were wont to encircle them? All these are past away as shadowes, all vaded as dreames, and all their felicitie vanished as a smoke. Behold therefore my brother, how short the felicity of this world is. Baruch, 3.

Of the great miseries that are mingled with worldlie felicities.

THE felicity of this world hath furthermore another euill and mischiefe mingled with it (besides that it is short) which is a thousand kinde of miseries, that as attendants at an inche waite vpon it; which in this life, or (that I may speake better) in this valley of teares, in this wretched banishment, in this troublesome and turbulent sea cannot bee auoyded. For there are

moe miseries then man hath dayes, or houres of life: for euery day hath his euill, and euery houre hath his misery. But what tongue shall bee able sufficiently to expresse all these miseries? Who can reckon vp all the infirmities of our body? all the passions of our minde? or recount all the iniuries of man, or aduersities of his life. One wrangleth with thee for thy riches, another lieth in waite for thy life, a third slandereth thee; some persecute thee with hatred and enuie; some, thirsting for reuenge, set vpon thee by suborned and false witnes; and this way not preuailing, assaile thee by force & Armes; to be briefe, some make warre against thee with the tongue, which is worser and more dangerous then any weapon. Besides these calamities, there be infinite other, which haue no certaine names; for they are mischaunces vnlooked for, and misfortunes vnexpected. One loseth an eye, another hath his arme cut off in fight, a third falleth from his horse, a fourth out of a window; some are drowned in the water, and others by other mischaunces and misfortunes. If thou desirest to bee acquainted with moe mischiefes and euils, aske the men of this word, and they will giue thee many instances, out of the parcell of their pleasures, and out of the bundle of their miseries (the greater part of which they are) which they haue tryed and experimented in this world. For if all ioyes and sorrowes, all mirth and heauinesse should be weighed and poyzed in equall ballance, thou shouldest euidently see, that these are more then those; and thou shouldest vnderstand, that for one houre of pleasure, thou hast an hundred of miserie. Wherefore if all thy life be so short, and the greater part of it mingled with so many miseries, I pray thee how much is in thy life that may challenge true felicitie?

But these miseries are common as well to the good as to the wicked; for they both saile in one and the selfe same sea, and are subiect to the same stormes and tempests. But there are other calamities to be found, which are proper to the wicked, (for they bee the daughters of iniquities) the knowledge of which more belongeth to our purpose; for they make their liues more abhominable, who are within the compasse of such great miseries. What they be, and how many, the sinners themselues confesse in the booke of Wisedome; *Wee haue wearied our selues in*

Some miseries are common both to the good and euill, some proper onely to the wicked. Wised. 5.

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the way of wickednesse and destruction, and wee haue gone through dangerous waies: but wee haue not knowne the way of the Lord. Therefore, as the righteous in this life haue a Paradice, and in another life hope for another, so the wicked in this life haue hell, and another attendeth them in the life to come: because, out of the hell of an euill conscience, they goe into the hell of euerlasting torment. Such euils rise out of many causes. Some are of GOD, who, as a iust Iudge, suffereth not the euill of the fault to passe without the euill of punishment; which although it bee generally reserued vntill the other life, yet oftentimes it beginneth in this. For it is most certaine, that God, as hee gouerneth the world by his generall prouidence, so also he swayeth and ruleth euery one by his speciall prouidence: and as wee daily see, that the greater the store of sinners is, the greater is the aboundance of punishments, as are famine, warre, pestilence, heresies, and such like calamities; so also oftentimes, according to the number of the sinnes of men, so is the number of the punishments. Euils of God.

Therefore God said to Caine; *If thou doe well, shalt thou not bee accepted? and if thou doest not well, sinne lieth at thy doore*: that is, the plague and punishment of sinne. Gene, 4. In Deuteronomie also, Moses saith vnto the people; *And thou shalt know, that the Lord thy God, he is God, the faithfull God which keepeth couenant and mercie vnto them that loue him, and keepe his commandements, euen to a thousand generations: And rewardeth them to their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.* Deut, 7. Marke here how often this Prophet repeateth the word *to his face*, or such like signification, that thou maist vnderstand, that besides the punishments which are reserued for the life to come, that the wicked are oftentimes also punished in this life; seeing that the Scripture so often remembreth here that their punishments shall not be deferred. Whence many calamities proceede, and many scourges of sinners: for without intermission they, as a wheele are rouled from one trouble and sorrow into another; from one necessity, anxietie, and tribulation, into another: which although they very well feele, yet they know not whence and from whom they are sent: and therefore they ascribe them rather to the condition of nature,

then to their sinnes. For euen as they doe not account the blessings of nature, to bee the gifts of God, neither do they giue thanks to God for them: so neither doe they acknowledge the scourges of his wrath to bee for the punishment of their sinnes, neither doe they amend themselues. Some punishments also are brought vpon them by Gods Ministers and Iusticers, who are the executioners of the Diuine iustice, who oftentimes meete with malefactours, and doe persecute and afflict them, with imprisonments, banishments, penalties, persecutions, and with manie other kinde of punishments, by which is brought to passe, that the insatiable appetites of sinners seemeth bitter vnto them: and do afflict them also in this life. There be also other afflictions, which flow out of their owne affections and the perturbations of their soules, and from the inordinate appetites of their hearts. For what good I pray thee, may be hoped for of a superfluous and an excessiue affection? of vaine feare? of a distrustfull hope? and of an inordinate desire? nothing but offences, irksomnesse, and troubles, which disturbe the peace and libertie of the heart, of which we haue spoken before: they make the life vnquiet, they allure and entice to sinne, they hinder the prayers, take away sleepe, and do comber all the daies of the life with loathing and tediousnesse. All these miseries are ingendered of man himselfe, that is, of his inordinate appetites: and of these thou seest, what is to bee looked for of other, seeing that man hath these of himselfe: and consider what peace hee can haue with others, who hath so great warre with himselfe.

Punishments inflicted vpon the wicked, by the Ministers of God

The euils that passions bring.

9 *Of the multitude of the snares and dangers of this world.*

IF in the world besides the punishments and afflictions of the body, no other euill were to be found, the feare were so much the lesser: but in it there are not onely the euils of the bodie, but also the greatest dangers of the soule, of which greater regard is to be had, because they concerne the better and more principall part of man, and doe more hurt it. And they bee so many, that the Prophet saith; *God shall raine snares vpon sinners.* How great I pray thee is the number of the snares in the world, which are resembled to the drops of water, which fall from heauen? and he saith specially and particularly, *Vpon sinners*: For they hauing

Psalme, 11.

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so little care of their heart and sences, and lesser to flie the occasions of sinne, and so little regard of spirituall remedies; and besides all this, seeing that they walke through the heate of this world, how can it bee, but that they must walke amidst a thousand dangers? He sayth that it shall rayne snares vpon sinners: snares in their youth, snares in their old age, snares in riches, in pouertie, in honour, in reproches, in friendship, snares when they company with men, and when they are alone, snares in prosperity and in aduersity, to be briefe, snares in all the sences of man, which are so many, that the Prophet cryeth out: *Snares vpon the inhabitants of the earth.* And surely, if the Lord would open thine eyes a little, as hee in times past opened the eyes of Saint Anthony, thou shouldest see the whole world full of snares touching one another; and thou wouldst cry out with him saying: O Lord, who shall escape all these snares? Hence it is that so many soules perish daily, that Saint Bernard feareth not to say, That of tenne ships which are in the Sea, scarcely one perisheth; and of tenne soules, which floate vpon the Sea of this world, scarce one is saued. Tell me then I pray thee, how is it that thou feareſt not the world being so dangerous? that thou studiest not to escape so many snares? who amongst so many Serpents dare walke bare footed? or march vnarmed among so many enemies? or liue securely and inconsiderately amongst so many occasions of sinnes? and conuerse amongst so many deadly & mortal diseases without medicines? Who would not labour to depart out of this Egypt? who would not fly out of this Babilon? who would not desire to be deliuered from the fire of Sodome and Gomorrha? Seeing therefore that the world is beset with so many snares, and so many downfals and breakenecks are in the way, & the flames of vices do so burne vs, who at any time shall be secure and safe? Well therefore sayde the wise-man: *Can a man take fire in his bosome, and his clothes not be burnt? Or can a man goe vpon coales & his feete not be burnt? He that toucheth pitch,* sayth another, *shall be defiled with it: and he that is familiar with the proud, shall be like vnto him.*

Athanasius in the life of S. Anthony.

Prou 6.

Eccles. 13.

¶ *Of the blindnes and darknes of this world.*

ANother miserie ioyneth it selfe vnto these multitudes of snares and dangers, which maketh them to be farre moe, and much greater; that is, the blindnesse and worldly darknesse, which most fitly is shadowed by that darknesse of Egypt, which was so grosse and thicke, that it might be felt with hands; and the whole three dayes that it lasted, no man remooued himselfe out of his place, neyther saw his neighbour that stoode by him. Such indeede, or rather greater is the darknesse, in which the world now sitteth, and which now hath possessed the world. But if thou doest not beleeue me, looke a little into the worlds darknes and blinde guidance, and thou shalt soone discerne it. Tell me I pray thee, what is more blinde then that men should beleeue as they beleeue, and liue as they liue? What greater blindenesse, then so to reuerence and dread men, and so wickedly to contemne and despise God? So carefully to seeke and study for the commodities of the body, which is nothing else but a brutish creature, and to haue no care for the soule, which is the image of the Diuine maiesty, what greater blindenesse can there be? What greater blindenesse, then when wee assuredly know, that we shall dye, neyther doe we know in that houre whether our felicity or misery shal be determined, which for euer shall stand ratified, yet we liue so negligently and securely, as if we should alwaies liue? For sinners liue no otherwise to day, then if they meant to liue alwayes, and that death would neuer come. What greater blindenesse can be thought vpon then this, that men for the satisfying of one desire, should lose willingly their whole inheritance of heauen? So greatly to esteeme of riches, and so smally to set by the conscience? To haue so diligent a regard that all externall blessings should bee safe, and ordered, and not to care whether the life be ordered and sound?

The blindnes of men.

Such plenty of blindnes and palpable darknes is found in the world, that a man hath good cause to coniecture, that men are inchaunted and bewitched, who hauing eyes, see not, and eares, yet heare not; who when they are cleare and bright sighted to behold earthly things, yet are more blind then Moles, in viewing celestiall things. That happeneth to them that in times past

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happened to Saint Paule, persecuting the Church of God, who falling vpon the earth, when he opened his eyes, he saw no light; so also these miserable and wretched men, who when they haue eyes broad open in earthly matters, doe see nothing in Diuine matters, as though their eyes were shut.

¶ Of the multitude of sinner, that are in the world.

IF there bee so many snares in the world, and so great darknes, what is to be hoped thereof, but stumblings, slidings, and sinnes? But sinne is the greatest of all the euils of this world, and ought to be the most effectuall motiue to mooue vs to forsake the world. By this onely consideration the glorious Martyr Cyprian, endeuoured to perswade a friend of his to despise & contemne this world, imagining him to be set on the top of a very high mountaine, whence he might view all things lying beneath him; his eyes being cast on euery side, the holy Martyr sheweth vnto him all Seas, Lands, Pallaces, and iudgement seates, to be fild and replenished with a thousand kinde of sinnes and iniuries which are committed in euery place; and when he had seene so many and great euils which were daily perpetrated in the world, he very well knew with what great circumspection and care he ought to beware of the world, and how great a debter he was to God, who had vouchsafed him such a caueat, whereby he might detest and abhorre the world.

See Cyprian in his 2. book and 2. Epistle.

Ascend thou therefore my brother to the top of this mountayne, and cast thine eyes into euery corner of the world, and behold the stormy whirle-winds of this boysterous Sea. Looke into the Pallaces of Princes, the Courts and publique meetings of this world; and there thou shalt see so many kinde of sinnes, so many lyes, so many cauillations, deceits, iniuries, thefts, enuyings, flatterers, vanities, and that which is greater, so great forgetfulnes of God, and so little care of saluation, that thou canst not but greatly wonder, and stand amazed in beholding so many and so great euils. Thou shalt see the greater part of men to liue after the manner of beasts, ruled and swayed by the violence of their affections, hauing no respect eyther of iustice, or of the Diuine law, or of nature or reason; lyuing more filthily then the Heathen, who haue no knowledge of the true God, neyther

doe they thinke that any thing further remayneth then to bee borne and to die. Thou shalt see Innocents wrongfully punished, and malefactors escape vvithout danger: thou shalt see good men despised, and wicked men honoured; thou shalt see poore men afflicted and humbled, and in all things fauour to be preferred before equity and vertue. Thou shalt see the lawe sold, no respect being had vnto the truth, thou shalt see vnlawfull Arts maintayned, offices peruerted and depraued, and all estates of men corrupted and turned vpside downe. Thou shalt see many dishonest and vilde men worthy to be seuerely punished, who by theft and fraudulent meanes haue purchased store of wealth, to be praysed and feared of all men. To bee briefe, thou shalt see the world more deuoutly worshipping and adoring a penny then God himselfe. And when thou hast beheld and ouer-looked all things, thou shalt confesse that it is most truly and iustly spoken of the Psalmist: *The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God. All are gone out of the way: they are all corrupt: there is none that doth good, no not one.* Psal. 14.

Hosea doth no lesse deplore the estate of men: *The Lord*, sayth he, *hath a controuersie with the inhabitants of the Land, because there is no truth, nor mercy, nor knowledge of God in the Land. By swearing, and lying, and killing, and stealing, and whooring they breake out, and blood toucheth blood.* Osea. 4.

But that thou mayest more plainely discerne the condition and estate of this world, take a view of the head that gouerneth it, and beholding the Gouernour, thou shalt easily vnderstand the condition of that thing that is gouerned. For if it be true that the Prince of this world, that is, of sinners, be the diuel, (which Christ himselfe also affirmeth) what is to be looked for of that body, which hath such an head, and of that common wealth, which hath such a Ruler? This one thing is sufficient to let vs vnderstand, what is to bee expected of the louers of this world. What needs we many words? tell me what other thing is the world, then a denne of theeues, an army of robbers, a stie of Swine, a galley full of Pirates, and a lake of Serpents, Cockatrices, and Basiliskes? If the world be thus, and of this kinde, why doe I not leaue a place so filthy and impure, (sayth a certaine Philosopher)

Philosopher) a place so full of traditions and deceits, wherein scarcely any piety, faithfulnes or iustice may be found? Wherein all vices reigne, where one brother lyeth in waite for another, where the sonne wisheth the death of his father, where the wife desireth the death of her husband, and the husband of his wife; to be briefe, where nothing beareth rule but gluttony, enuy, wrath, luxury, ambition, and all other euils and enormities? Who would not wish to be deliuered from such a world; it is not to be doubted but that Prophet wished it, who sayd; *O that I had in the wildernes a cottage of way-fayring men, that I might leaue my people, and goe from them: for they be all adulterers, and an assembly of rebels.* Ierem. 9

Whatsoeuer hath hitherto beene spoken, generally appertayneth to wicked men: although it cannot be denied, but that in all estates of the world there are many good men, for whose sakes GOD spareth to destroy the world. Therefore, when thou shalt see all these things, consider with thy selfe how iust a cause thou hast, to forsake and auoyde a thing so wicked, corrupt and abhominable, in which, if GOD would fully open thine eyes, thou shouldest see moe diuels, and moe sinnes, then there be moates in the Sunne beames. This consideration will worke in thee (at least in thy spirit) a desire to leaue this world, so that thou wilt take vp that of the Prophet, & say; *O that I had winges like a Doue, then would I flie away, and be at rest.* Psal. 55.

¶ *How deceiueable the felicitie of the world is.*

THese and infinite other, are the attributes of worldly felicity, & as it were the counterpoizes with which it is weighed and peised, and the vnseparable companions, which waite vpon it: that thou mayst see, that there is more gall then hony in it, and more Wormwood then Sugar. I omit very many other euils and mischiefes, which it hideth from her louers: For besides that this miserable felicity is short, it is also impure and vncleane: for it maketh a man carnall and filthy; it is also beastly; for it maketh a man like vnto a beast: and mad; for it taketh away his iudgement. To conclude, it is deceitfull and faithlesse; because it faileth and forsaketh a man in his chiefest height, and in the florish of his best time,

Neyther will I heere bee vnwilling to take further paines in manifesting this latter euil, which perhaps is the worst of all; that is, that it is deceitfull and fraudulent. For it seemeth to be that it is not, it promiseth that it performeth not. and yet these not hindering, it draweth vnto it the greater part of people. For euen as there is found both true gold and counterfeite gold; so there are found true good things, & counterfeite good things: true felicity, and false, which appeareth to be such, but is not: of this sort is this worldly felicity, which deceiueth vs by a vaine disguised apparition, and painted masking face. For as Aristotle sayth, many lyes meete with vs, which although they be lyes, yet they haue greater shewe and apparance of truth, then the truth it selfe. So certainely (and it is a matter worthy of obseruation) certaine euils and enormities are found, which albeit they be euils indeed, yet they haue greater semblance and apparance of good things, then the good things themselues. And of this number is the felicity of this world: and by reason of this apparance, the ignorant are deceiued by the shew of it, no otherwise then birds and fishes by a false baite. For it is the nature & condition of corporall and worldly thinges, that on a sodaine they offer themselues with a flattering countenance, and doe fawne and smile vpon men, promising vnto them ioy and felicity, but afterwards, the very experience of the things themselues, discouereth their errour and falshood. For after the pleasures follow calamities, diseases and griefes, by the absence of the thing loued, by iealousie, by strifes, and contentions, by the losse of things, by diseases, by the perturbations of the affections, and by very many other sorrowes; and last of all death also followeth. What greater deceit can there be, and what hypocrisie more intollerable? So a virgine merily & reioycing goeth to the house of her Bridegrome; for she hath not eyes to see any other thing, but that which outwardlie appeareth, and presentlie sheweth it selfe: but if she could see that seed plot and seminary of miseries, which are sowen vpon this day for her to reap, surelie she should haue greater cause to weep, then to reioyce.

Rebecca desired to bring forth children, but when she was great with child, and the children stroue together in her wombe, she sayd; *If it must be thus with mee, what neede had I to conceiue?* Gen. 25.

O how often dooth such like guile and fraude make heauie the heart of man, after it hath got that it desired; when as those things offer themselues in the progresse, which were not promised in beginning?

But what shall I say of offices, dignities and honours? with what a similing countenance, and faire aspect do they first shew themselues? but afterwards, to how many passions, cares, enuies and labours doe they expose their possessors? But of those that are entangled with vnhoneſt loues, we may iustly say, that at the beginning they finde a pleasant entrance into that darke, and deuious Labyrinth, but when they haue passed in, alacke, how many labours and troubles doe they beare? how many nights doe they passe ouer without sleepe? how many and how great dangers are they compelled to vndergoe? For the fury of that venemous dragon (which is the sword of that cruel parent, and of that iealous husband) dooth alwaies keepe the fruite of that forbidden tree, and it often cometh to passe, that such men in one moment, doe lose together their liues, riches, honors, and soules.

After the same manner it were no hard matter to examine the liues of couetous men, seruing the world, and catching at by all meanes by force and fauour, the vaine-glorie of it, in whose tragedies we might behold a merrie protasis, but a lamentable and mournefull epitasis: for this is the nature of that Babilonian cup, which without is gold, but within full of poyson. These things being thus, what I pray thee (in thy iudgement) is the glorie of this world, but the singing of Syrens? sweete, but a deadly potion? a Viper, artificially painted without, but within full of venomous poyson? If the world faune vpon thee, it doth it that it may deceiue thee; if it exalt thee, it doth it that thy fall may be the greater; if it make thee merrie, it doth it that it afterwards with sorrow may breake thy heart. It giueth all her goods with the mixture of incomparable heauines and griefe, and that with the greatest vsury. If a sonne be borne vnto thee, and soone after die, thy sorrow will be seuen-fold greater then thy ioy was. The thing lost, more afflicteth vs, then found ioyeth vs: sickenes more excruciateth vs, then health gladdeth vs: iniury more tormenteth vs, then honour contenteth vs: insomuch that I am

altogether

altogether ignorant, why it is so effected by nature, that euils do more afflict vs, then good things do reioyce vs. All these things being well considered of, they do shew vnto vs clearer then the noone day, how vaine, deceitfull, and fraudulent the felicitie of this world is.

¶ *The conclusion of all this aforesaid.*

THou hast here seene my brother, the true figure of this world, although with another face then it outwardly carrieth. Behold therefore now, what the felicity of the world is; how short, miserable, dangerous, blinde, sinfull, and deceiueable; and according to these, what other thing is the world, but (as a certaine Philosopher was wont to say) a Casket of sorrowes and grieuances, a Schoole of vanitie, a Labyrinth of errours, a dungeon of darknes, a market place of cousenages, a way beset with theeues, a ditch full of mud, and a sea continually tost and troubled with stormes and tempests? What other thing is the world, but a barren Land, a fielde full of thistles and weedes, a wood full of thornes, a flourishing garden, but bringing foorth no fruite? What is the world, but a riuer of teares, a fountaine of cares, a sweete poyson, a tragedy pleasantly framed, and a delightfull phrensie? What good things I pray thee are found in the world, which are not counterfeit? and what euils which are not so indeede?

What the world is.

The worlds rest hath labour, the securitie of it is without ground, the feare of it without cause, the labours of it without fruite, the teares without purpose, and the purposes without successe, the hope of it is vaine, the ioy fained, and the sorrow true. By all which it is no difficult matter to see, how great the kindred is betweene the world and hell: for hell is no other thing but a place of punishments and sinnes, and what other thing else is seene in this world? The Prophet testifieth this where he saith; *Day and night iniquitie goeth about it vpon the walles thereof: both wickednesse and mischiefe are in the midst of it.* These be the fruites of the world, these the merchandize, this is the traffique of it, which at all times and in euery place is exercised: so that thou seest that the world may iustly be termed hell. In this account Saint Bernard had this world, when he said; But for that

Plal. 55.

S. Bernard,

hope

hope which we haue of the life to come; this world did not much differ from hell. The world a hel.

¶ *That true rest and tranquility is found in God alone.*

NOW wee haue declared and shewen how miserable and deceitfull the felicity of this world is, it remaineth now that we proue that true felicity and tranquility, as it is not to be found in the world, so it is onely to be found in GOD alone: which demonstration, if it were rightly vnderstoood of the men of this world, they would not be so carefull for it, nor so tied and fettered vnto it, as they are. And therefore I thinke that it will be worth the labour, if I shall adde this manifest truth vnto the precedent, and establish it not so much by the authority and testimonies of fayth as by reasons. Therefore first we must know, that no creature can perfectly rest and be at quiet, so long as hee commeth not to his last end, which is his last perfection agreeable vnto his nature. For so long as he commeth not thither he must of necessity be vnquiet, as that creature, that suffereth violence by reason of some defect.

Doest thou then demaunde what and who is the last ende of man? in whose hand his felicity is placed? what is that, that the Diuines call the obiectiue beatitude? I cannot deny, but that it is God, who as he is the first beginning of man, so is he also his last end. And as it cannot be, that there should be two first beginnings, so it is impossible, that there should be two last ends. For this were to make two Gods. Furthermore, if God be the last end of man, he is also his last beatitude and felicity; but it is impossible that there should be two last ends, or two felicities. Therefore it cannot be, that without God there should any felicity be found. For euen as a Gloue is made for the vse of the hand, and a scaberd, that a sword may be sheathed in it: so also the heart of man is created for the vse of God, neyther without him can any rest be found. The reason is, because seeing that the principall subiect of felicity is in the vnderstanding and will of man, so long as these two faculties are not quiet, so long cannot man bee quiet. But because it is without controuersie, that these two faculties cannot be quiet, but onely in God, therefore these two faculties are neuer at quiet, vntill they finde out some vniuer- Obiectiue beatitude. A similitude.

vniuersall obiect, wherein are all good things. Which when it is once knowne and loued, then there is nothing further, that the vnderstanding desireth to know, or the will to loue. Hence it is, that nothing created, although it be the empire and rule of the vniuersall would, can satisfie the heart of man, he onely being excepted for whom it was created, that is, God alone. Plutarch reporteth of a certaine Souldier, who through many degrees of dignity, at the length came to be made Emperour. Now when hee had attayned so great honour, and found not that quiet and peace in it, which before he promised to himselfe to bee in this estate, he sayd: I haue runne through all the degrees of all dignities, but I haue not found quietnesse and tranquillity in any of them. Neyther is it any maruaile, because that which is created for God, without him cannot finde any quiet or rest.

Onely God can satisfie the heart of man.

But that thou mayst vnderstande this the better and more manifestly, behold the Sea-mans needle; and it will teach thee this so necessary Philosophie. It is the nature of that Iron, that in what part it hath touched the load-stone, that that part alwayes looketh towards the North. For God, who hath created this stone, hath bestowed vpon it this naturall inclination. Thou seest the experience of the thing teaching thee, how that needle runneth and turneth too & fro, and with great vnquietnesse mooueth to euery corner, vntil it hath found the pole, and then it resteth and standeth vnmooueable, no otherwise then if it was fastned downe with a nayle. So hath God created man, and hath infused into him a certaine naturall inclination and readinesse, that he should alwayes looke to his maker as to the pole and his last end. Therefore so long as hee is without him, like that needle he is vnquiet, yea, if hee was the Lord of the whole world: But turning and directing his heart to God, forth-with he resteth, and as that needle standeth vnmooueable; for in him he findeth rest. Of this it followeth, that he is onely happy, who possesseth God, and that hee commeth the nearer vnto happines, who goeth the lesser way from God. But because the righteous in this life are the nearer vnto God, therefore they are the more happy, albeit the worlde knoweth not their felicity. The reason is, because this felicity consisteth not in a sensible and corporall pleasure, as the Epicures sayde, and after them the

The nature of the Seamans needle.

Moores

Moores and Mahometiſtes, and after them the wicked and vngodly Chriſtians, who with their mouthes deny the law of Mahomet, but in their liues follow it, and diligently obſerue it, neither ſeeke for any other Paradice in this life, then that of the Saracens. Therefore true felicity conſiſteth not eyther in the body, or in externall things, but in the ſpirit, and in ſpirituall bleſſings and inuiſible, as both the Philoſophers of ſounder iudgement, and alſo good Chriſtians (although after a diuers manner) doe auouch and affirme. The Prophet would ſignifie the ſame thing, when he ſayd: *The Kings daughter is all glorious within: her clothing is of broydered gold.* In which ſhee hath ſo great peace and quiet, as all the Kings of the earth neuer had nor ſhall haue the like: vnleſſe we will ſay that the Princes of this world, haue greater peace and quiet, then the friends of God: which beſides that it is falſe, many Princes themſelues haue alſo denied, who taſting of the ſweetnes of God, haue forſaken their dignities and riches; amongſt whom S. Gregory was one, who tried both eſtates and fortunes: when hee was promoted to high dignity, and to be a Biſhop, he was wont much to deplore his eſtate, and to wiſh for his former peaceable, quiet, and ſweete life, no otherwiſe then he is wont to doe, who languiſheth for the deſire of his Countrey and liberty, beeing in ſeruitude and ſlauery.

Pſal. 45.

S. Gregory deplored the loſſe of his quiet & ſweet ſolitary life.

¶ Thoſe things which haue beene ſpoken are prooued by examples.

BVt ſeeing that this errour and deceipt is ſo great and vniuerſall, I will adioyne another reaſon no leſſe effectuall then the former; by which the louers of this world may eaſily vnderſtand how impoſſible a thing it is to find that felicity in it, which they deſire. Thou muſt therefore preſuppoſe that many moe things are required that a thing ſhould be perfect, then that it ſhould be vnperfect. For that any thing ſhould be perfect, two perfections are required together: but that it ſhould be vnperfect, one onely imperfection is ſufficient. Theſe things being preſuppoſed, proceed after this manner; That any man ſhould haue perfect felicity it is required, that he ſhould haue all things according to his hearts deſire: and if one onely thing be mixed

with

with the rest which pleaseth not, that will be sufficient, that man both is, and may be called miserable, albeit all other things doe make him happy and blessed.

I haue seene many men of high degree, whose Lands haue yeelded them large and rich reuenues, who notwithstanding haue alwaies liued in heauinesse: for that discruciatement was much greater, which they had conceiued by the frustration of that they desired, then the ioy which they reaped of all other things. For it is not to be doubted, but all that they possessed, did not so much gladde them, as that onely appetite afflicted them, which had the deniall; because to possesse many things, maketh not a man quiet, but to haue satisfied and contented his will. Which thing amongst others, Saint Augustine doth excellently declare in a booke of the manners of the Church, in these words: In my iudgement, hee is neither said to be happy, who hath not that he loueth, whatsoeuer it be: neyther hee that hath that he loueth, if it be hurtfull: neyther he that loueth not that he hath, although it be the best thing. For he that desireth that he cannot obtaine, is vexed: and he that hath obtained what was not to be wished, is deceiued: and he that desireth not that which is to be obtayned, hee is not of a well disposed minde. Whereupon it is inferred, that our felicity consisteth in the possession and loue of the chiefest good, neyther any other to bee true without it. So that these three things, possession, loue, and the chiefest good, make a man blessed and happy. Without which, no man at any time shall be blessed and happy, whatsoeuer he be.

Aug. of the manners of the Church, 1. booke and 3. chap.

Although I could alledge very many examples for the confirmation of this conclusion, yet we will content our selues, with that one of Haman so well beloued of King Assuerus: for when as he was happy in all things in the iudgement and sight of the world, he thought great iniury was offered vnto him, because Mardocheus did not rise vp vnto him when hee passed by. Wherefore, calling together his friends and his wife, he layd open before them the greatnes of his riches, and the multitude of his children, and what great glory and honour the King had bestowed on him aboue all other Princes and seruants, how hee had exalted him, and sette him aboue them all. *Yea Hester the*

Queene,

Queene, ſaith he, *hath called no man in with the King to the banket, that ſhee hath prepared, ſaue mee: and to morrow am I bidden vnto her alſo with the King. But all this doth nothing auaile mee, as long as I ſee Mardocheus the Iew ſitting at the Kings gate*, not yeelding me that reuerence I deſire. Marke then this place, and thou ſhalt ſee, that this one ſmall thing, more diſturbed and troubled his heart, then all his other proſperities could make it happie. Conſider alſo, how farre a man is off in this life, from that peace and tranquillitie of minde, and how neere vnto diſturbance and perturbation. VVho then in this world is found, who can effect this, that he ſhould not be miſerable? VVhat Kings or Emperours are found, to whom all things ſucceede according to their deſire, and to whom ſome thing happeneth not, which diſturbeth and diſquieteth their mindes? For although in this reſpect that a man is a man, no aduerſitie doth touch or come neere vnto him, yet who can eſcape all the miſchances of fortune, who can auoide the infirmities of the body, or eſchue all the feares, fantaſies, and vaine imaginations of the ſoule, which a man feareth without reaſon of feare, and ſo is many time afflicted without cauſe?

No man happie in this world.

If all theſe fore-ſaid reaſons beeing ſo euident cannot conuince thee, and thou requireſt moe reaſons rather from experience, then reaſon, goe to wiſe Salomon, and he, as one that hath long ſailed in this Sea, with greater proſperitie then any other, trying and experimenting all kindes of the delicacies and pleaſures of this world: he, I ſay, will faithfully inſtruct thee in this matter, what he hath ſeene, and what he hath tried; he will tell thee, if perhaps he hath otherwhere found, that which ſatisfied his appetite, if thou ſhalt demand of him what it was, hee will anſwer thee, ſaying: *Vanitie of vanities, ſaith the Preacher, vanitie of vanities, all is vanitie.* Beleeue him, thou ſhalt not bee deceiued: we may ſafelie truſt a man ſo well experimented. For he doth not ſpeake to thee of his theory and ſpeculation, but of his experience and practiſe; hee doth not tell thee of thoſe things he heard, but which he ſaw and proued. Doe not thinke, that thou thy ſelfe, or any other, can diſcouer moe nouelties, and heretofore vnheard of, then hee hath diſcouered and tried. For what Prince euer liued in the world, that was wiſer, or

Eccles. 1.

richer, or more glorious, or famouser then Salomon? Who euer tried moe kindes of delights, of sports, and huntings, of singing, of women, of ornaments, of ridings, and of all other things, then he did? And when he had tried them all, hee reaped no other fruite by them then that thou hast heard. Why wilt thou now experiment that, which hath bene alreadie experimented? perswade not thy selfe that thou canst finde that, which he found not. For thou hast none other world to search for it, then that that he had. And if all pleasures could not quench the thirst of this King in so plentifull a vintage, doe not thinke that thou canst quench it after him, in this leane and barren gleaning time of Grapes. He bestowed his time to this onely studie, and perhaps for this hee fell into idolatrie: as saith Saint Ierome, writing to Eustochium. Why then wilt thou make such hauocke of precious time, without expectation of any profite? Yea because men rather credite experience then reason, peraduenture God permitted, that this King should make triall of all pleasures, delights, and recreations, and of whatsoeuer the world loueth, that after he had tried them all, hee might giue that testimonie and verdit of them, which euen now thou hast heard: and that this one labour should be in stead of all other labours, and this one mans error, should remedie the errour of many, that they might bestow their time and cost more profitably.

Which things seeing they are so, not without cause wee may crie out with the Prophet; *O yee sonnes of men, how long will yee turne my glorie into shame, loving vanitie, and seeking lies?* With good reason he nameth vanitie and lies. For if in the busines and affaires of this world, there were no other thing but vanitie, it were a small euill: but there is another greater euill in it, that is, lies, and the false and counterfeit apparance of things, by which they perswade men that they are some-thing, when they are nothing. Wherefore, the same Salomon saith; *Fauour is deceitfull, and beautie is vanitie.* It were some-what tollerable, if it were but vaine, but it is also deceitfull. For vanitie being known, cannot much hurt: but that which is vaine, and appeareth not to be so, that is especially euill and dangerous. By this it appeareth, how great an hypocrite this world is: for euen as hypocrites are studious to couer and palliate their defects: so rich

Psalme, 4.

Prou. 31.

The world an hypocrite.

men

men doe labour, that they may dissemble and hide their miseries, by which they are excruciated. They would bee accounted Saints, when they are sinners; and these happie when they are wretched.

Come neerer, and if you please open and search the veine, put thine hand into their bosome, and thou shalt see how those things striue and fight, which outwardly seeme so, with those things which in verity lurke within. Certaine hearbes and plants grow in the fieldes, which afarre off seeme very beautifull: but when thou commest neerer them, and gatherest of them, they are either altogether leanes, or send forth a stinking and pestilent sauour, which a man forth-with casting away, correcteth the errour of his eies by the touch of his hands. Such certainely are they, that seeme to be the rich and great men of this world: for if thou beholdest their magnificencie, pompe, and the height of their dignity, the statelines of their houses, their seruants, and flatterers, thou wilt thinke them the onely happie men; but if thou shalt come a little neerer vnto them, and shalt narrowly prie into the secrets of their houses, and into the corners of their soules and consciences, thou shalt see that there is great difference betweene these things, and the externall apparance, and outward shew. Whereupon many, who haue thirstingly desired their estate and condition, viewing it afarre off, but a little after more neerely looking into it, haue reiected and refused it, as wee reade in many histories of the Heathen. In the liues also of the Emperours, it is reported, that there haue bene some of them, who when they were elected to that high estate of dignitie by their whole armie, for a time haue resisted that election, neither would accept of that soueraigntie offered vnto them, because they very well knew, what pricking thornes lay hid vnder that Rose so faire and beautifull to the sight. Therefore, ô yee sonnes of men, created according to the Image and similitude of GOD, redeemed by the blood of Christ, adopted that yee may be fellow citizens with Angels, how long will ye loue vanitie? and seeke after lies? Doe yee looke for peace and rest in these false and counterfeite apparitions, which they neuer gaue, nor will giue? To what end doe yee forsake the table of Angels, and seeke to fill your bellies with the swash of Swine?

To what end doe we leaue the ſweetneſſe and odoriferous fragrancie of Paradice, for the bitterneſſe and ſtinch of this world? VVhy are not the calamities and miſeries which yee ſuffer daily, ſufficient to warne you to flie the outragiouſneſſe of this cruell Tyrant?

Pardon me (gentle Reader,) we ſeeme in this reſpect not to be much vnlike a harlot, who hath proſtituted herſelfe vnto an Apple-ſquire or a Pander: he eateth, drinketh, and ſporteth with her, vntill all be conſumed that ſhe hath; after that, he doth ſloute and beate her, neither vouchſafeth hee her a faire word: ſhe neuertheles doting on this knaue, the more he beateth her, the more ſhe loueth him. Therefore, recapitulating all that hath bene ſpoken, if it hath beene prooued manifeſtly by ſo many reaſons, examples, and experiences, that that peace and felicitie which we ſeeke for, cannot be found but onely in God, and not in the world; why doe we ſeeke for it without GOD, and not rather in him? This is that which Saint Auguſtine puts vs in minde of, when he ſaith; Runne through the ſea, the land, and all things; ſearch the world throughout, euerie where thou ſhalt be miſerable, vnleſſe thou runneſt to GOD, and hee bee thy refuge.

S. Auguſtine.

¶ *The Concluſion of all this firſt Booke.*

THerefore, of all thoſe things which haue bene handled at large throughout this whole firſt booke, this at length is gathered; That all the kindes of goods and bleſſings, which mans heart can obtaine in this life, are found in Vertue: whereupon it is further collected, that Vertue is a good ſo vniuerſall and ſo great, that neither in Heauen nor in Earth any thing can bee found, which may be compared with her, but onely God alone. For euen as God is a goodneſſe ſo vniuerſall, that in him alone are found all the perfections of all good: ſo after a certaine manner the ſame are found in Vertue. For we ſee in things created, that ſome are honeſt, ſome beautifull, ſome profitable, ſome acceptable, or hauing ſome other certaine perfection: amongſt which, that is wont to be ſo much the more perfecter, and worthier of loue, by how much it more participateth of theſe perfections.

VVhich

Which thing if it be so, how great loue is Vertue worthie of, in which alone all these perfections are found? For if we speake of honestie, what is more honest then Vertue, which is the fountaine and roote of all honestie? if of honor, to what is more honour and reuerence due then to Vertue? If we seeke for beauty, what is more beautifull thē the image of Vertue? If her beauty might be seene with corporall eies, said Plato, she would allure the whole world vnto her. If we respect profite, what thing is more profitable and supported with greater hope then Vertue? for by Vertue we obtaine the chiefest good. Length of daies, and gifts of eternitie are in her right hand, and in her left hand riches and honour. If thou art delighted with pleasantnes, what greater delight canst thou wish for, then a peaceable and a good conscience, the sweetnes of charitie, of peace, and of the libertie of the children of God, that in the meane time I may say nothing of the consolation of the holy Ghost, which is most sweete and pleasant.

In vertue all perfections are found.

Plato.

Prou. 3.

If thou desirest a perdurant and lasting name; *The righteous shall liue, and shall bee had in euerlasting remembrance. But the memoriall of the wicked shall perish with them.* If thou bee desirous of wisedome, that thou maist finde the way that leadeth to heauen, and the meanes that direct to this end; there is no meane more certaine then Vertue, which leadeth vnto God. If thou desirest to be gracious, and acceptable among all men, there is not any thing more gracious or more conducent to it then Vertue. For, as Cicero saith, nothing is more amiable then Vertue, nothing that more allureth men vnto loue; seeing that for vertue and honesty wee loue them, whom wee neuer saw. Such force it hath (which is more) that we loue it in an enemie. Euen as of the conueniencie and proportion of the members and lineaments, and of the humours of the naturall body, a certaine beautie ariseth which is acceptable to the eies of men: so of the order and vertuous frame of the life laudably led and formed, so great a beautie proceedeth, that not onely it is most acceptable to the eies of God and Angels, but it is also amiable and beloued of peruerse men, and enemies. That is truly and simply good, which is good in euery respect, neither hath any euill in it. Therefore God not without cause sendeth this honorable

Psal. 112. Psal. 9.

Cicero in Læli.

Vertue is loued in an enemie.

A similitude.

rable embassy to a righteous man, which we haue set in the fore-front of this booke, I now againe repeate in the end: *Say ye, surelie it shall goe well with the iust.* Say yee so; because he is borne vnder an happie starre, and that hee shall die in a good houre; because his life and death is blessed, and whatsoeuer after death shall betide him. Say yee so vnto him, because all things shall goe well with him, as well prosperous as aduerse; as well things pleasant, as heauie; both in quietnes and in labour. Rom.8. *For all things worke together for the best vnto them that loue God.* Say yee vnto him, although the world be turned topsey turuey, and the elements confounded, if heauen be ruinated and disturbed, let not him feare: yea, then let him lift vp his head, because the day of his redemption is an hand. *Say yee, surely it shall bee well with the iust.* Because a blessing is prepared for him, which in excellencie exceedeth all blessings, that is, God himselfe: and that hee is free from all euil, and from the tyrannie of the diuell, which is the worst of all euils. *Say yee, surely it shall bee well with the iust.* For his name is written in the booke of life; and God the Father hath adopted him for his sonne, & the holy Ghost to be a liuely temple vnto him. *Say yee, surely it shall bee well with the iust.* For that estate which he hath gotten, is happie & blessed in euery respect. And if at any time in any temporall matter it seemeth lesse happie, if this be patiently borne, it is turned vnto him for a greater good: for that which seemed a losse vnto him that is patient, is made a gaine vnto him; and the labour becomes a reward, and his warre victorie, and a perpetuall crowne. Gen.31. As often as Laban changed the wages of Iacob his sonne in law, he thought that it was profitable vnto him, and hurtful vnto his sonne in law; but it fell out cleane contrarie, for it was vnprofitable vnto him, and profitable to his sonne in law. Wilt thou then, my brother, be so cruell to thy selfe, and such an enemie, that thou shouldest linger to embrace so great a blessing, which promiseth on euery side so great good vnto thee? What counsell is more wholesome? what more profitable condition or estate of life canst thou follow? Psal.119. *Blessed are those that are vpright in their way, and walke in the law of the Lord,* saith the Prophet: a thousand times blessed are they, and *blessed* againe, *that keepe his testimonies, and seeke him with their whole heart.* If a good thing, as the Philosophers say,

be

be the obiect of our will, and by how much the more any thing is good, by so much the more it deserueth to be loued & desired. What I pray thee doth make thy will so sottish and insensible, that it tasteth not, nor embraceth this so vniuersall a good? O how much better did that King, who said: *I haue chosen the way of thy truth, and thy iudgements haue I laid before mee. I haue cleaued to thy testimonies ô Lord.* And in another place: *O Lord, I haue laid vp thy commandements in mine whole heart:* He saith not in a corner, not in his hand, but in the midst or in his whole heart, which is the beginning of life; the chiefest and the best place of all others: as if he had said, This is my best part, in which I continue and determine of all my busines, and all my cogitations are in it. The men of this world do contrarilie; for vanitie possesseth the chiefest roome of their hearts, and Gods law lieth obscured and hid in some corner. But this holy man, albeit he was a King, and troubled with many businesses of his kingdome; yet hee put them all vnder his feete; but placed the law of his Lord in the midst of his heart. What hindereth then, why thou doost not imitate this good example, and embrace so great a good? For if thou respectest the bond of the obligation, what greater obligation can there be then that which is betweene God and man, or onely for that cause that he is what he is? All the obligations of this world are not worthy of this name, if they be compared with this, as we haue said in the beginning of this booke. If thou lookest vnto the benefits, what benefits can be greater or more excellent then those, that we receiue from the hand of the Lord? For besides that he hath created vs, and redeemed vs with his blood, we haue receiued frō him all that we possesse both within & without, our body, our soule, life, health, riches, grace (if so we haue it) the continuance of our life, our purposes, the desires of our hearts, and all that which hath the name of essence, or of goodnes, we receiue it I say originally frō him, who is the fountaine of all essences and of all goodnesse. Words are wanting vnto me, by which I might set out her profite; let Angels vtter it, and not men. For what greater profite can there be then to enioy eternall glorie, & to be freed from euerlasting paine, which is the reward of Vertue? If the temporall commodities of this world doe rather moue vs, what commodities can be more excellent,

In the same Psalme.

or of greater valuation, then those twelue priuiledges and prerogatiues, in which Vertue and the vertuous do solace and delight themselues? the least of which is of more force and validitie to quiet a disturbed minde, then all the dignities and treasuries of this world. I know not truly, what more may bee put into the ballance, to weigh and peise those things which are promised to Vertue, and to her louers.

The excuses also & cauillations, which the men of this world are wont to bring for their defence, are so ouerthrown and spoiled of vs, that I doe not see where such may finde a small hole or crany to escape through, vnlesse perhaps of set purpose and pretenced malice they shut their eies and eares; that they might not see nor heare this manifest and euident truth. What remaineth, but that the perfection and beautie of Vertue being seene and knowne; thou say with Salomon, speaking of Wisedome, the companion and sister of Vertue: *I haue loued her, and sought her from my youth: I desired to marrie her, such loue had I vnto her beautie. In that shee is conuersant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her. For shee is the Schoolemistresse of the knowledge of GOD, and the chooser out of his works. If riches bee a possession to bee desired in this life, what is richer then wisedome, that worketh all things? For if prudence worketh, what is it among all things that worketh better then shee? If a man loue righteousnesse, her labours are vertuous: for shee teacheth soberness and prudence, righteousnesse, and strength, which are the most profitable things that men can haue in this life. If a man desire great experience, shee can tell the things that are past, and discerne things to come: shee knoweth the subtilties of words, and the solutions of darke sentences: shee fore-seeth the signes and wonders, or euer they come to passe, and the successe of seasons and times. Therefore I purposed to take her vnto my companie, knowing that shee would counsell mee good things, and comfort mee in cares and greefes.* Hitherto the Wise-man.

Wisedome 8.

Therefore nothing remaineth, but that wee conclude this matter with the words of Saint Cyprian, taken out of an Epistle to a friend of his, written of the contempt of this world; Therefore, saith he, there is one peaceable and faithfull tranquillity: one solide, firme, and perpetuall securitie, that if any one

Cyprian in his 2. booke, and 2. Epist.

be

be taken out of the whirle-winds of this turbulent world, and be founded and anchored in the hauen of safetie, hee lifteth vp his eyes from the earth to heauen, and being admitted to the Lords fellowship, and now being neere vnto his God in his minde, whatsoeuer amongst humane things seemeth great and loftie vnto others, he glorieth that it lieth within the circumferences of his conscience. Now hee can desire, nor couet nothing of the world, who is greater then the world. How stable and vnfoiled a defence is it, how celestiall a guard abounding with perpetuall good things, to be deliuered from the snares of this entrapping and enthralling world, and to be purged from these earthly dregs and incorporated into the light of eternall immortalitie? Let him consider of this, and view it well, ouer whom the deceitfull dangerousnes of this pernitious enemie before raged & tyrannized; we are compelled more to loue, when we know and condemne what we were, and see what we now are and shall bee. Neither is this worke brought to passe by rewards, bribes, and the power of man, but it is the free gift of God, and easily obtained. As the Sunne shineth of his owne accord, the day is enlightened, a fountaine streameth, and a shower falleth; so the heauenly Spirit infuseth it selfe. Afterwards the soule beholding heauen, and knowing her Maker, she being higher then the earth, and more noble then any earthly power, beginneth to bee that which she beleeueth her selfe to bee. Onely thou whom the heauenly warfare hath appointed a Souldier in these spirituall warres, hold and keepe thy standing incorrupt, and fenced with religious vertues, vse continually either praying or reading: Somtimes talke thou with God, and somtimes God with thee: let him instruct thee with his precepts, let him haue the guiding and ordering of thee: whom he maketh rich, no man shall make poore. There can be no penury, where the heauenly bountie hath filled and blessed. Now coffers stuft with crownes, now stately Pallaces, and gay buildings will seeme base and vile vnto thee; when as thou knowest that thou thy selfe art more beautified and adorned, being a house in which the Lord sitteth as in his temple, and where the holy Ghost dwelleth. Let vs trimme vp this house with the ornaments of innocencie, let vs enlighten it with the sun-shine of righteousnesse. This house shall neuer

decay

decay through age, neither shall the deckings of it waxhold. Whatsoeuer things are counterfet, are not lasting, neither doe they yeeld any stabilitie to the possessors, which haue not the truth of possession. This perpetually continueth with a colour vndecaied, with honour vntainted, and with splendour vnobscured; it cannot be abolished nor extinguished, it may be onely conuerted into further perfection, the bodie beeing glorified. Hitherto Cyprian. Whosoeuer therefore is moued with the reasons and arguments, which copiously wee haue handled in this booke (the grace of God and Diuine inspiration assisting, without which all is done in vaine) and desireth to embrace so great a blessing of Vertue; let him reade the booke following, which deliuereth and handleth the method and order how to come vnto Vertue.

The end of the first booke of the Sinners Guide.

BRITISH MUSEUM 1937 82

THE Second Booke of *the Sinners Guide.*

VVritten in the Spaniſh tongue, by the learned and reuerend Diuine *F. Lewes* of Granada.

Since tranſlated into Latine, Italian, and French.

And now peruſed, and digeſted into Engliſh by FRANCIS MERES, Maiſter of Arts, and ſtudent in Diuinitie.

ROM. 12. verſe, 2.

Faſhion not your ſelues like vnto this world, but be ye changed by the renewing of your minde, that ye may proeue what is the good will of GOD, and acceptable, and perfect.

AT LONDON,

Printed by RICHARD FIELD, for EDWARD BLOVNT and are to be ſold in Paules Church-yard, at the ſigne of the Beare. 1614.

THE
Second Book of
the Sinners Guide.

Written in the Spanish tongue, by
the learned and reverend Divine F. Lewis
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Since translated into Latine, Italian, and French:

And now paraled, and digested into English by Fr a n-
c is M a r s h, Master of Arts, and Student

AT LONDON,
Printed by Richard Field, for Edward Brown
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of the Bear. 1614.

THE PROLOGVE
of the Second Booke.

IT sufficeth not to haue perswaded man to embrace Vertue, vnlesse also wee teach him the manner and way how to come to Vertues pallace. Therefore after wee haue in the former Booke deliuered many reasons, and those very forcible and perswasible to moue the hearts of men to the loue of Vertue: now it is meete that we come to the practise and vse of it, and that we set downe many counsels and sundrie documents, which are profitable, and which as with a hand may leade men vnto Vertue. It is the first step vnto Vertue (as a certaine Wise-man saith) to flie vice; after which a man may speedilie and without cumbrance, prepare himselfe to the exercise of Vertue. Therefore we will deuide this doctrine into two parts: in the first part we will entreate of the commoner vices, and will set downe remedies conuenient for the same. In the second, we will speake of Vertue. But before we enter the listes of this tractate, we will send before, two conducent aduices, and needfull institutions, which are most necessary for that man, who hath purposed and determined with himselfe to enter into this way.

THE

THE SECOND BOOKE of the Sinners Guide.

In which, doctrine appertaining vnto Vertue is handled, and diuerse instructions are set downe, which teach how a man at the length may come vnto Vertue.

The first aduice and instruction: which is very necessary for that man that desireth to serue GOD.

CHAP. I.

THat man that now purposeth to consecrate himselfe to Gods seruice, and determineth to leade a new life, before all things hee must resolutely perswade himselfe, that this endeuour is acceptable aboue all others, and he must so esteeme of this resolution, as it deserueth. I say, that he must firmely and confidently beleeue, that this purpose is of greater moment, and a treasure more rich, and a worke more wisely taken in hand then any other, which in this world mortall men admire and loue. Yea, he must thinke with himselfe, that besides this there is none other wisedome, none other treasure, nor any other necessarie businesse in this world. *Learne ô Israel*, saith the Prophet, *where is wisedome, where is strength, where is vnderstanding, that thou maist know also from whence cometh long continuance of life, and where the light of the eies, and peace is.* Not without cause therefore, the Lord saith by Ieremie; *Let not the wise man glorie in his wisedome, nor the strong man glory in his strength, neither the rich man glory in his riches. But let him that glorieth, glory in this, that he vnderstandeth, and knoweth me.* For this is the whole summe of Christian Philosophie.

Baruch, 3.

Ierem, 9.

Although a man bee wise, yet if his wisdome bee not ioyned with vertue, he hath not wherein to boast or glory. To the embracement of this vertue, all the holy Scriptures inuite vs, which so often, and by so many waies and meanes, doe commend vnto vs this exercise, as especially profitable and necessarie. To this exercise the holy Scriptures doe chiefely inuite vs, which by so

diuerse

diuerſe waies and ſundry meanes do commend Vertue vnto vs. To this all the creatures, as well heauenly as earthly doe exhort vs. To this the voices and clamours of the Church doe prouoke vs: to this, all lawes humane and diuine doe direct vs; to this infinite examples of the Saints doe leade vs, who being full of heauenly light, haue deſpiſed the world, and with the entireſt deuotion of their hearts haue embraced Vertue, inſomuch that many of them haue merrilie and ioyfully ſuffered martirdome; ſome of them being cut in peeces, ſome roſted vpon Gridirons, and ſome burned to aſhes, who would haue ſuffered a thouſand kinde of other torments, rather then they would haue offended the Diuine Maieſtie in the leaſt thing, or haue liued a moment out of the fauour of GOD. To bee briefe, all thoſe things do allure vs, or rather binde vs to this exerciſe, which more copiouſly wee haue diſcourſed in the former Booke. For all theſe things doe increaſe and ſtirre vp a courage in vs to ſtriue for this maiſtry; becauſe they declare vnto vs the greatneſſe and price of Vertue.

Euery one of theſe ſeuerallie, beeing diligently marked, and attentiuely conſidered of, is ſufficient to demonſtrate the greatneſſe and weightineſſe of this buſineſſe, but much more they altogether can doe it; that by this, man may vnderſtand to what purpoſe it is, and of what great conſequence to follow and embrace Vertue; how neceſſary and glorious a worke it is, to yeeld himſelfe wholy to Vertues iuriſdiction, and how meete and iuſt a thing it is, at the length to aſpire and attaine vnto her, as hath already bene ſaid, and hereafter ſhall be ſhewed. And this is the firſt document and inſtruction, which appertaineth vnto this buſineſſe.

Of the ſecond inſtruction and aduice, which that man muſt follow, who will come to the ſeruice of God.

CHAP. II.

THE ſecond inſtruction and document is (ſeeing that the buſineſſe is of ſo great dignity and worth) that a man offer and yeeld himſelfe with a merrie and cheerefull heart, to beare all the blowes and ſtrokes of aduerſitie and tribulation,

lation, which customarily are wont to happen to them who loue God; so that he account all things base and vile, and willingly contemne them for the loue of God, that hee may victoriously returne from this glorious combat; setting this before his eies, that nature hath brought foorth nothing into the world, excellent, and precious, which hath not some difficultie.

Because in that moment, wherein man purposeth to relinquish and forsake his vices, and to follow and embrace vertues, the powers of hell are troubled, the Prince of darknes mustereth his forces, and armeth his Catchpolles, fiends, and all his damned crew against this fresh-water Souldier of Christ. Foorthwith the flesh a louer of all filthy and obscene pleasures, inclined to euill from the very birth, after it was infected with the deadly poyson of that infernall Serpent, with great importunity solliciteth him, assaying by all possibilities to bring him backe to his accustomed delights. The custome also of corrupt manners, which can doe as much as Nature herselfe, doth hardly brooke this alteration, and sheweth that it will be most difficult to bring it to passe. For euen as it is very hard to with-draw a great riuer from his naturall course, which by many yeares it hath bene accustomed to, to another current; so also it is very hard that a man should change his life, which many yeares he hath led, and should assume another. The world also, which is more cruell and fierce then the most furious and tyrannous beast, and which is armed with very many most pestilent and pernitious examples which are in it, will come tempting this new Souldier of Christ with her pomps and vanities, and soliciting him with her euill and lewd examples of sinners, or terrifying him with her persecutions, which are procured of euill men and wicked tyrants. And as though this were not sufficient, not any whit behinde these, that most subtill, mighty, and auncient deceiuer the diuell will hasten, who will impugne thee no lesse pernitiously then the rest, and he will doe according to his wont, that is, hee will with all might and maine persecute & set vpon these which are of late become his enemies, and casting off his yoke haue newly begun to rebell.

Euill custome

A similiude.

The world.

The diuell.

On euery side therefore difficulties and warres will grow and arise, all which temptations it is requisite that he expect as pre-

sup-

ſuppoſed and fore-ſeene, that if at any time they inuade and impugne him, they may not ſeeme vnto him new or vnthought of, and that he remember that moſt prudent counſell of the Wiſeman: *My ſonne, if thou wilt come into the ſeruice of God, ſtand faſt in righteouſneſſe and feare, and prepare thy ſoule to temptation.* For this ought to be moſt aſſured vnto him, that coming to the ſeruice of God, he cometh not to plaies and pageants, not to banquets or feaſts; but he muſt take vp his ſhield and ſpeare, being harneſſed with his coate of fence for the battell. For albeit that it is true, that we haue many helps and ſupportations in this life, as we haue ſaid before, neuertheleſſe it cannot be denied, but that many difficulties doe offer themſelues in the beginning, which the young ſouldier of Chriſt ought to haue premeditated, leaſt they come as at vnawares and diſcourage him: and let him alwaies haue in minde the reward and prize for which he fighteth, that it is of ſo great value, that it deſerueth this, and much more. Eccleſiaſt 2.

But leaſt this feare inflicted of his aduerſaries ſhould diſcourage him, or daſh him out of countenance, let him thinke that they are much moe, and more powerfull that are for him, then they that are againſt him. For although on that ſide that ſin ſtandeth there are a great multitude of conſpirators, yet on Vertues ſide the fauourers and defenders are ſtronger and more powerfull. For, as we haue ſaid, the Diuine grace is oppoſed to our corrupt nature; God to the diuell; good cuſtome to euill; an army of Angels to the multitude of euill ſpirits; good examples and the fellowſhip of the Saints, to euill examples and perſecutions; and the conſolations and comforts of the holy Ghoſt, to the delights & pleaſures of the world. Neither is it to be doubted, but that euery one of theſe is ſtronger and mightier then his contrary. Becauſe grace is ſtronger then nature, God then the diuell, good Angels then euill, and ſpirituall delights and pleaſures are much more forcible and effectuall then carnall. Moe for vs then againſt vs.

THE FIRST PART OF THE SECOND BOOKE OF THE SINNERS GVIDE.

Which intreateth of vices, and their remedies.

Of the firme and resolute purpose, which a Christian ought to haue, that he may not doe any thing hereafter, which is sinne.

CHAP. III.

THE two former instructions being set downe as the principall foundations of this whole building, the first and chiefest thing that a man must doe, that he may be disposed and fit to offer and consecrate himselfe to the Diuine worship, and to the exercise of Vertue, is to plant in his soule a firme and resolute purpose, that he will neuer hereafter fall into sinne, by which he might lose the fauour of his Saviour, and the enioying of his blessings. This is the chiefest foundation of a spirituall life; this is that by which the friendship and fauour of God is kept, and the hope of the kingdome of heauen. In this Charity consisteth, and the spirituall life of the soule. This is that that maketh the sonnes of men the sonnes of God, temples of the holy Ghost, liuely members of Christ, and maketh them partakers of all the spirituall blessings of the Church. So long as the soule persuereth in this determination, it abideth in Charity, & in the state of saluation; but so soone as it steppeth backe from it, it is blotted out of the booke of life, and is registred in the volume of perdition, and is transported to the kingdome of darkenesse. So that this businesse being well cosidered of, it seemeth, that as in all things as well naturall as artificiall there is a substance and an accident, betweene which there is this difference, that the accidents being changed the substance still remaineth; euen as the pictures of an house being defaced, and the furniture spoyled, the house notwithstanding standeth firme on the founda-

A firme resolution is to be planted in the soule.

A similitude

foundations, albeit not with the same perfection; but if the house fall, which is the substance, then nothing remaineth: after the same manner, as long as this holy and sanctified purpose standeth firme and fast in the soule, the substance of Vertue standeth vnmoueable; but if that faile, forth-with all things fall. The reason of this is, because the whole foundation of a godly life consisteth in Charitie, which is to loue God aboue all things: but he loueth God aboue all things, who aboue all things hateth sinne: for onely through sinne this charitie and loue of God perisheth. For euen as adultery is the most contrary thing to marriage; so that which is most contratie to a godly and vertuous life is sinne: for this killeth Charity, in which this life consisteth. For this cause the Martyrs haue suffered so grieuous and horrible torments, not refusing to be rosted, to be flayed, and to be cut in peeces, to be bowelled, to be racked, to be torne in peeces of wilde beasts, rather then they would sinne, by which they might lose the fauour of God, yea, although it was but for a moment; not being ignorant in the meane time, but that they might repent after the offence done, and might bee againe entertained into fauour: as Saint Peter was, after that hee had thrice denied Christ. Neuertheleſſe, they had rather suffer all the torments of the world, then for so short a time to want the Diuine fauour. Of this euery where we haue many examples, but amongst others of three women; one of the old Testament, the mother of the seuen sonnes in the Machabees, and two vnder the new Testament, one of which is called Felicitas, the other Symphorosa, each of them in like manner the mother of seuen sonnes. All these three were present at the tortures and martyrdome of their sonnes, and seeing them to be rent and torne, and the flesh with the skinne to be pulled from the bones, vntill their bowels and intrailes gushed out, they did not onely not faint, beholding so sorrowfull a spectacle, but they comforted their sonnes, and encouraged them, admonishing them to fight manfully for the faith and obedience of God. At length they also with their sonnes for the same cause most constantly yeelded vp their liues.

But after these famous and illustrious examples, I will here set downe another, which is rehearsed of Saint Ierome, in the life of

Ierome in the life of Paule the Hermite.

Paule the first inhabiter of the Wildernes. The Tyrant, saith he, commanded another in the flourish of his young yeares to bee brought into a most pleasant Garden, and there amongst the white Lillies and the red Roses, where a bright Riuer made a delectable noise, and the winde made a pleasant ruffling among the leaues of trees, hee commanded a soft bed of Downe to bee made, and that he might not rolle himselfe off from it, he caused him to be left lying vpon it, fettered with bonds of silke: to whō, when all the rest were departed, came a very beautifull harlot, who began to coll and kisse him, and vse all daliance to ripen lust, and that which is a shame to be spoken, she dallied with his priuities, that his body being thus prouoked to lust, she might get the maistry ouer him. What this souldier of Christ might doe, and whither he might turne, he knew not: whom torments had not conquered, now pleasure ouercame. At length, being inspired from aboue, he bit off his tongue, and spet in the face of the harlot kissing him, and so he quenched the heate of his lust by the greatnesse of his paine. Surely a deed maruellous heroicke, and such an one as hitherto hath not bene found either in the histories of the Greekes or Latines.

Let these suffice to shew, with how cheerefull and manly a courage these Saints resisted sinne. I could also alledge other examples of them who had rather bee tumbled naked vpon thornes, and in the deepe of Winter be rolled vpon snow and Ice, then they would satisfie the lust of their flesh, which burned in them, the diuell blowing the coales. Wherefore, that man that determineth to enter into this way, ought firmely to fasten this purpose in his minde, more to esteeme the fauour of God, (as a iust Iudge of things) then all the treasures of this world, and alwaies to renounce the lesser, that the greater may be kept, when he is in the like need. In this he ought to ground his life; this ought to be his obiect in all his actions; let him earnestly craue this of God in all his praiers; to this end he receiueth the Sacraments of the Church. Let him gather this out of Sermons, and out of the reading of godly Bookes: let him take this out of the creation of the world, and the forming of all creatures: let him reape this fruite especially out of the passion of Christ, and out of the rest of the Diuine blessings; for the fruite

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of these is not to offend him, to whom so great things are due: and according to the soundnesse of this holy feare and determination, let him measure the quantitie of his profite, equalizing the strength and firmnes of his purpose, according to the greatnes of the profite, so that by how much that is greater or lesser, by so much his resolution may bee greater or lesser. Furthermore, euen as he that would fasten a naile into a wall, is not content to haue giuen one, two or three strokes with a mallet, but he so long smiteth it and forceth it forwards, vntill it sticke fast; so this purpose and resolution, ought not to be sufficient for a man there to stay, let it be what it will, but he must daily labour and endeuour, that of all things that he seeth, heareth, readeth, or meditateth vpon, he take an occasion, whereby the loue of God may more and more increase in him, that he may hate and abhorre sinne more and more. For by how much the hatred of sinne shall more and more increase in him, by so much shal he perceiue himselfe to haue profited and fructified in the Diuine loue, and consequenly in all Vertue. A similitude.

But that he may more firmely persist and continue in this resolution, let him perswade himselfe, and assuredly beleeue, that if all the euils, paines, and sorrowes of the world, from that time it first began, to this present houre, were put in one ballance, togegether with all the punishments, which all the damned suffer in hell; and in the other ballance one onely sinne were put: it is certaine that hee should rather preferre the escape from this sinne, before all the rest, and flie from it more speedily then from all those tribulations and punishments; albeit the blindnesse of this Egipt, or of this world is so great, that men thinke far otherwise. Neither is it maruell, that the men of this world being blind, do not see this so great an euill, or that they being dead, doe not feele a wound so hideously gaping: for it is not giuen to blinde men to see any thing, although it be very great, neither to the dead to feele a wound, albeit it be deadly.

Therefore, I beeing about to handle in this second Booke the doctrine of Vertue which hath sinne for her contrarie, in the first part I will intreate of the irreconcileable hatred of sins, and specially of the remedies of them: for the rootes of sinnes beeing pluckt out of the soule, the plants of Vertues may bee

more easily ingrafted, of which we will speake in the second part. Neither onely will we speake here of those sinnes, which are accounted horrible and abhominable amongst men, but also of those, which the world reckoneth not of, and which they make no scruple to commit. Wee will begin with those seuen mortall and deadly sinnes which are called capitall, because they are the heads and rootes of all other. This doctrine will be profitable, that a man, when he is mightily assaulted and tempted, may haue refuge and recourse to this doctrine, as to a spirituall defence, and that out of many remedies, which are set downe in this part, he may select & choose those for himselfe, which are more conuenient for his purpose. It is true that many of these remedies are common for all kinde of vices, yet some are particular, set downe for certaine vices, as when I say, against Pride, against Couetousnesse, and so in the rest. Of these in this part we will speake, setting downe speciall remedies for euerie sinne, that the prouision and furniture of spirituall Armor may be in a readinesse alwaies for vs to vse at all needes.

The proposition of this Booke.

We must consider and note in this place, that we haue no need of Hercules his strength to fight in this spirituall combat, neither of winged feete to flie away, but of cleare and bright eies to see; for eies are the chiefest weapons and instruments of this warre; for we are not to fight against flesh and blood, but against most peeuish and peruerse diuels, who are spirituall creatures. The reason is; because the first roote of all sinnes, is the errour of the vnderstanding, which is the counsellour of the will. For this cause our aduersaries doe especially labour this, that they may corrupt our vnderstanding; for the vnderstanding beeing corrupted, the will also is corrupted, which is gouerned and guided of it; therefore they endeuour to colour euill with good, and to sell vice vnder the shew and semblance of vertue, and so to hide the temptation, that it seemeth not temptation, but reason. For if they assault any man by ambition, by couetousnesse, by wrath, or desire of reuenge, they perswade him, that it is altogether agreeable vnto reason to desire this, that this or that affection desireth; and that it is against reason not to lust after that, that it lusteth after. After this manner they pretend reason, that they may so much the more easily deceiue them, who are

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ruled by reaſon. Wherefore, it is very neceſſary that we ſhould haue ſharpe-ſighted eies, that wee may ſee the hooke lurking within the baite, leaſt wee bee deceiued with the ſhadow and likelihood of goodneſſe. Eies alſo are neceſſarie vnto vs, that we may ſee the malignitie, filthines, dangers, and loſſes, which vices bring with them, that our deſires may be reſtrained by this bridle, and may feare to taſte that, which being tafted bringeth death. Hence it is that thoſe beaſts in Ezechiel, which are the figures of holy men, were full of eies round about, that thereby might be ſignified, how neceſſary theſe ſpirituall eies are for the ſeruants of GOD, that they may defend themſelues from vices. Therefore of this remedie we will in this tractate eſpecially intreate, to which we will alſo adioyne all others, which ſeeme to bring any profite, as ſhall be more plainely ſeene in the diſcourſe following. Ezech. 1.

Of the remedies againſt Pride.

CHAP. IIII.

WE handling in this former part ſinnes, and the remedies of them, will take our beginning from thoſe ſeuen, which are called capitall, as it were the heads and fountaines of all other. For euen as the rootes of trees being cut vp, the boughes and branches which receiue life from the rootes, doe foorth-with wither and periſh: ſo thoſe ſeuen generall & vniuerſall rootes of all other vices being hewne in ſunder, and vtterly eradicated, ſuddenly alſo the vices will die which are deriued from them. For this cauſe Caſſianus with great diligence writ eight bookes againſt theſe vices: in which kinde of ſtudie, many other learned and graue men haue imitated him: for they did ſee that theſe enemies being ouerthrowne, other could not lift vp their heads. The reaſon of this is, becauſe all ſinnes doe originally flow from ſelfe-loue: becauſe euery one of them is committed through the loue and deſire of ſome particular good, to deſire which, this ſelfe-loue pricketh vs forwards. From this loue thoſe three branches do ſpring, of which S. Iohn ſpeaketh in his Canonicall Epiſtle: which are; *The luſt of the fleſh, the luſt* 1. Iohn. 2. A ſimilitude.

of the eies, and the pride of life. Which (that I may expresse them by more knowne names) are the loue of carnall delights & pleasures, and the loue of riches and honours. These three loues are deriued from that first. For from the loue of pleasure three sinnes are engendered, Luxurie, Gluttony, and Idlenes From the loue of riches, couetousnesse ariseth, and from the loue of honour, Pride. The other two, VVrath and Enuie, serue each one of these peruerse & corrupt loues. For VVrath proceedeth thence, that a man cannot obtaine that he desireth; and Enuie thence, that any one is preferred before vs, or that any one hath obtayned that we desired.

Seeing therefore that these three are as the vniuersall rootes of all euils, from which all these seuen sinnes proceede, these seuen beeing destroied, the whole armie of other vices shall be ouerthrowne. Therefore all our studie ought to be to this end, that we fight valiantlie against these Giants, if we will triumph ouer all other enemies who possesse the Land of Promise. Among these vices Pride is the most powerfull, which is an inordinate appetite of our owne excellencie. The Saints do call this the Mother and Queene of all other vices. VVherefore, not without cause amongst many other instructions, holy Toby said to his sonne: *Suffer not pride to reigne in thine heart, or in thy mouth: for in pride destruction tooke her beginning.* Therefore, when as this pestilent beast doth assault thy heart, thou maist defend thy selfe with the weapons following.

Tob. 4.

Consider first that horrible punishment with which Lucifer and his Angels are punished, because they were proude: for in a moment, in the twinckling of an eie, hee with his Angels was cast from the highest heauen, downe to the deepest hell. See how darke and blinde this vice made him, who was more cleare then the starres: who not onely was an Angell, but the Prince of Angels; but now is made not onely a diuell, but the wickedst and the filthiest of all diuels. If it could doe so much in Angels, what can it not doe in thee, who art dust and ashes? For God is not contrarie vnto himselfe, neither is he an accepter of persons; and as he suffered not pride in Angels, so also in men it dooth displease him, in whom he looketh for humilitie. Hence it is that Saint Augustine saith: Humilitie maketh men

August. to a certaine Earle

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like vnto holy Angels, and pride, of Angels maketh diuels. And that I may speake plainely, Pride is the beginning, end, and cause of all sinnes; because it is not onely a sinne, but that no sinne is, or hath bene, or shall be without it. This saith he. And Bernard saith; Pride casteth downe form heauen to hell, Humilitie raiseth from the lowest place to the highest: an Angell falleth from the loftiest height to the lowest pit, and man ascendeth from out the world to heauen. Bernard in a certaine Sermon.

Then with this punishment let vs consider of the inestimable example of the humilitie of the Sonne of God, who for vs tooke vpon him the most abiect nature of man, and for vs in like manner was obedient to his Father euen to the death of the Crosse. Learne therefore ô man to be humble; learne ô earth to obey; learne ô dust to be despised. Learne ô man of thy God, for he is meeke and humble in spirit. If it seemeth not honourable enough vnto thee to imitate the example of other men, imitate the example of the God of Gods, who became man, not onely that he might redeeme vs, but also that he might teach vs humilitie.

Cast thine eies also vpon thy selfe, for in thy selfe thou shalt finde that many perswade humilitie. Consider what thou wast before thou wast borne, what thou art now being borne, and what thou shalt be after death. Before thou wast borne, thou wast filthy and obscene matter, not worthy to be named; now thou art dung couered ouer with snow; and a while after thou shalt be meate for wormes. Why then art thou proud ô man, seeing that thy natiuitie is sinne, thy life misery, and thine end putrifaction and corruption? If the possession of temporall goods doe puffe thee vp stay a while, and death will come, who maketh the begger equall with the King, and the cottage with the crowne. For as we are all borne alike and equall, as much as pertaineth to the condition of nature; so we all die alike and equall by reason of the common necessitie, that being excepted, that after death they haue the greater count to render, who here haue possessed more. Wherefore Chrysostome saith excellently well: Looke into the Sepulchers of the dead, & seeke amongst them for tokens and notices of that magnificence, in which they liued; seeke and enquire for their riches, seeke for the solaces of

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this world, which they enioyed whileſt they liued. Tel me where are now their ornaments, their precious and coſtly apparell, their delights and pleaſures? They are all paſt away, all gone, all their magnificent and riotous banquets, laughters, ſports, and all the mirth of this world is faded and vaniſhed away. Come neater to the Sepulcher of whomſoeuer thou wilt, and thou ſhalt finde no other thing here but duſt, aſhes, wormes, and putrified bones. Here then is an end of all bodies, yea, although fed and nouriſhed with the greateſt delicates and dainties of the world. And I would to God that here were an end of all euils: but that which followeth is much more dreadfull; that is, the fearefull tribunall of the Diuine iudgement; the ſentence that there ſhall bee pronounced; the weeping and gnaſhing of teeth, the vtter darknes without hope of life, and the gnawing worme of conſcience, which neuer ſhall die; and to conclude, the fire, that neuer ſhall be quenched.

Conſider moreouer of the danger, which vaine glorie the daughter of Pride bringeth with it, of which Saint Bernard thus ſpeaketh: Feare an arrow, it flyeth lightly, and pierceth lightly, but I ſay vnto thee it maketh no ſmall wound, it ſodainly killeth. Vaine glory is this arrow. If men at any time doe praiſe and honour thee, forth-with enquire, whether that bee in thee which they ſo magnifie and extoll: for if that be not in thee, thou art praiſed in vaine, and glorieſt without cauſe. But if perhaps this be found in thee, for which they praiſe thee; ſay with the Apoſtle: *By the grace of God I am that I am* For thou maiſt not bee proud of it, but rather humbled, and giue the glory to God, to whom thou oweſt all that thou art, leaſt perhaps thou makeſt thy ſelfe odious vnto God; for it is not to be doubted but both the honour, which is giuen vnto thee, and the cauſe for which it is giuen, are both of God, and belong vnto him. Therefore all the glorie that thou dooſt arrogate vnto thy ſelfe, thou ſtealeſt from God; but what ſeruant can be found more vnfaithfull then hee that ſtealeth the glorie of his Lord?

Bernard in a Sermon.

1. Cor. 15.

Conſider alſo what great follie it it, that thou ſhouldeſt eſteeme of thine owne power and abilitie according to the iudgment of men, in whoſe will it is to encline the ballance to whether ſide they will: for he that praiſed thee ere while, now diſ-

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praiseth thee; and hee that now dispraiseth thee, will soone after set forth thy praise with great honour. If thou thinkest that thine honour dependeth of their tongues, thou shalt finde that sometimes thou shalt be exalted to the skie, and sometimes depressed euen to hell, and thy glory euen beate to dust and powder: euen as it shall please the mutable tongues of men. Therefore neuer measure thy selfe by the praises of men, which are giuen out of thee, but according to that thou art, and which is in thy selfe: albeit men extoll and magnifie thee, yet looke thou into thy selfe, what is in thee, and what thy conscience telleth thee. Rather beeleue thy selfe, to whom thou art better known, then others, who see thee afarre off, and iudge of thee as it were by heare-say. Contemne therefore the iudgements of men, and commit all thy glory to the hands of the Lord, who is wise to keepe it, and faithfull to restore it.

Ponder also with thy selfe, ô thou vnhappie ambitious man, into what danger thou castest thy selfe, thou desiring to rule ouer others, who hast not yet learned to gouerne thy selfe. How canst thou giue an account for many, who canst not answer for thy selfe? Consider of the great danger, into which thou castest thy selfe headlong, by coueting to adde the sinnes of thy subiects vnto thine owne, and by putting thine and theirs into thine owne reckoning. Wherefore the Scripture also saith: *An hard iudgement shall they haue that beare rule: For hee that is most low is worthie mercie, but the mightie shall bee mightilie tormented.* But who can recount the multitude of troubles, which they are encombred withall, vnto whom the rule of others is committed? A certaine King of the Armenians very well vnderstood this, who when he was to be crowned, considering of the cares and paines that Empire brought with it, taking in his hand that princely and dignified cloth, with which the Kings head was wont to be crowned, and long looking vpon it, said: O noble rather then happie cloath, which if any one throughly knew how stuffed it were with cares and dangers, he would not stoope to the ground to take it vp.

Wisedom, 6.

A saying of Tigranes King of the Armenians.

Acknowledge, ô thou proud man, that thy pride doth please no body, because thou thy selfe art vnacceptable to no body. Thou dooest not please God, for he is contrary vnto thee; *Hee*

resisteth

1. Peter, 5. *resisteth the proude, and giueth grace to the humble.* Thou dooſt not pleaſe the humble, who without doubt doe exceedingly hate thee: for they abhorre all pride and ambition. Thou dooſt leſſe pleaſe other proude men like vnto thy ſelfe: for by reaſon of that which puffeth thee vp, thou art hatefull vnto them, for they cannot abide a greater then themſelues. Neither canſt thou content thy ſelfe in this world, vnleſſe thou repenteſt, and acknowledgeſt thy vanitie and thy folly: and much leſſe canſt thou content and pleaſe thy ſelfe in the other world, where for thine execrable pride thou ſhalt bee tortured with euerlaſting torments. Wherefore the Lord ſaith by the mouth of Saint Bernard: O man, if thou well knoweſt thy ſelfe, thou wouldeſt diſpleaſe thy ſelfe, and pleaſe me; but becauſe thou dooſt not know thy ſelfe, thou pleaſeſt thy ſelfe, and diſpleaſeſt mee. The time will come, in which thou ſhalt neither pleaſe thy ſelfe, nor mee. Thou ſhalt not pleaſe me, becauſe thou haſt ſinned; thou ſhalt not pleaſe thy ſelfe, becauſe for euer thou ſhalt burne in hell. Thy pride onely pleaſeth the diuell, who when hee was a moſt beautifull Angell, became a moſt terrible diuell. Wherefore naturallie he is delighted with thoſe that are like vnto him.

It will helpe thee alſo in the way of humilitie, if thou conſidereſt, how few thy merits are before God, and how few or none thy ſeruices, which may bee truely and purely ſaid ſo: becauſe there are many vices found in them which haue a ſhew of Vertue, and alſo vaine glorie doth corrupt oftentimes many works which are good of themſelues, neither ſildome is that vile in Gods eies which ſhineth moſt gloriouſly in the eies of men. The iudgements of the moſt iuſt Iudge are of one ſort, and ours of another; and are farre vnlike to Gods: For an humble ſinner leſſe diſpleaſeth God then a proude iuſt man: although no man can be termed iuſt, who is proud. But if perhaps thou ſhalt doe any good worke, remember that it may ſo come to paſſe, that whatſoeuer thou haſt done may proue ſtarke naught. Yea although thy works be good, yet they are not without their defects, ſo that it is more needfull for thee to craue pardon, then to looke for a reward. Wherefore Saint Gregory ſaith: If the life of the righteous ſhould ſtraightly be examined, it would not

Greg. in the 9. booke of his Morals, Chap. 11.

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hold out for currant. For it may be, that those things, which thou thinkest please God, do offend him. For all our euill deeds are simple euill; but our good deeds are not simply good, seeing that they are mingled with many imperfections: and therefore it is more agreeable to reason, that thou shouldest rather suspect thy good works, then that thou shouldest glorie in them: as holy Iob did, who said: *I was afraid of all my works, knowing that thou dost not spare the offender.* Iob. 9.

¶ *Other remedies against Pride more particular.*

EVen as the knowledge of our selues is the foundation of all humilitie, so the roote & fountaine of Pride is the ignorance of our selues: for he that desireth truely to be humbled, it is necessarie that he should perfectly know himselfe, and so at length he shall be humbled. For how can it bee, that a man should not humble his thoughts, who being enlightned with the brightnes of truth without flatterie vnderstandeth himselfe to be loaden with sinnes, burdened with the masse of this mortall bodie, entangled with earthly cares, infected with the dregges of carnall concupiscence, blinde, weake, inwrapped in many errors, exposed to a thousand dangers, encompassed with a thousand terrors, plunged in a thousand difficulties, prone vnto vices, and wayward vnto vertues? Whence cometh this lifting vp of thine eies? and this casting vp of thine head? Therefore out of the knowledge of our selues, humilitie the mother of saluation ariseth, saith Saint Bernard. For if thou wouldest diligently search into thy selfe, thou shouldest see clearer then the noone day, that thou hast no cause in thy selfe to be proud. See Bernard in his 36. Sermon vpon the Canticles.

There are some, who when they looke into themselues, are humbled; but if they behold others, they are swelled and puffed vp: for whilst they compare themselues with others, they thinke that they are better and worthier then any other. These, that are thus puffed vp, must remember, that although in some things they are better then others, yet in many things, if all things be iustly ballanced, they shall be found much worse then others. Therefore, ô thou proud dust and ashes, what matter to be proud of hast thou found in thy selfe, or that thou shouldest contemne thy neighbour? Perhaps because thou art more

continent then he, and art thought to be stronger then he? Peraduenture although he be lesse continent then thou, or weaker, yet he is more humble then thou art, or wiser, or more patient, or more feruent in charity. Therefore, thou oughtest rather to consider what thou lackest, then what thou hast: and to looke rather vpon the vertues which are in another, then those that are in thy selfe. For such a consideration will preserue thee in humilitie, and will stirre vp in thee a desire of perfection. But contrarily, if thou shalt cast thine eies vpon that that thou hast, & which is wanting to another, thou wilt suppose thy selfe better then he, and so thou shalt faile in the study of Vertue. For when as thou shalt compare thy selfe to another, and shalt see that thou hast some-what in thy selfe, thou will be satisfied and contented therewith, and all desire to proceede any further, will be extinguished in thee. If at any time thy thoughts shall be exalted through any good worke, then thou must watch diligently, least selfe loue spoile that good worke, and vaine-glorie corrupt it, which is the plague and bane of all good works: but arrogating nothing to thy selfe, or to thy deserts, ascribe all that thou hast receiued, to the Diuine fauour and clemencie, and chasten thy pride, with the sword of the holy Apostle, saying: *What hast thou that thou hast not receiued? But if thou hast receiued it, why reioycest thou, as though thou haddest not receiued it?* 1. Cor. 4. For vaine-glorie continually lieth in waite to intrappe good works.

When thou shalt feele thine heart swell and lifted vp, presently thou must apply the remedie, in remembring thy greatest transgressions, and by this meanes one venim is expelled with another, as Physitians vse to doe. And so after the manner of Peacocks, looking to that which is the filthiest and foulest in thee, thou maist suddainly cast downe thy Peacocke plumes of vanitie. By how much greater thou art, by so much behaue thy selfe more submissiuely: For if thou beest an inferiour man, and one of low degree, it is not so materiall if thou beest humble: but if thou beest of high degree, and famous through great and noble dignities, and yet neuertheless shalt be humble and lowlie, this is thanke-worthy, and thou purchasest to thy selfe a great and a rare vertue. For humilitie in honour, is the honour of honour,

nour, and the dignitie of dignities: but if humilitie be absent, the dignitie of it selfe perisheth. If thou wilt aspire to the vertue of humilitie; follow the way of humiliation: for if thou wilt not be made low, neither euer shalt thou be said to be humble. And albeit that many are made low & abased, who are not truely humble, yet it is certaine, that humiliation, as Bernard saith, is the way of humilitie, as patience is the way to peace, and as reading to knowledge. Therefore, if thou desirest the vertue of humilitie, refuse not the way of humiliation. Therefore humble thy selfe vnto God, and, as Saint Peter admonisheth, vnto euery ordinance of God, for Gods sake. Ber. in his 88. Epistle.

Saint Bernard wisheth that three feares may alwaies dwell in our soules: Blessed art thou, saith hee, if thou shalt fill thine heart with a triple feare, that thou maist feare for grace receiued, but more for grace lost, and most of all for grace recouered againe. When it is present, feare, least thou proue thy selfe vnworthie of it: when it is gone, feare much more, because where grace faileth, there thou failest also: feare therefore grace beeing taken away, as though thou shouldest presently fall; feare, because thy guard hath forsaken thee. But if grace shall bee so propitious vnto thee, as againe to returne, then much more feare, least thou haue another relapse, which is exceeding dangerous. And after this manner fearing, doe not presume any thing of thy selfe, being full of the feare of the Lord. Be patient in all thy persecutions: for in the suffering of iniuries true humilitie is tried. Doe not despise the poore: for the miserie of thy neighbour, rather deserueth compassion then contempt. Let not thy garments be curious; for they that loue precious and costly garments, are sildome humble in heart; and they that put them on, loue to be seene of men: for, saith Gregorie, no body will there be clothed with sumptuous and rich apparell, where he may not be seene of others. Take heede also, that thy garments bee not too vile and base, and vnworthie of thy degree; least while thou seekest to shunne vaine-glorie, thou fall into it. Which thing happeneth to many; who willing to please men, doe shew, or rather doe dissemble, that they would not please them, and whilest they seeme to flie the praises of men, they most of all desire them. Ber. in his 54. Sermon vpon the Canticles. Greg. in his 40 homily vpon the Gospels.

humilium)

Doe

Doe not refuse low and inferiour offices: for he that is truely humble, doth not disdaine to attend vpon the humble, yea hee doth of his owne accord offer himselfe vnto them, as a man reputed in his owne iudgement most abiect.

Of the remedies against couetousnesse.

CHAP. V.

Couetousnesse is an inordinate desire of riches. Wherefore not onely he that stealeth, but also he that desireth another mans riches with an inordinate desire, and he that inordinately keepeth them, is couetous. The Apostle condemneth this vice, when he saith: *They that will be rich, fall into tentation and snares of the diuel, and into many foolish and noysome lusts, which drowne men in perdition and destruction. For the desire of money, is the roote of all euill.* The naughtinesse and malignitie of this vice, cannot be described more cunningly or curiously. For it is manifest by these words, that that vnhappie mā who is subiect to this euill, is the seruant and slaue of all other sinnes. Wherefore when this vice doth assault thine heart, thou shalt defend thy selfe with these weapons following.

1. Tim. 6.

Christ an example of pouertie.

First therefore, ô thou couetous man consider, that when the Lord and thy GOD descended from the highest heauen to the earth, he would not possesse riches, which thou so greatly desirest; yea he loued pouerty so well, that he would take flesh of a Virgine most poore and lowlie, and not of a Queene rich & mighty. When he was borne, he would not lodge in a stately and wealthy pallace; he would not lie vpon a soft bed; he refused daintie swadling clothes and embraced for his cradle a hard Cratch. So long as he liued in the world, he alwaies loued pouerty, and contemned riches; He chose his Apostles and his Embassadours, not Princes and great men, but base and abiect Fishers. What preposterous order then is this, that the most vile worme should seeke riches, which the Lord of all the world, and of all creatures, contemned for his cause?

Consider furthermore, the exceeding great baseneſse of thine heart, that when as thy soule is created according to the image & similitude

similitude of God, and redeemed by his owne blood, in comparison of which all the world is nothing: yet thou art not ashamed to lose it for so small a gaine. God would not haue giuen his life for the whole world, which notwithstanding he willingly laid downe for the soule of man. Therefore thy soule is worthier, and of more price then the whole world. True riches are not gold, nor siluer, nor precious stones: but they are found in Vertue, which a good conscience bringeth with it. Relinquish the false opinion of men, and thou shalt see that gold and siluer are no other things but yellow and white earth, which through the errour of men is crept into so great credite. That which hath beene despised by all the Philosophers of the world, doest thou being a disciple of Christ so much esteeme it, that thou shouldest make thy selfe a seruant and slaue vnto it? For as S. Ierome saith, he is a seruant vnto riches who keepeth and tendeth them as a seruant; but he who hath cast off that yoke, deuideth them as a Lord.

How vnworthy, and how vild a thing it is, to lose thy soule for gold

Consider also what the Lord sayth in the Gospell: *No man can serue two Maisters, God and Mammon*, that is, riches. The soule cannot freely serue God, if it follow and hunt after riches so greedily, and with so open a mouth. Spirituall delights doe shunne a heart busied and occupied about earthly matters: neyther doe things counterfeite and true agree together, nor things high and low, temporall and eternall, spirituall and carnall, neyther can any man reioyce and recreate himselfe in them both together.

Math. 6.

Consider in like manner, that by how much more prosperously earthly matters succeede with thee, by so much perhaps thou art more milerable, by reason of that pledge which here is giuen vnto thee; that thou mayst relie vpon vaine felicity, which heere is offered vnto thee. Ah that thou knewest what great euils, and how many inconueniences this smal prosperity bringeth with it, thou shouldest see the loue of riches more to afflict by desire, then to delight by vse. For it enwrappeth the soule in diuers temptations; and bindeth it in infinite cares: it alloreth it with sundry delights, prouoketh it to sinne, and disturbeth the quiet no lesse of the body then of the soule. And that which is greater, riches are neuer gotten without trouble, nor possessed

Riches bring many euils, & inconueniences with them

without care; nor lost without griefe; and that which is worse, they are sildome gathered without sin & offence to God. Hence is that prouerbe; A rich man is eyther a wicked man, or the heire of a wicked man.

Riches doe not satisfie the appetite. A similitude.

Consider moreouer, how great an errour it is, without intermission to desire those things, which albeit they be most plentifull, yet they can neuer satisfie the desire of man, yea they prouoke it, and inflame it more, as drinke in a Dropsie is the cause of greater thirst; so that although thou hast, yet thou alwayes coueteſt that which thou wanteſt, and alwayes coueteſt more and more. So that the miserable & wretched hart wandering through all the things of this world, is wearied, but neuer satisfied: it drinketh, but the thirst is not quēched: for it esteemeth not those things which it hath, vnlesse also it possesse in like manner those things which further it may haue: & there is no lesse trouble for things which it compasseth not, then there is pleasure in things which it possesseth; neyther is the heart more satisfied with gold, then the body with winde or ayre.

Aug. of the words of the Lord

Wherefore not without cause Saint Augustine maruelleth, saying: What greedines, saith he, of desire is this, seeing that the beasts haue a meane? For then they rauine, when they are hungry, but they spare the prey when they feele fulnesse. Onely the couetousnes of riches is insatiable; it alwaies raueneth, and is neuer satisfied, neither feareth GOD, nor reuerenceth man, neyther spareth Father, nor acknowledgeth Mother, neyther yeeldeth vnto brother, nor keepeth faith with friend.

Riches are not safe.

Consider that where much riches is, there are many that eate and deuoure them, many that couet them, and many that lye in waite to steale them. What hath the richest man of this world more of all his riches, then whereof he may necessarily liue? and of this yrkesome care thou mayest disburthen thy selfe if thou wilt cast thy care vpon God, and commit thy selfe to his prouidence: for God neuer confoundeth them that trust in him. For whom God made, he will not suffer to die through hunger. He that feedeth the foules of heauen, and clotheth the Lillies of the field, how is it possible that he should forsake man; especially, seeing that so small a thing sufficeth the necessity of man? The life is short, & death followeth at our heeles; what need is there

then

then of so great prouision for so short a iourney? What wilt thou doe with so much riches, especially seeing that the lesse thou hast, the more lightlie and freely thou maist walke? and when thou shalt come to the end of thy pilgrimage, if thou beest poore, thy estate shall not be worser then rich mens, who are loaden with much gold. Yea it shall be much better: for thou shalt feele lesser griefe in forsaking this trash and pelfe of the world, and a smaller account is to be rendered before God. On the contrarie part, rich men in the end of their iourney, leaue their mountaines of gold not without great griefe of hart, which they adored as GOD: neither without exceeding great danger and hazard vnto them, an account is to bee rendered of those things they possessed.

Consider also, ô thou couetous man, for whom thou gatherest so great riches: for it is most certaine that like as thou camst naked into this world, so thou shalt depart naked hence: thou entrest poore, and shalt returne poore. These things are often to be meditated of thee. For he easily contemneth all things, saith Ierome, who perswadeth himselfe that hee shall die. At the houre of death thou must leaue all temporall things, onely thy works which thou hast done, whether they be good or euill, shall waite vpon thee: then thou shalt remember how thou hast changed eternall things for things temporall, in heaping vp of which thou hast consumed thy time, thy affections, and all thy labours. Then thy goods shall be deuided into three parts; thy body shall be giuen to the wormes, thy soule to diuels, and thy temporall goods shall fall to thine heires, which perhaps shall be vngratefull, spend-thrifts, and wicked. Therefore it is much better and safer to follow the counsell of our Sauiour, who willeth vs to deuide our goods amongst the poore, that they may prepare an entrance into life for vs; as the Princes of this world doe, who determining a voyage, doe send their furniture and treasure before them, and such prouision as would hinder their speede, and they themselues follow after. What greater folly and madnesse I pray thee can be thought of, then to leaue thy treasure in a place, to the which thou shalt neuer returne againe: and not to send it before thee to that place, in which thou shalt alwaies abide?

Riches profit nothing in death.

A similitude.

Consider moreouer of the great Gouernour and high director of this spacious Vniuerse, who like a wise Housholder hath so disposed of the goods of this world, as he hath done of offices and degrees of estate, and hath so ordered all things, that one should rule, and another be ruled; that one should distribute and deuide wealth, and another should receiue it. Seeing therefore that thou art one of those on whom much wealth is bestowed to giue to those that neede, thine owne necessitie being supplied, thinkest thou that it is lawfull to reserue it solely to thy selfe, which thou hast receiued for many? Heare what Ambrose saith: it is no lesser fault to denie that to the needy which he wanteth, thou being of abilitie to giue it, then it is to take by force from him that hath: It is the bread of the hungrie that thou detainest; the garment of the naked, which thou laiest by thee; and the money and ransome of the captiue and miserable, which thou hidest in the earth. Consider therefore, that those goods which thou hast receiued of the Lord, are remedies and releefes of mans miserie, and not instruments of pleasure and pride. Haue an eie, that seeing all things prosperously succeede with thee, thou remember him who is the authour and giuer of them, and beware that the remedies of another mans miserie doe not minister matter vnto thee of vaine-glorie. Doe not, O my brother, more loue banishment, then thy Countrie; Let not the furniture and prouision of thy voyage be an hinderance and a burden to thy iourney. Doe not so loue the Moone-shine, that thou contemne the noone sunne: doe not so liue, that the solace of this present life minister matter of eternall death. Bee content with the condition and estate which is happened to thee, being mindfull of that of the Apostle: *Hauing foode and raiment let vs there-with bee content*. For the seruant of God, as Chrysostome saith, ought not to be clothed gorgeously, to fare deliciously, and to pamper his flesh delicately, but only to satisfie his necessitie. *Seeke first the kingdome of God, and his righteousnesse, and all other things shall bee ministred vnto you*: For God, who is willing to bestow great matters vpon thee, will not deny thee small. And if it please him to giue thee pouerty, take it patiently; for the poore are like vnto Christ, who when he was rich became poore for our sakes. They that are poore, and with patience

Ambrose in a certaine Sermon.

Riches are remedies and releefes of mans miserie, and not instruments of pleasure.

1. Tim. 6.

tience abide the Lords leysure, and doe not respect riches, which they haue not, these make their pouerty a vertue. And as the poore in their pouerty doe imitate Christ, and are fashioned like vnto Christ, so the rich bestowing and laying out their almes are renewed & reformed by Christ: for not onely the poore sheepheards found Christ; but also the Wise-men that came from the East, and brought him their treasures. Wherefore thou that art rich, giue almes to the poore, which if thou dost, Christ himselfe receiueth them. And doubt not, but that almes that thou now giuest, shall be reserued for thee in heauen, where thy mansion shall be for euer: but if in this earth thou hidest thy treasures, thou shalt not there finde any thing, where thou hast layd vp nothing. How then shall any man truly terme those goods, which cannot be taken away with vs, yea, which may be lost we looking on? What doe they profite me, saith Ambrose, if they may not be with me after death? They are gotten heere, and here shall be left. But on the contrary part, spiritual goods are goods truly and in deede; for they neuer leaue nor forsake their Lord, neyther fayle in death, neither can any man take them away, we liuing and being against it.

Rich men may also be saued.

Ambrose in a Sermon.

¶ That no man ought to detayne goods that are not his owne, their Lord and Master being eyther against it, or not knowing of it.

ABout this sinne a very great danger is to be considered of, which men oftentimes doe incurre in detaining other mens goods: for we must know, that it is not onely a sinne to steale other mens goods, but also to keepe them against their owners wils; neither is it sufficient to haue a determination at the length to restore them againe, if forth-with they may be restored. For we are not onely bound to restore, but also forth-with to restore; If so be we be able; but if we be not able forthwith to restore, or not able to restore the whole, by reason of pouerty, in such a case we are not bound to the one, nor to the other. For God compelleth no man to performe impossibilities.

To the confirmation of this conclusion I thinke that we need not many words for that of Saint Gregory will be sufficient, who writing to Iustinus, a certaine Pretor of Sicilia, saith: Let

Greg in the 1. booke of his Register. c. 2.

not any bribes or gaines allure and hale thee to iniustice, let no mans threatnings or friendship make thee to decline from the right and straight way. It is a thing diligently and seriously to be thought of, that we leaue all gaines and bribes here behind vs, and carry to iudgement onely the pleas and actions of harmfull and hurtfull gaines. What greater madnesse is there then, then here to leaue the profit, and to carry the losse with thee? to doe another man a commodity, and to disprofite thy selfe? to procure mirth to another, and torment to thy selfe? what is more foolish, then to suffer punishment for that in another life, which of others is consumed in this? Furthermore, it is an intollerable errour, that any man should more esteeme his riches then himselfe, and rather make shipwracke of his soule then of his substance; & expose his body to the sword, that his garment might not be rent. Such an one whosoeuer he be, seemeth to me not much to differ from Iudas, who for a few pence sold iustice, sold grace, and sold his owne soule. To conclude, if it be certaine (as we assuredly beleeue) that thou in the houre of death (if thou meanest to be saued) art bound of necessity to make restitution, what greater madnes can there be, then when thou art bound to restore and repay that thou owest, to persist and continue in sinne to the houre of death, to goe to bed in sinne, to rise in sinne, to liue and receiue the communion in sinne, and to lose all that he loseth who persevereth in sinne, rather then to restore forth-with? what perditiō can be greater in the vniuersal world? He seemeth to haue no iudgement, who slenderly accounteth of so great a losse.

Labour therefore, my brother, that thou mayst speedily and fully restore that thou owest, neyther hereafter offer iniury or losse to any man. Beware in like manner that the wages of thine hireling do not sleepe with thee till the morrow: Doe not cause him to come often vnto thee, and to depart heauy and sad from thee, before he receiue his stipend, least he lose more time in receiuing then in earning it; which oftentimes commeth to passe through the iniury of euil pay-masters.

Hirelings are not to be defrauded of their wages.

If thou beest the executour of any mans will and testament, beware that thou deceiuest not the soule of the deceassed, least it proue another day a burden and clogge to thy soule.

Wills are speedily to be discharged.

If

If thou haſt a family, and many accounts to caſt vp, endeuour that they may be cleare and abſolute, or at leaſt whilſt thou liueſt that they may be cleared: leaſt when thou dyeſt, ſtrife and contention fall amongſt thy family.

All that thou canſt doe for the finiſhing and perfecting of thine owne will and teſtament, paſſe it not ouer to the truſt of another: for if thou ſhalt be negligent in thine owne buſineſſe, what thinkeſt thou others will be in other mens? Reioyce if thou oweſt not any thing to another but charity: for then thou ſhalt ſleepe ſecurely, and thou ſhalt feele no prick of conſcience: thy life ſhall be peaceable, and thy death in tranquillity. But that thou mayſt more be ſtirred vp to all theſe things, caſt a bridle vpon thine appetites and deſires, leaſt thou giue the raynes vnto thy will, and ſo out-runne thine eſtate: diſpoſe of thy diet and charges according to thy ſubſtance, meaſure thine expences not by thy will, but by thine ability, leaſt thou be oppreſſed with the lone of other mens money. The burden of lones is drawne vpon vs by our owne affections; temperance alone is more worth then many thouſands of yeerely reuenues. Poſſeſſe thoſe bleſſed and true riches, of which Paule ſpeaketh: *Godlines is great gaine.* If men would be content with that eſtate that God hath ſent them, neyther murmure againſt the Diuine ordinance, they ſhould alwayes liue in peace: but when they will ouerpaſſe theſe bounds and limits, it is neceſſary that they ſhould loſe much of their tranquillity and quiet. For thoſe things haue neuer a happy end, which are taken in hand againſt the will of the Lord.

A ioyfull and pleaſant thing not to be endangered and endebted to others.

1. Tim. 6.

Remedies againſt Luxurie.

CHAP. VI.

LVxury is an inordinate deſire of filthy and vnhoneſt pleaſures. This ſinne is very generall and common, and more violent then all the reſt. For of all the combats and battailes, which Chriſtians are to fight, the combat of Chaſtity is moſt difficult; for the wraſtling is perpetuall, and the victory rare, as ſayth Bernard. Therefore when as this foule and obſcene vice

The combat of Chaſtity difficult.

doth tempt thy minde, and thy flesh beginneth to tickle and prouoke thee, thou shalt meete these motions with the cogitations following.

Luxury polluteth the liuely temple of GOD.

First and foremost consider with thy selfe, that this vice doth not onely pollute and contaminate thy soule, which the Sonne of God hath washed and beautified with his owne blood, but also it defileth thy body which is a member of Christ, and the temple of the holy Ghost. But if it be a great wickednes to pollute the materiall Church of GOD, what an hainous offence will it be to prophane this temple, which is the liuely habitation of the true God? For *euery sinne*, sayth the Apostle, *that a man dooth, is without the body, but he that committeth fornication, sinneth against his owne body*: that is, by prophaning and coinquinating it with carnall lust and fleshly sinne.

1. Cor. 6.

Consider that this sinne cannot be done without the scandall and preiudice of many persons, which concurre to the effecting of it: which thing wonderfully afflicteth the conscience at the houre of death. For if the Law of the Lord commaundeth that life is to be tendered for life, an eye for an eye, a tooth for a tooth: how can he giue a like recompence to God, who hath destroyed so many Christian soules? how shall hee be able to make satisfaction for so many soules which Christ hath purchased vnto him by his precious blood?

The beginning of luxury pleasant, but the end bitter. Prou. 23.

See how many delights and pleasures this sinne hath in the beginning, but the end is most bitter: the entrance is easie, but the issue and egresse most difficult. Therefore the Wise man sayth; *A whore is as a deepe ditch, and a strange woman is as a narrow pit.* Ingresse to her is easie, but egresse difficult. For truely there is nothing found in which men are more easily taken, then in the sweetnes of this sin, which appeareth by the beginnings, and entrance into it. But when as hands haue strooken friendship, and this league is confirmed, and lust hath captiuated thy soule, who shal be able to deliuer & free it? Wherefore not without cause this sin is said to be most like a fishers Weele or Bownet, which hath a large entrance into it, but a narrow getting out; and therefore the fishes that once goe in, cannot get out. Hence it appeareth, how great is the multitude of sins which ariseth frō this one, when as in all that time in which the way is prepared,

and

and the deede committed, God is a thousand wayes offended, by thoughts, desires, and workes.

Consider furthermore, (as a certaine learned Doctor sayth) what a multitude of other mischiefes this deceitfull pestilence bringeth with it. First it spoyleth thy good name, which is the most precious thing that belongs to man, neyther is there any sinne that pulleth more haynous infamy vpon thee, then luxury doth. After that it weakeneth and enfeebleth the strength of man, it taketh away the beauty, it hurteth the sound constitution, it bringeth infinite diseases, which are both filthy, and reprochfull; it perisheth and blasteth the florish and blossome of thy youth, neither suffereth it to bud and increase; it bringeth old age before the time, it breaketh the force & strength of thy wit, it dulleth the subtiltie of thine vnderstanding, and maketh a man like vnto a brute beast. It with-draweth man from all honest studies and exercises, and drowneth him in the sea of carnall pleasures, so that miserable man dare not presume, nor offer to speake of any other thing, then of dishoneſt and carnall delights. Mischiefes ioyned to this vice.

It maketh young men fooliſh and reprochfull, and exposeth old men to the scorne of men: Neither is this vice content thus to haue plunged men, vnlesse also it ouerthrow and squander abrode his riches and substance. There are no riches so abundant, no treasures so infinite, which luxury will not exhaust and consume in a short time. For the belly, and the instruments of lust are neere neigbours, and very well agree betweene themselues, and are faithfull complices and confederates in this work. Hence it is, that men giuen to luxury, are for the most part prodigall and lauishers, and delight in banquets and drunkennes; and riches are chiefly consumed through gluttony, and sumptuousnesse of apparell. This also is common to all luxurious persons: vnhoneſt women are neuer satisfied, neither euer cry they hoe, albeit very many ouches, tablets, iewels, precious stones, rings, & such like be giuen them; and they take more delight to be honored with such things, then with their wretched louers who giue these vnto them. All these are proued to be true by the example of the prodigall child, *Who spent all his substance by liuing riotously and luxuriously.* Luke. 15.

Remember,

Remember, that the oftner thou giuest thy thoughts and thy body for a prey to carnall lust, thou shalt finde the lesser satietie in them. For the delight doth not bring satiety vnto them, but doth procure and increase a further thirst: for the loue between a man and a woman is neuer altogether extinguished, yea the flame when it is supposed extinct, on a sodaine reuiueth and burneth more fiercely.

Consider moreouer diligently, that the pleasure which is reaped of this vice, is short and momentany, but the punishmen which followeth is eternall. Surely this change is too vnequall, that for so filthy a pleasure, of so short continuance, thou shouldest lose in this life the ioy of a good conscience, and in that to come euerlasting glory; besides, to suffer paines which neuer shall haue end. Therefore, very well said Saint Gregory: It is momentany and short, saith he, that delighteth, but eternall that tormenteth.

The chast begin an Angels life in this life.

Looke vpon the price of virginity, and the dignity of that purity, which perisheth and is violated by this filthy vice, and thou shalt see that virgins in this life doe begin to leade an Angels life, and by the singular priuiledge of this purity, to be like vnto celestiall spirits. For to liue in the flesh without sensual carnality, this is to liue rather an Angels life, then an humane life.

Bernard, epist. 42.

This is that which Bernard sayth; It is onely chastity, that in this place and time of mortality, representeth a certaine state of immortall glory. For amongst the solemnities of marriage, it onely challengeth the custome of that blessed Country, wherein they doe neyther marry, nor are marryed, shewing on the earth after a certaine manner an experience of that heauenlie conuersation. For this cause that singuler priuiledge is giuen to virgins in heauen, of which S. Iohn writeth in his Reuelation: *These are they*, sayth he, *which are not defiled with women, for they are virgins: these follow the Lambe whither soeuer he goeth.* And

Apoc. 14.

because they haue performed better things in the world then others, following the Lord Iesus Christ in pure virginity, therefore in the world to come they shall come more neere vnto him, and shall more familiarly conuerse with him, and shall singularly bee delighted with the purity of their bodies. This vertue maketh men not onely like vnto Christ, but also temples of the

holy

holy Ghost. For the holy Spirit being a louer of purity, as hee deteſteth the pollution of luxurie, more then other vices (albeit all vices diſpleaſe him) ſo in nothing more willingly or with greater ioy he reſteth, then in a ſoule pure and cleane from all carnall pleaſure. Wherefore the Sonne of GOD conceiued by the holy Ghoſt, ſo loued and prized virginitie, that for the loue of it he did this ſtupendious miracle, that is, he would be borne of a Mother being a Virgine. But if thou haſt loſt thy virginitie, at leaſt after ſhipwracke feare the dangers which now thou haſt tried: and thou who wouldeſt not keepe the benefite of nature vncorrupted, now it is corrupted, ſtriue to repaire it, by conuerting thy ſelfe vnto the Lord, and ſo much the more diligently turne thy ſelfe by good works vnto God, by how much for thy ſinnes thou haſt iudged thy ſelfe worthy of greater puniſhment. For often-times, ſaith Saint Gregorie, it commeth to paſſe, that the ſoule after ſinne is more feruent, which in the ſtate of greater innocencie, was luke-warme, and altogether negligent. And becauſe GOD hath preſerued thee, albeit thou haſt committed ſo enormous ſinnes and offences, commit them now no more, leaſt God chaſtiſe thee together, both for thy ſinnes paſt, and alſo for thoſe preſent: and ſo the laſt errour be worſe then the firſt. With theſe and ſuch like conſiderations, man ought to arme himſelfe againſt this ſinne. And theſe be the remedies of the firſt kinde, which we haue giuen againſt this ſinne of Luxurie.

¶ *Other kinde of remedies againſt Luxurie.*

BEſides thoſe remedies which commonly are wont to be deliuered againſt this vice, there are others alſo more effectuall, and more particular, of which wee will alſo ſpeake in this place. Let this therefore be the firſt; ſtay the beginnings, kill the Serpent when it is young: for if the enemie be not repelled at the firſt onſet, he increaſeth and becommeth ſtronger. For, as Saint Gregory ſaith, after the deſire of pleaſure is kindled and increaſeth in the heart, it ſuffereth a man to thinke on nothing elſe, but on filthy pleaſures and vncleane luſts. Forthwith therefore the motiues of vices muſt be killed in the minde, whilſt they are yet but onely in thought: for euen as wood preſerueth fire,

ſo

so the thought preserueth and nourisheth desires and concupiscences: and if the thoughts be good, they doe kindle the fire of charitie; if they be euill, they stirre vp the flame of lust. It is needfull also, that all the outward senees, but especially the sight, or the eyes be most diligently kept, least they see that which may procure danger; for oftentimes a man simply seeth that, which when it is seene, woundeth the soule. Therefore vnaduisedly to looke on women, either peruerteth, or weakeneth the constancie of the beholder. Therefore Ecclesiasticus doth giue thee very good counsell: *Gaze not on a Maide, that thou fall not by that that is precious in her. Goe not about gazing in the streetes of the Cittie, neither wander thou in the secret places thereof. Turne away thine eie from a beautifull woman, and looke not vpon others beautie.*

The outward senees are to be kept.

Eccles. 9.

To perswade this, that doctrine of holy Iob ought to be sufficient, who although he was a most iust man, yet neuertheless he did keepe his eies most diligently, as he speaketh of himselfe, neither did he trust to himselfe, neither to the long experience of his good life. But if this be not sufficient for thee, adde also the example of Dauid; who although he was a most holy man, & a man according to Gods owne heart, yet when he beheld a woman, he fell into three most greeuous sinnes, into adultery, scandall, and murder. Thy eares also must be carefully kept, least they heare obscene and vnhoneste speeches; which if thou at any time shalt heare, let them displease thee; for a man is easily brought to effect that in his deede, which he with ioy heareth with his eares. Refraine also thy tongue, that thou speake not filthy and vncleane words: for euill words corrupt good manners. The tongue doth discouer the heart of a man, and bewrayeth his affections: for the tongue speaketh out of the abundance of the heart. Let thy heart be alwaies busied with holy thoughts, and thy body with godly exercises: for diuels cast into an idle soule dangerous thoughts, saith Bernard, with which it is occupied, that although the offence be not indeede, yet it is in thought.

Iob, 31.

In euery temptation, and most of all in this, set before thine eies thy Angell who is thy keeper, and the diuell thine accuser, who are alwaies & euery where with thee, and see all thy works,

The presence of God, of thy Angell, and

and

and present them before thy Iudge, who seeth all things. For this cogitation will worke that in thee, that thou darest not presume to doe any filthy thing in their sight. For how darest thou doe that which thou blushest to doe, if a wretched man see thee doe it; thy keeper, thine accuser, and thy Iudge looking vpon it? of the diuel is to be thought vpon.

Consider also that dreadfull tribunall, strict iudgement, and flame of eternall torments: for euery punishment is ouercomed with a punishment of more greeuous, none otherwise then one naile is driuen out with another. And by this meanes the heate of luxury may be extinguished by the thought of hel fire.

Furthermore take heede, that as sildome as possibly it may be thou alone speake with a woman alone, especially in thy suspected yeares. For, as Chrysostome sayth, then the diuel more boldly insulteth ouer men and women, when hee espieth them alone; and where man feareth not the reprehendour, hee is the bolder, and the tempter commeth the nearer: beware therfore to conuerse with women, when no witnes is by; for solitarinesse inuiteth to all mischiefe. Doe not rely vpon thy strength and vertue past, albeit it be auncient and stable: for we know how those olde men were inflamed with the loue of Susanna, who alone was seene of them in the garden. How great Bishops and excellent Clarks after great combats and victories, sayth Augustine, haue beene knowne to haue made shipwrack with them all, when they would sayle in a slender and weake ship? What strong lyons hath this one delicate infirmity, which is luxury, tamed, which being vilde and miserable, yet maketh a pray of those that be great? And in another place: Beleeue me assuredly, I speake by experience, before the Lord I lye not, I haue knowne the Cedars of Libanus, the guides of the flocks to haue fallen by the pestilence of luxury, whose fals I did no more suspect, then I suspected the shameless rebuke of Ambrose and Ierome. Fly therefore all suspected company of women: for to see them doth hurt the heart, to heare them doth inflame thy minde, to touch them doth prouoke thy flesh; to bee briefe, all that that is done with women, is a snare to that man that is conuersant with them. This is that which Gregory admonisheth vs of: Let not them presume to dwell with women, who

It is dangerous for a man alone to speake with a woman alone.

Dan 13. August. of the words of our Lord.

who haue consecrated their bodies to continency, least they deuoure the bayte before they be aware, for the presence of beauty doth sodainly entrap. Fly therefore the familiarities, visitations, and gifts of women: for all these be as lime-twigs, by which the hearts of men are ensnared; & as a bellowes, by which the fire of concupiscence is blowne, when as otherwise perhaps the flame would faile and dye. If thou wisheſt well to any honest and deuout woman, let it be done in thy minde, without often visiting, & too familiar conuersing with her. For the chiefe of this businesse consisteth especially in flying and auoyding occasions.

Greg. in the 3. booke of his Dialogue. chap 7.

Remedies against Ennie.

CHAP. VII.

ENuie is a greefe taken at the good of another man, and an irksomnesse conceiued by another mans felicity: I meane at one greater then himselfe; whom he enuies because he cannot be equall vnto him; and at his inferiour, because he thinks that he would be equall vnto him; and at his equall, because his degree and state doth iumpe with his. So King Saule enuied Dauid, and the Pharisies Christ, who lay in waite for their liues: for so cruell a beast is this enuy, that it cannot abide, nor any way brooke those men, whom it enuieth. This sin is mortall and deadly, and Diameter-wise is opposed vnto Charity; euen as hatred is. The sinne is one of the mightiest and most dangerous, and which most spaciously domineretb throughout the whole world, but especially in the Courts, Pallaces, and houses of Kings and Princes. Although also it is no stranger in Vniuersities, Colledges, and Conuents of religious men. Who therefore may defend himselfe from this monster? Who is so happy, that runneth not into this vice, eyther by falling into another mans enuy, or by enuying another man himselfe? For he that considereth of the enuy which was betweene those two brethren, I doe not say the founders of the City of Rome, but the sonnes of our first parents, which was so great, that one slue the other: or of that, which was betweene the brothers

Enuy is familier with euery age and person.

thers of Ioseph, which forced them to sell Ioseph for a seruant and a slaue; or that, which was betweene the very Disciples of Christ, before they had receiued the holy Ghost; and aboue all, the enuy, with which Aaron and Miriam being both elected of the Lord, burned against their brother Moses: Hee, I say, that readeth these examples, what thinkest thou that he will thinke of other men of this world, amongst whom there is not so great kindred, nor so much sanctity? Assuredly this vice is one of the mightiest, and most powerfull, which without controuersie at this day most largely swayeth empire throughout the whole world, and more cruelly and tyrannously ouerthroweth and wasteth kingdomes and dominions, then the other vices. For it is a proper effect of enuy to persecute the good, and those that are famous and held in honour for their vertues and excellent gifts. Against these the enuious doe direct their poysoned and venemous arrowes as to a white; wherefore it is very wel sayd of Salomon: *I beheld al trauaile of men, and all perfection of works, to suffer the enuy of man.* Gen. 37. Num. 12. Eccles. 4.

Therefore it is very requisite and necessary, that thou shouldest very well arme thy selfe, whereby thou mayst be able to resist so powerfull an enemy; by daily desiring ayd and assistance of the Lord, and by impugning this beast with all the strength of thy wit; which if it persеuere to solicite thy minde, bee thou so much the more cheerefully instant to resist it; and fight with greater valiancy and fortitude of minde. For he that willingly consenteth not to this euill, is not hurt, albeit his malicious flesh doth hale and pull him to impure and odious conditions. But if thou shalt see that all things fall out more prosperously to thy neighbour or to thy friend, then to thy selfe, giue God thanks, and thinke that eyther thou art vnworthy of such prosperity; or at least that it is not profitable or conducent for thee; and remember that thy businesses shall not succeede the more prosperously with thee, because thou enuiest the happy estate of thy neigbour; but that they will fall out more aduersly and disasterously. But if thou desirest to knowe, with what armour and weapons thou mayst resist this vice, obserue the considerations following.

First consider that all enuious men are like vnto the diuell, whom

Enuious men like vnto the diuell.

whom our good works doe exceedingly afflict, and whom our felicity doth torment with intollerable dolour: not because hee can enioy it, albeit men should lose it; for he hath lost it without hope of recouery; but that men taken from dust and earth, should not possesse those blessings he lost. Hence is that of Augustine in his booke of Christian doctrine: God turne, sayth he, the plague of enuy from the mindes of all Christians: For enuy is the diuels stone, of which alone the diuell is guilty, and vnpardonably guilty. For it is not said to the diuell that he is damned, because thou hast commited adultery, because thou hast stolne, because thou hast violently taken away other mens goods, and possessions; but because thou falling thy selfe, forthwith didst enuy man standing. After this manner men imitating the diuell, are wont to enuie other men, not because they hope to translate their prosperity to themselues, but because they desire that all may bee as miserable and wretched, as they themselues are. Marke and consider, ô thou enuious man, that although he, whom thou enuiest, should not haue those goods, for which enuy doth so haunt thee, yet it followeth not that presently they should be thine. Because therfore that he possesseth them without thy losse or hurt, why doth it grieue thee that he possesseth them without thy preiudice?

Augustin. in his booke of Christian doctrine.

We must not enuy the vertues of our neighbour.

But if peraduenture enuie hath possessed thy minde, because an other excelleth thee in some vertue and grace of minde, as in religion, and feruency of prayer, I pray thee see what an enemy thou art to thy selfe. For thou art partaker of all the good prayers of thy neighbour, so that thou be in the fauour of GOD: and by how much thy neighbour excelleth in feruency of spirit, by so much thou groweſt richer in spiritual things: and therefore thou enuiest him quite beyond all reason: but one the contrary part thou oughtest to reioyce, because the profit is common to you both, and thou also partakest of his blessings.

Consider therefore how great thy misery is, that by how much thy neighbour profiteth in goodnesse, by so much thou art the worse: but if thou didst loue the good things in thy neighbour, which thou hast not, the same good things should be thine by the vertue of Charity, and so thou shouldest enioy another mans labours without thine owne labour. This Saint

Gregory

Gregory sheweth; when he saith; Charitie by louing another mans goodnesse, maketh it her owne; but Enuy, by hating that same goodnesse, turneth it to the wounding of her owne breast. By Charitie, other mens good things are made ours.

Perpend also, and ponder I pray thee, how enuie burneth the heart, dryeth the flesh, tortureth the vnderstanding, disturbeth the peace of conscience, maketh all the daies of the life sorrowfull and heauie, and banisheth all tranquillitie & all ioy from the heart of man. For enuie is like a worme in wood, which as it is bred in the wood, so it consumeth it: so also enuie is bred in the heart, and the heart is the first thing that it excruciateth, and when it hath corrupted the heart, it also taketh away the naturall colour of the countenance: for the pale and wanne colour of the face, is a token of the greatnesse of the enuy, that tormenteth man within. There is no Iudge so seuere against man as enuie: for it continually afflicteth him, and tortureth her owne Authour. For this cause some Authors call this vice iust, not that it is iust (for it is a sinne) but because by her owne torment shee chastiseth him, in whom she is, and exerciseth punishment vpon him. The mischiefes of Enuie. A similitude. Enuie is a iust sinne.

See also how how contrarie this vice is vnto Charitie, which is God, and to the common good, which God euery where respecteth and promoteth. For it enuieth the good things of other men, and abhorreth those, whom God hath made and redeemed, and on whom GOD bestoweth his blessings, which thing is manifestly condemned: for it dissolueth that that is made of God, if not indeede, yet in will. But if thou wilt vse a present remedie for this disease, loue Humilitie, and flie Pride, which is the mother of this deadly plague. For when as a proud man cannot away with a superiour or an equall, enuie is easily inflamed against them, who excell in any thing; for if it see any man either superiour or better, it thinketh it selfe worser and baser. The Apostle vnderstood this well, when he said; *Let vs not bee desirous of vaine-glorie, prouoking one another, enuying one another.* Gala. 5. He therefore that would cut off the branches of enuie, it is needfull that first he dig vp the roote of ambition from which enuie ariseth. Furthermore, thou must also withdraw thy minde from an inordinate desire of temporall goods, and thou must onely loue the celestiall inheritance, & spirituall blessings; which

are not diminished, albeit there are many, who loue and possesse them; yea, they so much the more increase, by how much the possessors are multipied. On the contrary part, temporall goods are so much the more diminished, by how much they are moe amongst whom they are diuided, and therefore enuie discruciateth the minde of him that lusteth after them. For when as another receiueth that that it desired, or it altogether perisheth, or is diminished, it certainely cannot be done without griefe. But it sufficeth not that thou shouldest not greeue at the good of thy neighbour, but it is necessarie that thou shouldest doe well vnto him, as much as lieth in thy power; and moreouer, thou shouldest pray vnto the Lord God, that he would supply those things that thou art not able to doe. Thou must not contemne any man. Loue thy friends in the Lord, and thine enemies for the Lords sake: who, when thou wast his enemie, he so loued thee, that to redeeme thee, and deliuer thee out of the hands of thine enemies, he gaue his owne life. Although thy neighbour be euill, yet for all this he must not be contemned: but in this thou must imitate the Physition, who hateth the disease, yet loueth the person of the diseased: So doe thou, louing that which is made of GOD, and abhorring that which man hath made euill.

A similitude.

An obiection.

But perhaps thou wilt reason with thy selfe, and say: What haue I to doe with him? in what thing am I bound to him? I know him not: he is not my father nor my kinsman: he neuer pleasured mee, nor performed any dutie vnto me, yea, he hath some thing endamaged me. But remember that GOD without any desert of thine hath heaped many benefits vpon thee, and therfore hath commanded thee, that in being thankefull, and making some recompence for this his bountie, thou in like manner shouldest be liberall, not towards him (for he needeth none of thy goods) but towards thy neighbour, whom he hath commended and committed vnto thee.

The answer.

Of the remedies against Gluttony.

CHAP. VIII.

GLuttony is an inordinate desire or appetite of meate and drink. Christ exhorteth vs to beware of this vice, when he saith: *Take heede to your selues, least at any time your hearts be oppressed with surfetting and drunkenesse, and cares of this life.* Luke, 21. When as this vice doth knocke at the gates of thy heart, resist it with these considerations. First consider how for one sinne of gluttony death entred vpon all mankinde: and therefore it is necessary that thou shouldest bee superiour and haue the vpper hand in this first combat, in which if thou faintest or yeeldest, thou shalt be impugned more noisomly of other vices, and shalt be much more weake and vnable to make resistance. Therefore aboue all things resist the temptation of gluttony with a manly courage: which vnlesse thou conquerest, thou shalt in vaine oppose thy selfe against other vices. But thou shalt easily ouercome all other enemies which are without, if first thou shalt ouerthrow and kill those that are bred in thee. For he to no end fighteth with them that are without, if he hath an enemie within. Wherefore the diuell first tempted Christ with gluttony, thinking so to open a gate for other vices.

Gluttony the cause of death.

Consider also the rare and singular abstinence of our Lord Iesus Christ, who not onely after his fast in the Wildernesse, but also otherwhere oftentimes handled this most holy and sacred flesh most sharply, and suffered hunger for our comfort, that he might giue vs an example. For if hee that by his onely presence nourisheth Angels, and feedeth the fowles of heauen, suffered hunger for thee; how much more oughtest thou to suffer something for thy selfe? By what title wilt thou glory that thou art the seruant of Christ, if he hungered, and thou consumest thy whole life in gluttony and drunkennesse? he suffered troubles and punishments for thy saluation, and wilt not thou suffer for the same? If the crosse of abstinence seeme too greeuous vnto thee, remember the gall and Vineger, which Christ tasted vpon the Crosse: because as Bernard saith: No meate is so

The Abstinence of Christ.

bitter, which if it be tempered with the remembrance of the Vineger and gall of Christ, is not foorth-with made sweeter.

The abstinence of the holy Fathers.

Recall also into thy memorie the abstinence of all the holy Fathers in the Wilderneſſe, who frequenting desert places, haue with Christ crucified their flesh with all the lusts and concupiscences, and by the grace of God haue sustained themselues many yeares onely with the rootes of hearbes, and haue macerated themselues with so great abstinence, that almost it seemeth incredible. If therefore our fathers haue thus imitated Christ, and after this manner haue followed him into heauen, how thinkest thou to come thither by the way of deliciousneſſe and pleasure?

Remember how many poore there be in the world, who think themselues happie, if they may satisfie their bellies with bread and water, and thou shalt vnderstand how bountifully the Lord hath dealt with thee, who hath bestowed much more vpon thee then vpon them. Therefore there is no reason, neither is it meete that thou shouldest conuert this liberty of thy Lord, to be an instrument of thy gluttonie.

The delight of gluttony very short.

To be briefe, consider that the delight of gluttony doth not consist in a greater place, then of two fingers, nor in a longer time, then of two minutes, in which the meate passeth downe and is gone: neither is it meete that for a place of mans gluttony so narrow, and for a pleasure so short and momentany, that the Land, the Sea, nor the aire should suffice. To satisfie this gourmandizing gluttony oftentimes the poore are spoiled, and many iniuries are done, that the hunger of the feeble may bee conuerted into the delicates of the mightie. Certainely it is a thing miserable and lamentable, and much to be deplored, that a pleasure of so small a part of mans body should cast the whole man into hell, and that all the members and senses of the bodie should suffer eternall punishment, for the momentany greedineſſe of one member. Thou dooſt not marke how shamefully thou erreſt, nourishing thy body so delicatelie and with such costly meates, (which ere it be long shall be meate for wormes) but neglecteſt thy soule, which before it be long shall stand before the Diuine tribunall, which being voide of vertues, when as the body is full of delicate meates, shal be punished with eternall torments. And if thy soule be damned, be sure that thy bo-

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dy also shall haue his punishment: for euen as the body is created for the soule, so it shall be punished with the soule. Therefore thou contemning the nobler part of thy selfe, and nourishing in delicacie the ignobler, thou doost destroy them both, and thou killest thy selfe with thine owne sword. For thy flesh which is giuen to be an helpe vnto thee, doth lay a snare for thy life, and doth attend thee vnto torments, as it followed thee here in vices.

Remember the hunger of Lazarus, who desired to bee releeued with the crums that fell from the rich mans table, and there was no man that gaue them vnto him. Wherefore when he was dead, he was carried by the hands of Angels into Abrahams bosome; but on the contrary part the rich Glutton, who was clothed in purple and fine linnen, and fared well and delicately euery day, was buried in hell: for hunger and fulnesse, pleasure and continencie, haue not the same euent: for after death misery followeth pleasure, & pleasure miserie. Let vs put the case; thou eatest and drunkest the last yeare both delicately and largely, tell me now what remaineth vnto thee of all those pleasures? surely nothing at all, except it be the sting and remorse of conscience, which perhaps will torment thee euerlastingly. Therfore all that thou hast prodigally wasted and deuoured beyond reason and measure, all that thou hast vtterly lost: and that thou hast withdrawne from thy selfe, and distributed to the poore, that is very well disposed and bestowed, and as a treasure laid vp for thine owne vse, which shall be restored and repaied vnto thee in the heauenly Citie. Luke 16.

Least thou be entrapped by ouer sight and at vnawares in this vice, thou must very heedfully beware, because often-times when as necessity desireth to be satisfied and releeued, the pleasure which lurketh vnder necessity, craueth that thou wouldest satisfie and fulfill her desire: and it so much the sooner deceiueth, by how much it more couertly insinuateth it selfe vnder the colour of honest necessitie, and hideth from thee her inordinacy. Therefore very especiall warinesse and wisedome is here to be vsed, to bridle the appetite of pleasure, and to subiect and subiugate thy sensuality vnder the rule of reason. If therefore thou desirest that thy flesh should bee a seruant and a subiect We must be wary in the refection of our bodies.

vnder the soueraignty of thy soule, looke that thy soule be subiect vnto God: for it is requisite that thy soule be gouerned of God, that it may in like manner rule ouer the flesh. And by this admirable & amiable order, man shall be reformed, that is, that GOD may rule ouer his reason, the reason may gouerne the soule, and the soule the body; and so man shall be wholly reformed. But the body striueth and strugleth against the gouernement of the soule, if the soule be not subiect vnder the rule of reason, and if the reason be not conformable to the diuine will. When thou art tempted of Gluttony, thinke and consider that thou enioyest a very short delight, which soone passeth away: and that the pleasure of the taste, is like a dreame of the night, vanishing away, and flying frō the eies; and consider that this pleasure, when it is past, leaueth the soule heauie in the conscience: but if that pleasure be conquered, the soule reioyceth, frolicketh, and the conscience is quiet and full of peace: according to that most excellent and egregious sentence of that wise man; If thou shalt do any honest thing with paines taking, the paines passeth, but the honestie remaineth: if thou doost any filthy or vnhonest thing with pleasure taking, the filthines and dishonestie remaineth, but the pleasure passeth away.

How man is reformed.

Aulus Gellius.

Remedies against anger, hatred, and enmities, which arise of anger and wrath.

CHAP. IX.

ANger is an inordinate desire to be reuenged of him, whom we suppose to haue wronged vs. Against this pestilent vice the Apostle sheweth vnto vs an antidote, saying: *Let all bitternesse, & anger, and wrath, crying, and euill speaking bee put away from you, with all maliciousnes. Be yee courteous one to another, and tender-hearted, forgiuing one another, euen as God for Christs sake forgaue you.* Of this sinne the Lord speaketh in Mathew: *But I say vnto you, whosoeuer is angry with his brother vnadvisedly shall be culpable of iudgement. And whosoeuer saith vnto his brother Raca, shall be worthy to be punished by the Councell. And whosoeuer shall say, foole, shall bee worthy to bee punished with hell fire.*

Ephe. 4.

Math. 5.

There-

Therefore, when this outragious vice doth ſolicite and diſquiet thy minde, repell it by theſe conſiderations following.

First conſider, that brute beaſts doe liue peaceably with thoſe that are of the ſame kinde. Elephants accompany with Elephants: in like manner, Kine and Sheepe feed together in their heards & flockes. Birds of a feather flie together. Cranes on the day time flie together, and at night one plaieth the Sentinell for the other. The ſame thing alſo do Storks, Harts, Delphins, and many other creatures. The concord and order of Ants and Bees, is knowne vnto euery body. And amongſt wilde beaſtes there is a certaine peace and agreement: The fierceneſſe of Lions is not exerciſed againſt them of the ſame kinde: the Boare is not ſpightfull and hurtfull to the Boare: the Linx warreth not with the Linx, nor the Dragon with the Dragon. What neede we many words? the wicked ſpirits themſelues, who are the authors of all our diſcord, obſerue the league betweene themſelues, and by common conſent do exerciſe their tyrannie. Onely men, to whom curteſie and peace are very neceſſary, and moſt conducent, nouriſh deadly diſcord and cruell variance. These things are worthy of great conſideration.

Man more wrathful then beaſts.

Neither is it leſſe to be conſidered of, that nature hath giuen weapons to all liuing creatures to fight: hooſes to horſes, horns to Buls, tusks to Boares, a ſting to Bees, clawes and beakes to birds, yea to Gnats and fleas, nature hath giuen weapons to bite and ſting, by which they fetch out blood. But thou ô man, becauſe thou art created to peace and concord, art created vnarmed and naked, that thou maiſt not haue any thing to hurt or offend another. Therefore conſider how vnnaturall it is, that thou ſhouldeſt reuenge, and hurt him of whom thou art offended; eſpecially, by ſeeking for weapons which are without thee, which nature hath denied vnto thee.

Man hath no weapons giuen him of nature.

Remember that anger and deſire of reuenge is proper vnto wilde beaſts, of whoſe anger thus ſpeaketh a certaine wiſe man: O man, why dooſt thou degenerate from the nobility of thine eſtate and condition, by following the nature of Lyons, Serpents, and other fierce and cruell beaſts? Ælianus writeth of a certaine Lion, who beeing wounded in hunting with a launce, more then a yeere after eſpied him afarre off that had wounded

The anger of a certaine Lion.

him, passing that way in the company of the King of Iuba, and many other men; the Lion forth-with knew him, and rushing violently through the rankes of the men, they with all their forces resisting him, he rested not till he came vnto him, who had hurt him, whom presently he rent and tare in peeces. The same thing we haue seene done of a certaine Bull, against them of whom he was smitten and hurt. Wrathfull and angry men, are the imitators of these fierce and cruell beasts; who when they might mitigate their wrath by reason and discretion, (as it becommeth men) they had rather follow their beastly force and furie, glorying in their ignobler part, which is common vnto them with beasts, when as they should vse diuine reason, in which they partake with Angels.

From the example of Christ.

If thou shalt say, that it is an hard thing for thee to mitigate and asswage thine angry heart: I answer, that thou oughtest in like manner to consider, that it was much more difficult that the Sonne of GOD should suffer for the loue of thee. What wast thou when hee shed his blood for thee? wast not thou his enemie? Doost thou not see with what great clemency and gentlenes he suffereth thee, sinning daily, and with what great benignity and goodnesse he receiueth thee turning vnto him? Peraduenture thou wilt say, that thine enemie is not worthy to haue his fault forgiuen. Tell mee, deseruest thou, or art thou worthie, that God should pardon thee? Wouldest thou that God should pardon thee, and wilt thou vse extremitie against thy neighbour? If thine enemie be not worthy that he should haue pardon, yet thou art worthy to pardō him, and Christ most worthy for whose loue thou oughtest to forgiue him.

An angry man without the grace and fauour of God. Math 5.

Further obserue, that all the time that thou burnest with hatred and rancour against thy neighbour, thou art not worthy to offer any sacrifice to the Lord, gratefull & acceptable vnto him, which our Sauiour intimateth when he saith; *If then thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee, leaue there thine offering before the altar, and goe thy way, first bee reconciled to thy brother, and then come and offer thy gift.* By which precept, we know more clearely then the noone day, how great a sinne discord with our neighbour is: man being out of the fauour of God, so long as this contention lasteth,

and

and therefore he doth nothing pleasing vnto him, whilest hee is guilty of this crime. Such a like thing Gregory insinuateth whē he saith; Because nothing pleaseth God without concord, the good things that are done of vs profite nothing, vnlesse we carrie with a quiet minde the wrongs done vnto vs. In his 8. homily vpon Ezech.

Consider also who is he, whom thou supposest to bee thine enemie: for it is of necessity, that he is either iust or vniust. If he be iust, certainely it is an euill and a vile thing, to wish and do ill to a righteous man, and to bee an enemie vnto him, who hath God for his friend: but if he be vniust, it is a thing also altogether to be detested, that thou shouldest reuenge another mans maliciousnesse with thine owne maliciousnesse; and appointing thy selfe Iudge in thine owne cause, shouldest chastise another mans iniustice with thine owne. If thou reuengest thine owne iniurie vpon thine enemie, and thine enemie his vpon thee, there shall neuer be an end of discord and reuengement. But that is the most glorious kinde of reuenge which the Apostle teacheth, saying: *Ouercome euill with good*: that is, ouercome other mens vices with thine owne vertues. For whilest men render euill for euill, neither will be brought to yeeld, it cometh to passe many times, that at length they are ouercome by ignominie and reproch: for anger afflicteth them, and they are shamefully conquered of their owne passions, which if they had ouercome and tamed, their victorie had bene more glorious then his that hath wonne and vanquished a Citie by force of Armes: yea the victorie is much lesser to haue taken one or many Cities, which are without vs, then to conquer our owne affections which rule and reuell within vs; and to bridle our proud disdaine and indignation, which is shut within vs: which except wee hold vnder, it will rise against vs, and will force vs to assay those things which afterwards we shall repent vs of, and be ashamed of: and that which is worser, wee our selues shall scarcely vnderstand of the euill that we doe: for he that is angrie, thinketh all reuenge iust, and is often deceiued, supposing the pricke of anger to bee the zeale of iustice, and by this meanes the vice is couered with the semblance of vertue. How we must reuenge

Therefore to ouercome this vice, it is the best remedie that thou be very carefull and diligent to pull vp by the rootes all inordi-

Selfe-loue is to be pulled vp by the roots.

ordinate loue of thy selfe, and of thine affayres: for otherwise anger will easilie waxe hote, if either thou or any of thine bee hurt, although with the least word. Furthermore, when thou feelest the beginnings of the temptation of anger, thou must prepare thy selfe vnto patience, fore-seeing wisely all the kinds of euill, which may arise of any businesse; because a dart foreseene doth lesse hurt. Thou must firmely purpose in thy minde,

We must doe nothing in our anger.

that as often as choller fumeth and heateth in thee, that thou neither say nor doe any thing; yea, beleeue not, nor trust to thy selfe; but let all things be suspected of thee which thy heart perswadeth thee at this time, albeit they seeme to agree vnto reason. Deferre the execution of thy will whilst anger boileth, or vntill thou hast once or oftner said ouer the Lords praier, or some other thing. That wholesome counsell of Athenodorus, which

Plutarch in the Apothegs of the Romans.

is reported by Plutarch, ought here to be obserued. For when as he by reason of his old age, desired leaue to returne to his owne house, and Augustus the Emperour had graunted him leaue. When he tooke his farewell of Cæsar, desirous to leaue behinde him some memoriall worthie a Philosopher, he said; O Cæsar when thou art angry, before thou shalt say or doe any thing, repeate ouer in thy minde the foure and twentie Greeke letters. Cæsar taking the Philosopher by the right hand, said; Yet I haue neede of thy presence; and so retained him with him another whole yeare. For the Philosopher by this aduice taught, that those things were done without reason, which were

In the time of anger wee must decree of nothing.

done at such time as anger boileth in the heart. And it is diligently to be marked, that there is not a worser time to deliberate in, what should be done, then when a man is angry; and yet all men especially would then dispatch what they haue to doe. Therefore it is verie meete that a man at that time when

A similitude.

fury and wrath hath possessed his minde, should resist such enterprizes with a manlie courage. For as it is knowne to all men, that a drunken man cannot doe any thing wisely and with reason, and of which he doth not afterwards repet him (as we reade of Alexander the Great) so when a man is disturbed and troubled with anger, and blinded with the smoke of this passion, he cannot rest, neither take aduisement, which to day although it seeme iust and reasonable vnto him, yet to morrow, when the

fury

fury of his passion shall be ouer, he shall confesse that it was vniust and vnreasonable: for it is without controuersie, that anger, wine, and loue, that is, carnall concupiscence, are the worst counsellers that may be found. Whereupon the Wise-man saith very well: *Wine and women leade wise-men out of the way, and put men of vnderstanding to reproofe.* By wine the wise-man vnderstandeth, not onely materiall wine, which is wont to blinde and obscure the reason; but any passion that stragleth out of the right way, which in like manner blindeth and obscureth the reason, albeit not euery thing that then is done is alwaies culpable. Eccles. 19.

And this aduice is not to be contemned; if when thou art angry, thou shalt forth-with occupie thy selfe with some manner of businesse, and so diuert and turne thy cogitations from anger; for if thou dost with-draw wood from the fire, the flame is extinguished. And with all thy strength contend to loue them, whom thou must necessarily suffer: for if that sufferance be not ioyned to loue, the patience which outwardly appeareth, is oftentimes conuerted into rancour. Therefore when Saint Paule saith, *Loue is patient*: he presently addeth, *and bountifull*: For true loue omitteth not to loue those bountifully, whom it suffereth patiently. In like manner it is wisedome to giue place to the wrath of thy brother: for if thou shalt separate thy selfe from him being angry, thou shalt giue him place, till his anger be ouer; or at least if thou wilt not depart, answer him courteously. For as Salomon saith: *A soft answer putteth away wrath.* Another aduice. 1. Cor. 13. Prou 15.

Remedies against Idlenesse.

CHAP. X.

IDleness is a slothfulnesse and a sluggishnesse of the minde to do any good: but in this place it is a lothsomnes and a wearines of spirituall things. How dangerous this sinne is, appeareth by these words of Christ: *Euery tree that bringeth not forth good fruite shall be hewne downe, and cast into the fire.* Mat. 7. And in another place admonishing vs to liue circumspectly and care-

carefully, which is opposite to this vice, he saith: *Bee yee ready, watch, and pray: for in the houre that yee thinke not of, will the Sonne of man come.* Therefore when this slothfull and idle vice tempteth thine heart, thou mayst arme thy selfe with these considerations following.

Math. 24.

First consider what great labours and troubles Christ from the beginning of his life suffered for thee; how hee continued whole nights in prayer for thee; how he ran vp and downe from one countrey to another, teaching & healing men; how he was alwaies busied about those things, which belong vnto our saluation; and aboue all those things how at the time of his passion he bare that heauie crosse being wearied & martyred through many stripes and whippings. If therefore the Lord of Maiestie suffered so many labours and sorrowes for the saluation and safetie of others; how much more meete is it, that thou shouldest doe and suffer some-thing for thine owne? That most immaculate Lambe suffered so great things to deliuer thee from thy sinnes; and wilt thou not suffer a litle while and a small thing for his loue?

The labours of Christ.

Consider also what the Apostles haue suffered, when trauelling throughout all the world, they preached the Gospell, and what the Martyrs, Confessors, and Virgins haue suffered, with those holy Fathers that liued in most waste and solitary wildernesses, farre remote from any humane resort. To be briefe, consider of all the labours and trauels of the Saints, who now triumph with the Lord in heauen, by whose labours and toiles the Church of God to this day enioyeth many notable blessings.

The labours of the Saints.

Contemplate moreouer, how nothing is created to bee idle: for the heauenly Armies cease not to praise the Lord: The Sunne, the Moone, the starres, and all those celestiall bodies, are euery day once turned about the vniuersall Orbe for our commodity; hearbes, plants, and trees, from small bodies increase to their iust magnitude; Ants in sommer gather their graine, which they may liue of in winter; Bees make their Hony-combes; and with all diligence persecute the Drone. Thou shalt finde the same thing to haue place in all, if thou shalt runne thorough all the kindes of liuing creatures. Therefore, ô thou man capable of reason, let it shame thee of idlenes, which all creatures detest,

Nothing created to be idle.

deteſt, and that onely by the inſtinct of nature.

Behold how great paines and trauelles thoſe doe ſuſtaine, who gather earthly riches together, which ſhall periſh; which are gotten with great labour, & are poſſeſſed with greater cares and dangers: what oughteſt not thou rather to do, who dealeſt for heauenly matters, who laboreſt for celeſtiall treaſures which endure for euer? Beware that now, when thou art ſound and ſtrong, and haſt time, that thou walke not idely, leaſt ſomething be wanting vnto thee, which hereafter thou canſt not labor for, and yet wouldeſt faine haue. Which we ſee to happen to many. The time of our life is ſhort, and full of a thouſand miſeries: therefore, whilſt thou haſt fit time to worke, take heede that it ſlide not away vainely in idlenes. *For the night ſhall come, in which no man can worke.* Iohn. 9.

Great repentance is required for ſinnes.

Remember, that the multitude of thine enormous ſinnes do aske great repentance. Saint Peter denied the Lord thrice, and he mourned for this ſinne all the daies of his life, although it was already forgiuen him. Mary Magdalen deplored her ſinnes to her dying day, which ſhee had committed before her conuerſion, albeit ſhe had heard thoſe ſweete words of Chriſt; *Thy ſinnes are forgiuen thee.* Luke, 7. But becauſe I labour to be briefe, I ceaſſe to rehearſe moe examples of this ſort, of thoſe who in like manner haue ended their repentance with their life, many of whom had committed both fewer and leſſer ſinnes then thou haſt. But thou, who daily heapeſt ſinnes to ſinnes, how dareſt thou ſay, that it ſeemeth a thing too hard and difficult vnto thee to doe neceſſarie labours, by which thou maiſt flie ſinnes? Therefore, in the time of grace and mercie, endeuour with thy full ſtrength that thou maiſt bring forth fruite worthie of repentance. And ſet before thine eies that example of a certaine godly man, who as often as the clocke made a report of a paſſed houre, was wont to ſay: O Lord GOD, behold now another houre of them is alreadie paſt, which thou haſt allotted vnto my life, for which how ſhall I be able to render thee an account? The ſaying of a godly man.

If at any time wee bee wearied in our godly exerciſes and labours, let vs forth with conſider by how many tribulations and troubles we muſt enter into the kingdome of heauen; and that hee ſhall not bee crowned, that hath not lawfully contended.

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And if thou thinkest that thou hast laboured inough alreadie, and that no further paines is to be endured, remember that *hee onely shall be saued, who continueth and persevereth to the ende.* For without finall perseuerance, neither the course is worthy of reward, nor of the finall fauour of the Lord. For this cause the Lord would not descend from the Crosse, when the Iewes willed him, because he would not leaue the worke of our redemption vnperfect. If therefore we will follow our head, it is necessary that we should labour with all diligence till death; because the reward of our Sauiour endureth for euer. Let vs not leaue off continuall repentance, let vs not be wearie in bearing the Crosse of the Lord, by following Christ: otherwise what shall it profite to haue sailed successfully and prosperously a long voyage, if at length wee make shipwracke in the Hauen? Thou oughtest not to feare the difficulty of fighting, God, who sendeth thee to the warre, doth promise thee helpe to ouercome; hee is a present beholder of thy fight, and doth aide and succour thee with a fresh supply, when thou art endangered, or when thy strength faileth; but crowneth thee when thou hast ouercome.

Without perseuerance no saluation.

A similitude.

When thou art wearied through tediousnesse of trauell, thus resolue with thy selfe: Doe not compare the labours of Vertue with the sweetnesse and delight of the contrary vice: but confer the sorrow and anguish which thou now feelest in Vertue, with the sorrow and disquietnesse which thou shall feele after thou hast sinned; and the ioy which thou feelest in sinning, with the ioy which for vertue remaineth for thee in the glorie to come; and thou shalt presently see, how much better the condition of vertue is then of vice. When thou shalt come Victour from one warre be not idle, be not voide of care: for often times, as a certaine Wiseman saith, after victory the conqueror calleth away all care: yea, alwaies stand vpon the watch: for by and by thine enemie will approch againe, and his trumpet will giue a signe of a new onset, and a new assault will begin. For the Sea cannot bee without waues and billowes, nor this life without tribulation and temptation, For hee that is a young fresh water souldier, and beginneth to leade a godly life, he is more strongly and more importunatly impugned of the enemie, who

Very good and wholsome counsel.

After victory a new warre approcheth.

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is not troubleſome nor noiſome vnto them whom he is quietly poſſeſſed of; but vnto them who are without his regiment and iuriſdiction. Therefore the young Souldier of Chriſt muſt alwaies ſtand vpon his court of gard, and diligently watch ſo long as he is imploied in this warre, being armed from top to toe with Chriſtian compleate armour. But if at any time thou ſhalt feele thy ſoule wounded, beware that thou caſt not away thine armour and ſhield, and ſhake hands with thine enemie, and yeeld thy ſelfe vnto him: but imitate valiant and braue men of Armes, who often-times through ſhame to be ouercome, and through greefe of their wounds are forced not to flie, but to fight againe; and ſo taking hart at graſſe, and calling to thee thy ſpirits afreſh, thou ſhalt forth-with ſee that by thine owne misfortune and miſchance, thou ſhalt cauſe them to flie from thee whom a little before thou didſt flie from, and thou ſhalt proſecute them who proſecuted thee. And if peraduenture thou beeſt wounded the ſecond time, (which often times happeneth in warre) yet bee not diſcouraged, but remember, that the ſame thing happeneth often to them that fight moſt valiantly, not becauſe they are neuer wounded, but becauſe they are neuer conquered. For he is not ſaid to be conquered that is often wounded, but he that loſeth his armour and his courage. If thou beeſt wounded, ſeeke preſently for remedie; for a freſh and new wound is ſooner cured then an old vlcer, and that which is putrified: and one is eaſier cured, then many. A ſimilitude.

If thou beeſt tempted at any time, it is not inough for thee not to haue entertained the temptation, but endeuour by the ſame temptation to take a greater occaſion to embrace Vertue; ſo by this diligence and the Diuine grace, by temptation thou ſhalt not be made worſer, but much better, and all things ſhall fall out with thee more happily and currantly. If thou beeſt temped of Luxurie and Gluttony, ceaſſe a while from thine accuſtomed delicates, yea, albeit they be lawfull, and entertaine faſting, and holy and godly exerciſes. If couetouſneſſe aſſault thee, giue large almes, and doe other works of mercie oftner then thou waſt wont. If vaine-glorie aſſaile thee, in all things humble thy ſelfe more lowly. Doing thus, perhaps the diuell will not dare further to tempt thee, leaſt he ſhould giue thee an occa- How temptation is to be turned into good.

occasion to become better, and thou shouldest exercise better works, when as his casting is, that thou shouldest doe worser. As much as lies in thee flie idlenes, and alwaies meditate vpon some good and profitable thing: and beware that thou beest not so ouerwhelmed with the multitude of businesse, that thine heart be estranged from GOD, so that thou canst not meditate on him.

Of other kinds of sinnes, which a good Christian ought to eschue.

CHAP. XI.

BEsides the seuen sinnes which are called capitall, there are others which depend of them, which a Christian ought to eschue with all diligence no lesse then the former. Amongst these one of the chiefest is to sweare vainly by God: for this sinne is directly against God, and therfore in hs owne nature it is more greeuous then any other sinne which is commited against thy neighbour, albeit it be enormous and very farre out of square. And this is done not only when the name of God is sworne by, but when we sweare by the Crosse, Masse, Sacraments, Saints, or by our owne life; for euery one of these are haynous sinnes also and idolatrous, for by protesting by them we place them in Gods stead: which vnlawfull oathes are much reprehended in the holy Scriptures, because of the iniury, which is offered to the Diuine Maiestie. Greatly to blame are they, and much haue they to answer for, who sweare of custome for euery light matter, hauing no respect how or wherefore they sweare, neither do repent themselues of this custome, neither endeuour to roote out this corrupt and depraued vse. Neither are they to be excused, if they say, that they doe not sweare of set purpose, or it was not their minde & intent to sweare vainly: for the case being put, that they are willing to entertaine this naughtie and corrupt custom, they are also willing to entertaine that which followeth of it, that is this, and such like euils, and therfore they are not free from great and enormous wickednes.

Wherefore a Christian ought to endeuour himselfe as much

as

as lies in him to baniſh and roote out this euil cuſtome, leaſt this incircumſpection prooue his bane. That this may be done the more eaſily, we muſt diligently obſerue and marke that counſaile of Chriſt, and of his moſt louing Diſciple Iames, ſaying; *Before all things, my brethren, ſweare not, neither by heauen, nor by earth, nor by any other oath: but let your yea, be yea, and your nay, nay, leaſt yee fall into condemnation*: He meaneth, that the cuſtome of ſwearing ſhould not draw them to falſe ſwearing, and therefore ſhould be iudged, and condemned to euerlaſting death: Iames, 5,

Neyther ought any man to ſweare by the life of his ſonnes or of any other in his familie. And hee muſt alſo diligently take heede, that as no man ſweare after this manner in his family, ſo let him caſt out of his houſe all ſuch oathes, by admoniſhing and chaſtiſing all that are vnder his iuriſdiction. And if there be any man, to whom this cuſtome is ſo turned into a nature, that he can hardly expell it it, let him accuſtome himſelfe, that for euery ſuch offence he giue ſome thing to the poore, or exact ſome other thing of himſelfe, that by it he may not onely be put in minde of his repentance, but alſo, that it may be an admonition vnto him, not to incurre the ſame fault againe. We muſt not ſweare by the life of another

¶ *Of murmuring detraction and raſh iudgement.*

ANother ſinne, which euery one ought to flie and avoyde, is murmuring: which vice doth no leſſe reigne in the world at this day, then that before. For there is neyther houſe, nor aſſemblie of religious perſons, nor holy place, which is altogether free from murmuring. And although this vice is acquainted and familiar with all eſtates of men, (for the world through her wauering and mutability, miniſtereth matter of teares to the good, and an occaſion of murmuring to the weake) yet ſome are more inclined to this vice of their owee nature then others. For euen as mens taſtes are diuers; for all things taſt not alike to all men: ſweete taſtes diſpleaſe this man, and ſower taſtes pleaſe another, and ſome pleaſe their taſtes in ſweete things: ſo the wils of ſome men are ſo corrupt, and repleate with hurtfull and melancholy humors, that they haue not any pleaſure in any thing that is ioyned with vertue, they cannot away to heare their neighbour A ſimilitude.

prayſed, and nothing doth pleaſe them but euill ſpeaking, and ſcorning others; ſo that in all their conuerſation they ſeeme dul, and benummed; but if they light on a veine of euill ſpeaking, and ſpightfull reproching, in this they ſeeme as though they were waked out of ſleepe, and they quicken vp their ſpirits to deſcant on this theame.

Three euils ſpring from murmuring. 1

That an hatred of this abhominable and hurtfull ſinne may be bred in thine heart, marke how this vice bringeth with it three kinde of euils. The firſt is, it brings forth detraction and backbiting, for from murmuring to detraction, the way is ſhort, and the acceſſe eaſie from that to this. The Philoſophers ſay, that in elements the tranſmutation is eaſie, which agree and ſymbolize in any quality: So we often ſee, when men begin to murmure, that they moſt eaſily deſcend from more common defects to particular, and from publique defects, to defects more ſecret and priuate, from ſmall to great: and by infamy they wrong the fame of their neighbour. For after the tongue hath begun to waxe hote through ſpeaking, it is a hard matter ſo much to reſtraine the luſt and deſire of the heart, as the flame increaſeth the winde raiſing and puffing it; as it is hard to hinder and hold in an vnbroken and an vnbridled Colt foming and chafing in the midſt of his race. Then the murmurer reſpecteth not any body, neyther feareth to proceed, vntill he hath entred into the ſecreteſt places of the houſe. Wherefore, Eccleſiaſticus earneſtly prayed, that God would ſet a watch before this gate; *Who* ſayth he, *ſhall ſette a watch before my mouth, and a ſeale of wiſedome vpon my lips, that I fall not ſuddainly by them, and that my tongue deſtroy mee not?* Hee that ſpake this, knewe very well the great weight, moment, and difficulty of this thing: for he looked for remedy of this from GOD alone, who is the true Phyſitian of this diſeaſe as Salomon teſtifieth, ſaying: *The preparations of the heart are in man, but the anſwer of the tongue is of the Lord.* Of ſo great moment is this buſines.

A ſimilitude.

Eccluſ. 22.

Prou. 16.

2

The ſecond euill is; becauſe it is very hurtfull; for at the leaſt, three very great dammages and hurts are found in murmuring: One is of them, who are the ſpeakers; another of them, who are the hearers and conſenters; the third of them, of whom the words are ſpoken. For albeit walls haue not eares, yet words

haue

words haue wings, and men are desirous of fauour and friendship, and by broching such trifles, they hunt for the fauour and familiarity of others, vnder pretence as though they had a great care of his honour, whose fame is hurt and wronged. Hence it ariseth, that when such wordes are carried to the eares of him that is defamed, he is offended, and to his owne griefe he rageth against him, of whom he is defamed. Hence come perpetuall enmities, hence continuall hatred, hence warres and slaughters proceede. Wherefore worthily said the Wise-man; *Abhorre the slaunderer and double tongued: for such haue destroyed many that were at peace.* Ecclus. 28. And all this mischiefe, as thou seest, oftentimes is deriued from one word ill spoken, as the Wise-man saith; *Of one little sparke is made a great fire, and of one deceitfull man, is blood increased.* Ecclus. 11.

In regard of this mischiefe, the holy Scripture compareth the words of detractors and murmurers to sharpe razors, which shaue the haires, he not feeling that is shaued; after that also to Bow and arrowes, which are sent from farre, and wound the absent: sometimes slaunderers and reprochers are called serpents, which bite priuily, and leaue poyson in the wound: by which similitudes, the holy Ghost would intimate vnto vs, the malignity and harmes of this vice, which is so great, that the Wise-man saith; *The stroke of the rod, maketh markes in the flesh, but the stroke of the tongue breaketh the bones.* Ecclus. 28.

3 The third euill that murmuring bringeth with it, is, that it maketh the murmurer execrable and infamous among men: for naturally men shunne him that is foule-mouthed and euill tongued, no otherwise then they doe a venemous serpent. Therefore the Wise man saith: *A man full of wordes is dangerous in his Cittie.* Ecclus. 9. Although there were no other cause to hate this vice, neither that it were very hurtfull on the one part, nor fruitlesse on the other, yet who is he that would be infamous, and execrable both to God and men? especially for a vice so common and vsual, into danger of which a man doth runne, so often as he conferreth with another.

Therefore perswade thy selfe, that the life of thy neighbour, as much as it pertaines to thee, is as a forbidden tree, whose fruite it is not lawfull for the to touch, nor taste. Beware therefore that

thou do not speake well of thy selfe, and ill of another: for this is the property of slaunderers and backbiters, and that of bragarts and vaine-glorious Thrasoes. In thy mouth let all men bee honest and honourable, and let all the world beleeue by thy words, that there is not an euill man in it. By this meanes thou shalt eschue many sinnes, and infinite scruples and bitings of conscience, and thou shalt be acceptable to God, and loued of men: and as all are honoured by thee, so in like manner thou shalt be honoured of all. Bridle thy tongue, and be thou carefull to keepe in those words that thy stomacke belcheth vp: especially when thou seest that by them there is danger of bloodshed. And constantly beleeue this, that it is the greatest wisedome, and the most soueraigne empire, to be able to bridle and restraine thy tongue.

The greatest soueraignetie to be able to rule thy tong.

Neither thinke that thou art freed from this vice, when thou murmurest artificially, first praising the man, whom thou hast purposed to dispraise: For there are some murmurers and repiners that imitate Chirurgians; who beeing about to open a veine, doe first annoint it with oyle, & presently make incision, and extract blood. Of these the Prophet speaketh: *His wordes were more gentle then oyle, yet they were swords.* And euen as it is laudable to abstaine from all kinde of murmuring and repining, so it is much more praise-worthy to moderate and temper our selues from rayling and reproching them, who haue offended vs: for by how much more the desire of rayling is violenter, by so much more it is an euidenter signe of a generous minde, to bee able to containe himselfe in this, and to restraine this affection; therefore, where the danger is greater, there wee ought to bee more cautelous and wary. Neither ought we onely to abstaine from reproching and murmuring, but our eares ought not to be open to detractors and slaunderers, that we may follow the counsell of Ecclesiasticus, saying; *Hedge in thine eares with thornes, and doe not heare a wicked tongue.* By which words it is manifest, of what great moment it is, not to heare cursed and slaunderous speakers. For he saith not, shutte, or stoppe thine eares with Cotton, Wooll, or with soft Furre or Downe: but he would haue them hedged about with thornes, that not onely such reprochfull speeches may not enter into thine heart, by hearing

A similitude.

Psal. 55.

Murmurers and detractors, are not to be heard. Ecclus. 29.

ring them and delighting in them, but that thou ſhew a ſowre and diſpleaſed countenaunce to the ſlaunderer, and that thou with greefe heareſt them; which thing alſo Salomon teacheth more plainely, when he ſayth: *As the North-winde driueth away the raine, ſo doth an angry countenance the ſlaundering tongue.* For as S. Ierome ſayth: An arrow ſhot from a bow, ſticketh not in the harde Rocke, but with violence reboundeth backe againe, and hurteth him that ſhot it. But if this Buzzer and Detractor be thy ſubiect, or thine inferiour, without offence thou mayeſt commaund him to holde his peace; for thou art bound to doe ſo: but if thou canſt not commaund him ſilence, at leaſt diſcreetly with ſome other diſcourſe breake off the courſe of his ſpeech, or ſhew him that countenance whereby he may be aſhamed to proceede any further. Therefore being modeſtly admoniſhd, he will eyther hold his peace, or alter his ſpeech. Otherwiſe, if thou entertaineſt his talke with a merry and cheerefull countenance, thou miniſtreſt occaſion vnto him, to perſiſt in his purpoſe, and ſo thou doeſt no leſſe offend in hearing then he in ſpeaking. For euen as he doth ill that fireth an houſe, ſo alſo he doth ill, that when he may quench the fire, wil not, but comming to the flame, warmeth himſelfe by it.

Prou. 25.

How a backbiter & a detractour is to be reproued.

A ſimilitude.

Amongſt all the kindes of murmuring and detraction, that is the worſt, when as any one detracteth from the eſtimation of a iuſt and a righteous man; for he by this manner of reproching, giueth occaſion to the weake and faint-harted to become more ſlow in goodnes, neyther to goe forward with ſo great zeale as they were wont. Which albeit he offend not the ſtronger, yet it cannot be denied, but that he much wrongeth the weake and vnperfect. Leaſt that this kinde of ſcandall ſeeme ſmall in thine eyes, remember the words of the Lord: *Whoſoeuer ſhall offende one of theſe little ones which beleeue in mee, it were better for him that a Mil-ſtone were hanged about his necke, and that he were drowned in the depth of the ſea.*

Scandall that comes by detraction.

Math. 18.

Wherefore, my brother, thinke it a kinde of ſacriledge, to ſharpe and whet thy tongue againſt them who ſerue the Lord God: for albeit it bee true that the detractor ſpeaketh of them, yet for the title onely which they haue, and the office that they beare, they are worthy of honour, eſpecially ſeeing that GOD

hath sayd of them: *Hee that toucheth you, toucheth the apple of mine eye.* Whatsoeuer we haue hitherto spoken of murmurers, detracters, and backbiters, it is to be vnderstood also of iesters, flowters, and deriders, and much more of them then of the other: for this vice hath all the euils and mischiefes in it, which before we haue numbred vp, and besides those, it hath another blemish annexed to it, that is, pride, arrogancie, & contempt of thy neighbour: therefore we must eschue and auoyde this vice more warily then the other, as the Lord hath commaunded in his Law, when he sayd: *There shall not be a tale-carrier, or a backebyting whisperer among my people.* Therefore, it is not needfull further to enlarge the vildenes and filthinesse of this sinne, but let these things suffice which hitherto we haue spoken.

Zach. 2.

Against iesters & gibers.

Leuit. 19.

¶ *Of rash iudgement, and the precepts of the Church.*

TO the two precedent sinnes a third is ioyned being very neere vnto them, which is to iudge rashly: for detracters & slaunderers not onely speake euill of matters past and euident, but also of those that are iudged of them, and which breed any suspition in them. For that they may not want matter of detraction, they minister matter vnto themselues, interpreting by their peruerse iudgement and peeuish suspition the matter to the worst sence, which they ought to haue interpreted to a good meaning. Which kinde of iudgement is against the commaundement of the Lord: *Iudge not, that ye be not iudged: and condemne not, that yee be condemned.*

Math. 7.

With these sinnes which are against God, those are numbred which are cõmitted against these foure precepts of the Church, which are commended vnto vs vnder commaundement, as: On the Saboth dayes, and on certaine other dayes, it is thought good by the Church, to heare Diuine seruice and sermons: to receiue the holy Sacrament of the blessed body and blood of our Sauiour Christ: to fast on dayes appointed: and faithfully to pay Tithes.

Foure precepts of the Church.

For as much as man is bound both by the law of God and man, to heare Diuine seruice and sermons, he ought not onely to be present in body, but also in spirit, and to gather vp his spirits, that he may heare with vnderstanding, and carry away that,

that

that may fructifie in him, and nouriſh him vnto eternall life: keeping ſilence, and hauing his heart lifted vp to God, conſidering of the high myſteries reuealed in his word, with great feruency and deuotion praying together with the congregation, and attentiuely hearing that which is deliuered vnto him. They who haue families, children, men-ſeruants, and maydes, they ought to bee carefull that they come to Church, and that they ſpend the Sabaoth daies holily. In which thing many Houſholders are faulty, and worthy of great reptehenſion; who ſhall render an account to God for this negligence. Theſe are the ſinnes, which men are wont to fall into more vſually and commonly, and all theſe we ought to eſchue with great diligence. By this meanes wee ſhall remaine in innocency, and wee ſhall keepe our garments white and cleane, which Salomon commaundeth: *At all times*, ſayth he, *let thy garments be white, and let not oyle be lacking vpon thine head*: Which is the vnction of Diuine grace, which yeeldeth light and courage in euery matter; and teacheth vs all good, for this is the fruite of this heauenly oyle.

Housholders ought to look that their families keepe the Saboth.

Eccles. 9.

¶ *Of other kinde of ſinnes, which becauſe they ſeeme ſmall, therfore the world maketh no account to commit them.*

ALbeit theſe ſins aforeſayd are more principall, from which we ought to flie with ſpeciall care and diligence, yet the raynes is not to be giuen to other ſinnes, which ſeeme leſſe vnto vs, and which wee make no ſcruple to commit; yea, I beſeech thee by the bowels of Gods mercy, that thou beeſt not of their number, who when they heare that one ſinne is not ſo great as another, forth-with runne into it without any ſcruple or regard. Remember that ſaying of the Wiſe-man: *He that contemneth ſmall things ſhall fall by little and little into greater.* Remember that Prouerb; For the want of a naile, the iron ſhooe falleth off, and for the want of a ſhooe the Horſe falleth, and he periſheth that ſitteth on him. The houſes that ruine threatneth through age, firſt giue a token of their decay by the fall of ſome ſtone, or ſmall peece of timber, and the ruine daily increaſing, at length they come topſey turuey downe. Very well ſayth Saint Auguſtine; Contemne not ſinnes, becauſe they be little; but feare them,

Eccles. 19.

Aug. in his booke of the ten ſtrings. chap. 11.

them, because they be many. For many times many little beasts kill. Are not the cornes of sand very small and little, but if plenty of them be put into a ship, they drowne it? How small are the drops of raine, and yet they fill riuers, and cast downe houses? Therefore the ruine of multitude, although not of magnitude is to be feared. This saith Augustine. This is not onely true but also that, which Saint Gregory sayth: Sometimes wee sinne worser in small things then in greater. For the greater because sooner they are knowne and acknowledged, are speedilier amended: but the lesser, whilst they are supposed & held as no faults, are so much the worser, by how much we more securely rest in them.

Greg. in his Pastorals.

To be briefe, although these sinnes seeme small, yet they bring great hurt to the soule: for they take away deuotion, they trouble the peace of conscience, they quench the heate of Charity, they weaken the heart, they take away the strength of the minde, they corrupt the vigour of the spirituall life and lastly in their degree they resist the holy Ghost, and hinder his worke in vs. Therefore we ought to eschue them with great endeuour: for there is not an enemy so weake, but being contemned may hurt. But if thou wouldest know in what things these sinnes are committed, I say, in a little anger, or gluttony, or vaine glory; in words, or idle thoughts, in laughing, in trifling & toying beyond measure, in passing the time without fruite or profit, in sleeping beyond compasse, in small lies, in flattering about light matters, and in such like things.

The hurt that the sins bring to the soule, which we make so small account of.

In what things they are committed

All these we ought to auoyde, because they breake the peace and league betweene God and vs, and dispoyle vs of those blessings and vertues, that God bestoweth vpon vs.

Of other shorter remedies against all kind of sinnes, but most especially against the seuen capitall sinnes.

CHAP. XII.

THE considerations hitherto set downe are profitable for men, that they may alwaies haue their minds wel disposed, and sufficiently armed against all kind of sinnes. But in the time of combat, that is, when any of those crimes doe tempt thine heart, these

briefe

briefe sentences may be profitable vnto thee, gathered of a certaine religious man, & left vnto vs in writing: who thus defended himselfe when any sinne did assault him. Against Pride hee said; When I consider of the exceeding humility to which the most glorious Sonne of God cast downe himselfe for me, I confesse that no creature can doe me so great iniury, that I doe not think my selfe worthy of greater.

Against Couetousnesse, he sayd; When I vnderstand that my soule cannot bee satisfied vvith any other thing, then vvith God alone; I iudge it great folly, to seeke for any thing besides him.

Against Luxury, he sayd; When I meditate of that excellent dignity, which is bestowed vpon my body, that it is made the temple of God; it seemeth vnto mee a great sacriledge to prophane the temple which is framed of him for himselfe: which is done, if I coinquinate and pollute it with the filth of carnall sinnes.

Against Anger, he sayd; No iniury done vnto me of men shall disturbe or vexe me, if I remember mine owne iniuries by which I haue offended my God.

Against hatred and Enuy, he sayd; After that I haue learned that God hath receiued into fauour so great a sinner as I am, I cannot wish ill to any one, I cannot deny pardon of an offence to any body.

Against Gluttony, he said; He that considereth of that most bitter gall and vineger, which in the midst of his torments was giuen to the Sonne of God in stead of his last refreshing, whilst he suffered for the sinnes of other, it will make him ashamed to liue delicately, seeing he is bound to suffer something for his owne sinnes.

Lastly, against Idlenes, he said; As often as I thinke that after these short labours I shall haue eternall glory, I thinke that all troubles and wearines is but small, which any one suffereth for that euerlasting rest.

Certaine other kinde of briefe remedies, S. Augustine giueth, against all kind of vices; in which a certaine shew of temptation is set downe before, and presently after the consideration is annexed, by which the temptation is repelled. Which remedies,

because

because they seeme profitable vnto mee, I will adde them to the precedent.

Therefore pride first beginneth, and sayth.

Thou art better then many, yea, almost then all; in tongue, in knowledge, in riches, in honours, and thou excellest all in temporall and spirituall gifts. Therefore despise all, and account thy selfe superiour to all.

Aug. in his book of the conflict of vertues and vices. Tom. 9.

True humilitie answereth.

Remember that thou art dust and ashes, that thou art corruption and a worme, and if thou beest any thing, vnlesse thou humble thy selfe as much as thou art great, thou shalt lose all that thou art. Art thou higher then the first Angell? Art thou more glorious vpon the earth, then Lucifer was in heauen? But if he fell from so great height by pride, how wilt thou asced by pride from so low a degree to so great height? seeing that thou art holden at that stay so long as thou liuest here.

Vaine-glory sayth.

Doe the good thou canst, shew to euery body the good thou doest, that thou mayst be called good of all, that thou mayst be reported of men holy and venerable, that thou mayst be named the chosen of God, that no man may contemne thee, that no man may despise thee, but that all may yeeld thee that honour due vnto thee.

The feare of the Lord answereth.

If thou doest any good, doe it not for transitory, but for eternall honours. Keepe secret that thou doest as much as thou canst. But if thou canst not keepe it secret altogether, haue an intent to keepe it secret, and so thou shalt escape the blame of ostentation; neyther shall it be faulty in thee sometimes to manifest that, which thou wouldest haue alwayes kept in secrecie. So thou shalt fulfill these two sentences of our Redeemer, which seeme contrary to themselues, in which it is said: *When thou doest thine almes, let not thy left hand know what thy right hand doeth, that thine almes may be in secrete, and thy Father which seeth in secret, he will reward thee openly:* And, *Let them see your good workes, and glorifie your Father which is in heauen.*

Math. 6.

Counterfaiting of true Religion saith.

Because thou doest no good in secret, least thou being

knowne of all he detested, faine to be that outwardly which inwardly thou desirest not to be.

True Religion answereth.

Yea, rather endeuour to bee that thou art not: for to shew that to men that thou art not, what other thing is it then damnation? Therefore be mindfull of that which is said, *Woe be to you Scribes and Pharisies, hypocrites: for yee make cleane the out side of the cup and the platter: but within they are full of briberie and excesse. Thou blinde Pharisie, cleanse first the inside of the cup and platter, that the out-side of them may be cleane also.* Math. 23.

Disobedience saith.

Who art thou that obeiest worse then thy selfe, and attendest vpon them that are vilder then thou art? It is more meete that thou shouldest rule then they, who cannot equalize thee, either in wit or industrie. Therefore rather obey the rule of the Lord, and respect not others.

Blessed subiection answereth.

If the Lords rule be to be obeied, it followeth of necessitie, that we must bee subiect to mans magistracie. For he hath said; *He that heareth you, heareth mee: and hee that despiseth you, despiseth mee.* So, thou saist, that it is meete; if he be such an one as hee ought to be, but by such an one as he is, God ruleth not. But the Apostle speaketh otherwise; *There is no power but of God, and the powers that be, are ordained of God. Whosoeuer therefore resisteth the power, resisteth the ordinance of God.* For what ones they ought to be that rule, is not to be discussed of the subiects. Luke, 10. Rom. 13.

Enuie saith.

In what thing art thou inferiour to him or him? Why therefore art thou not equall or superiour vnto them? What great things canst thou doe, that they cannot doe? Therefore they ought not to be either thy superiours, or thine equals.

Congratulation for thy brothers good answereth.

If thou excellest others in vertues, it is safer for thee to keepe thy selfe in a low place, then in a high. For the higher the place is, the greater is the fall. But if there bee some, as thou affirmest, that are thy superiours or thine equals, what doth it hurt thee, what doth it iniure thee? Beware least while thou enuiest the height of others, thou imitate him of whom it is written,

Through

Wisdom. 2. *Through enuie of the diuell came death into the world: and they that hold of his side prooue it.*

Hatred saith.

God forbid that thou shouldest loue him who is contrarie to thee in all things, who derogateth from thee, who insulteth ouer thee, who vexeth thee with iniuries, who casteth thy faults in thy teeth, who alwaies hasteth to be before thee in words, works, and honours: and vnlesse he did enuie thee, he would neuer so preferre himselfe before thee.

True Charitie answereth.

Because these that thou reckonest vp are worthy to bee hated in a man, is not therefore the image of God to be loued in man? As Christ being nailed vpon the Crosse loued his enemies, and before his torments on the Crosse admonisheth vs, saying; *Loue your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which hurt you and persecute you, that yee may bee the children of your Father which is in heauen.* But thou saist, It is sufficient that I loue them that loue me. But the Lord speaketh contrarily. *For if ye loue them which loue you, what reward shall you haue? Doe not the Publicans euen the same?* What art thou able to obiect against this? Surely, *He that hateth his brother, abideth in death, and he that loueth, abideth in God, and God in him.* Therefore cast forth all the bitternesse of gall, and as farre as lieth in thee, take vnto thee the sweetnesse of Charitie. For there is nothing sweeter thē it, nothing more blessed. Iohn the Euangelist auouching this, saith, *God is Charitie.*

Math. 5.

1. Iohn. 4.

Detraction saith.

Who can beare with, who can passe ouer with silence those great euils hee committeth, vnlesse perhaps hee consent vnto them?

The liberty of iust and vpright correction answereth.

The faults of thy neighbor, are neither to be concealed, nor consented vnto: but in brotherly charitie thy neighbour is to be reproued before his face, and not priuily and behinde his backe to be spitefully handled and reproched. But if it be obiected, I will not therefore reprehend my brother before his face, least he beeing exasperated and vexed, should not profite by my reproofe, but rather take offence at my correction: the holy

Scripture

Scripture doth meete with this, and the caſe being altered telleth thee, that this is a greater offence, ſaying; *Thou ſatteſt and ſpakeſt againſt thy brother: yea and haſt ſlandered thine owne mothers ſonne.* Pſal. 50. For he taketh a greater offence, who vnderſtandeth himſelfe to be backbitten, then hee that ſuſtaineth a reproouer. And becauſe ſometimes the faultes of offenders are for a time to be paſſed ouer in ſilence, that they may be reproued in a time more fit and ſeaſonable, therefore it is added: *Theſe things haſt thou doone, and I held my tongue.* But leaſt by this diſcreet ſilence detracters and backbyters ſhould applaude themſelues, who whilſt they had alwayes rather priuilie derogate and detract, and neuer come to open reproofe; therefore hee further inferreth, *And thou thoughteſt wickedly, that I am euen ſuch an one as thy ſelfe.* As if he ſhould haue ſayd, It is a wicked thought to thinke, that therefore I am like vnto a detracter, becauſe I not derogating for a time ſilence my ſelfe, expecting a fit place and time for open correction. Whereupon this is forth-with annexed, *But I will reproue thee, and ſet before thee the things that thou haſt doone:* As if hee ſhould haue ſaid, Not priuily, as it is the cuſtome, but openly, as it is my care, expecting a fitte time of reproofe, will I reproue a ſinner, that I may ſette his offences before his face. But thou ſayſt, I doe not hate him, but loue him, whom I ſo reprehend in priuity. Yea thou doeſt ſo much the more hate him and not loue him, becauſe thou detracteſt, and not correcteſt.

Anger ſayth.

Thoſe things which are done againſt thee, cannot patiently be borne, yea it is a ſinne to ſuffer them: becauſe if thou with great indignation doeſt not reſiſt them, they with greater meaſure will be heaped vpon thee.

Patience anſwereth.

If the paſſion of our Redeemer bee called to minde, nothing is ſo hard or tough that with patience may not bee borne. *For Chriſt*, ſayth Peter, *hath ſuffered for vs, leauing vs an example, that we ſhould follow his ſteps.* 1. Peter, 2. For he himſelfe ſayth: *If they haue called the Lord of the houſe Beelzebub, how much more ſhall they call them of his houſhold? If they haue perſecuted mee, they will alſo perſecute you.* Math. 10. But how ſmall are the things that we ſuffer, in compariſon of his

paſſions?

passions? For he suffered reproches, mockings, reuilings, slaunders, blowes, spittings, whippings, the thornie crowne, and the Crosse; and we wretches to our own confusion are wearied, vexed, and cast downe at one word.

Frowardnes and malepartnes sayth.

Are nor rough and sharpe words rather to be giuen to fooles, to brutish and insensible creatures, then gentle and mild speeches, when they offend?

Meekenes and gentlenes answereth.

Not thine owne perswasion, but the precept of the Apostle is to be followed in this, who as concerning this matter, hath admonished his beloued disciple, saying; *Rebuke not an Elder, but exhort him as a father, and the yonger men as bretheren, the elder women as mothers, the younger as sisters, with all pureneſſe.* And againe; *The seruant of the Lord,* sayth he, *must not strine, but must be gentle toward all men: apt to teach, suffering the euill men patiently, instructing them with meekenes that are contrary minded.* And againe, *Rebuke, exhort with all long suffering and doctrine.*

1.Tim.4.

2.Tim.2.

2.Tim.4.

Swelling loftimesse sayth.

Thy witnesse is in heauen, care not what men thinke or suspect by thee in earth.

Humble satisfaction which would willingly content all, answereth.

Occasion of detraction, nor suspition of surmizing is to be giuen: but if thou beest rightly accused or lawfully conuinced, confesse: but if vniustly, or wrongfully, deny with an humble protestation: because the Apostle admonisheth that we should giue no occasion to the diuell by reason of ill report. Which is detested in them, who consenting to the Christian sayth, satte downe to eate meate sacrificed to Idols.

Sorrowfulnes sayth.

What hast thou whereof thou mayst reioyce, when as so great euils are spoken of thee? Consider how greeuously they looke, who are in such bitternesse.

Spirituall ioy answereth.

I know that there are two kindes of sorrowfulnes, one which worketh to saluation, the other to destruction: one with draweth to repentance, the other which leadeth to desperation.

Thou

Thou art knowne to bee one of them, but that which worketh death. Therefore I am not to be heauy and ſorrowfull at theſe things, as thou wouldeſt perſwade me, but contrarily I ought to reioyce for thoſe things which yet are not vnderſtood; becauſe the giuer of euerlaſting ioy ſayth, *Bleſſed are yee when men reuile you, and perſecute you, and ſay all manner of euill againſt you for my ſake falſely. Reioyce and bee glad, for great is youre reward in heauen.* Math. 5.

Drowſines or Idlenes ſayth.

If thou attendeſt reading and continuall ſtudy, thine eyes will waxe dim: if thou poureſt forth teares aboundantly, thou wilt be blind: if thou giueſt thy ſelfe much to ſinging of Pſalms, thou wilt catch the ſwimming of the head: if thou ſpendeſt thy ſelfe with daily labour, how ſhalt thou be enabled for ſpirituall labour?

The exerciſe of vertue anſwereth.

Why doeſt thou vſe ſo vaine excuſes? and propoſeſt vnto thy ſelfe ſo friuolous procraſtination? Knoweſt thou whether thou ſhalt liue to morrow or no? Yea, thou knoweſt not whether thou ſhalt continue one houre in this life. Is it ſlipt out of thy minde, what our Sauiour ſayth in the Goſpell, *Watch therefor, ebecauſe ye know neither the day nor the houre?* Wherefore ſhake off this ſluggiſhnes of thy body, and alwayes remember, that neither the tender, nor the effeminate, nor the ſlothfull, nor the luke warme, but the violent and feruent doe take hold of the kingdome of heauen. Math. 25.

Diſſolute wandering ſayth.

If thou beleeueſt that God is euery where, why doeſt thou keepe one place aboue all other, where ſo many euils are committed, and rather goeſt not vnto others?

Firme ſtability anſwereth.

If it bee ſo as thou affirmeſt, that God is euery where, then this place where I am is not to be left, which thou willeſt me to forſake, becauſe God is alſo in it. But thou ſayſt I ſeeke for a better, and I finde a better. I anſwer, Shalt thou finde a better, or ſuch an one, as thou knoweſt that the diuell and his angels and man haue loſt? Be circumſpect therefore what thou doeſt; for the firſt angell fell from heauen, and the firſt man being

beeing expelled out of Paradice, came into the miseries of this world.

Desperation sayth.

How many and how great be the faults and transgressions which thou hast committed, and yet thou hast not bettered thy life, neyther hast amended thy conuersation: for behold, as thou seest, custome hath so fettered thee, that thou art not able to arise. Thou endeuourest to rise, but beeing ouer-loaden with the burthen of sinnes thou fallest downe againe. Therefore what wilt thou doe, seeing that certaine damnation hangeth ouer thee for thy sinnes past, and no amendment commeth for those that be present: vnlesse thou beware that thou lose not the pleasures of temporal delights, seeing that thou canst not attaine the ioyes of the world to come?

The assurance of Hope answereth.

If thou speakest of crimes and transgressions, behold Dauid guilty of adultery and murther, freed and taken by the mercy of the Lord out of the iawes of hell. Behold Manasses the wickedst, impurest, and vildest of all sinners, one of the most damnable and detestable men that euer liued, by repentance returned from death to life. Behold Mary Magdalen polluted and stayned with innumerable blemishes of sinnes, patiently running to the fountaine of piety and mercy, washing the feete of the Lord with her teares, and wiping them with her haires, and also kissing them, and annoynting them with oyntment, she herselfe was washed from her sinnes. Behold, Peter bound with the chaines of his deniall, broke in sunder the knots of infidelity with his bitter teares. Behold the theefe that in the moment of one houre, passed from the Crosse to Paradice. Behold Saule persecuting the Church of God, slaying many for the name of Christ, and as I may say, bathing himselfe in the blood of the Martyrs, being made an Apostle, was changed into a vessell of election. Therefore where so many and so great examples goe before, let no place be left for desperation: seeing that it is writ-

Ezech. 18. ten, *At what time so euer a sinner repenteth himselfe and turneth to the Lord, he shall be saued.*

Couetousnes sayth.

Thou art altogether without fault, in that thou desirest to

possesse

possesse those things thou hast, and wishest some things thou hast not, not because thou greedily desirest to multiplie much, but because thou feares to want, and that another man keepeth ill, thou spendest better.

The contempt of the world answereth.

These things are not procured of the men of this world without danger and offence, because by how much euery man beginneth to possesse more, by so much he coueteth to haue more: and it cometh to passe that he hath no measure in coueting, whilst he posteth to engorge himselfe with the infinite cares of this world. For as the Scripture saith, *A couetous man shall neuer be satisfied with money.* Eccles. 5.

Gluttonie saith.

God hath made all cleane things for our feeding: and he that refuseth to be satisfied with meate, what other thing doth he the contradictorily deny a gift giuen him?

Temperance answereth.

One of these which thou nameste is true. For least man should pine and die through hunger, God hath created all things for his feeding: but least he should excede measure in eating, hee hath also commanded to him abstinence. For amongst other euills, Sodome especiallie perished by fulnesse of bread: the Lord testifying it, who speaketh to Ierusalem by his Prophet, saying. *This was the iniquitie of thy sister Sodome, fulnesse of bread.* Wherefore, as a sicke man commeth to Phisicke, so euery one should come to feede on dainties, that it, not seeking for pleasure in them, but releefe of necessity. Ezech. 16. A similitude.

Vaine foolish mirth saith.

To what end dooste thou hide the ioy of thine heart within thee? Walke merrily abroade and frolicke, make thy selfe and thy neighbours laugh, make them merrie with thy mirth.

Moderate sadnesse answereth.

From whence hast thou this mirth? Hast thou alreadie ouercome the deuell? hast thou alreadie escaped the paines of hell? Dooste thou now returne out of banishment into thy Country? hast thou already receiued security of thine election? Or hast thou forgotten that which the Lord said; *The world shall reioyce, and yee shall sorrow, but your sorrow shall be turned into* Iohn 16.

ioy? Or hath it slipt out of thy memorie, which the same Lord
Luke.6. saith in another place: *Woe be to you that now laugh, for yee shall waile and weepe?*

Many words and much babling saith.

He is not faulty that speaketh many words, so they bee good: but he that speaketh few, and those ill.

Discreet tacit vnitie answereth.

It is true that thou saist, but whilst many good wordes are vttered, it often happeneth that the speech begunne of good words, often endeth in ill. This the holy Scripture telleth: *In many words there cannot want iniquitie.* Is it possible that in many words there should bee none faulty? But can idle and vnprofitable words be auoided, of which thou art sure to render an account hereafter?

Luxury saith.

Why doost thou not wallow thy selfe in pleasure, seeing that thou knowest not what will become of thee? Therefore thou oughtest not to lose the time allotted vnto thee, in want, because thou knowest not how soone it may fade away. For if GOD would not haue had man to take his pleasure with woman, at the beginning hee would haue onely created male, and not female.

Vndefiled Chastitie answereth.

I would not haue thee to faine thy selfe ignorant, what shall become of thee after this life. For if thou liuest righteously and chastly, thy ioy shall be without end: but if thou leadest thy life irreligiously and luxuriously, thou shalt be tortured with eternall paines.

Spirituall fornication saith.

Doth he do any thing damnable, who consenteth to lust in his heart, and doth not effect the deede of his defiled lust?

Cleannesse and puritie of heart answereth.

He offendeth very deepely that keepeth not purely the cleannes and chastity of his heart. Wherupon the Author of cleannes
Matth.5. and chastity saith in the Gospell, *Whosoeuer looketh on a woman to*
Iob.31. *lust after her, hath committed adultery with her already in his heart.* To auoide this, holy Iob saith: *I made a couenant with mine eies, that I should not thinke on a maide.*

The loue of this world saith,

What can be more beautifull, honeſt, or delectable, then that we daily behold in this preſent life? O how admirable is the glorious vaute of heauen in the tralucent aire, in the light of the Sun, in the increaſe and decreaſe of the Moone, in the varietie and courſe of the ſtarres: how delightfull is the earth, in the flowres and flouriſh of woods, in the ſweetneſſe of fruites, in the pleaſantneſſe of meddowes and riuers, in the ripeneſſe and plenty of corne, in the fruitfulneſſe of Vineyards loaden with cluſters of Grapes, in the ſhades and chaces of woods, in the running and courſing of Horſes and Dogs, in the skippings and iumpings of Harts and Goates, in the flying of Hawkes, in the necks and feathers of Peacocks, Doues, and Turtles, in the painted walles and caued roofes of houſes, in the ſweete and pleaſing ſounds and tunes of Organs, and all muſicke, in the beautifull aſpects of women, in their fore heads, in their haire, in their eies and cheekes, in their lips and necks, in their noſe and hands, and eſpecially if they be beautified and adorned with gold and precious ſtones, with Bracelets, Ouches, Carcanets, and Tablets, and ſuch other Ornaments, which I cannot in any wiſe reckon?

The loue of the heauenly Countrey anſwereth.

If theſe things delight thee, which are vnder heauen, if the priſon be ſo beautifull, what is the Countrey, the Cittie, and the houſe? If they be ſuch and ſo excellent, which the ſtrangers enioy, what be they which the children poſſeſſe? If they that be mortall and miſerable, be ſo rewarded in this life, how are they that be immortall and bleſſed, inriched in that life. Wherefore let the loue of this preſent world goe, where none is ſo borne, that he doth not die: and let the loue of the future world come in the place, where all ſo liue and are reuiued, that they die no more. VVhere no aduerſitie diſturbeth, no neceſſitie pincheth, no greefe diſquieteth, but euerlaſting ioy reigneth and remaineth for euer and euer. If thou demaundeſt what is there, where there is ſuch and ſo great felicitie? It cannot be anſwered otherwiſe, but that whatſoeuer good is, that is there: and whatſoeuer euill is, that is not there. Thou askeſt, what that good is? VVhy dooſt thou aske mee? It is anſwered thee of a Prophet and of an Apoſtle: *The things, which eie hath not ſeene, neither eare hath* Eſay 46.

1. Cor. 2. *heard, neither hath entred into mans heart, hath God prepared for the that loue him.*

The conclusion of the first part of the second booke.

Whatsoeuer hath hitherto bene spoken of vs, hath this ayme, that it may moue vs, to haue alwaies our spirituall weapons in a readinesse; which are necessary for vs in this warfare, for the attainement of the first part of vertue, which is the flying and eschuing of vices: and to defend this fraile house of ours, in which God hath placed vs, least it should be surprized of enemies. For if we shall faithfully keepe this Mansion and Habitacle, there is no doubt, but that heauenly guest will turne in vnto it, and will lodge and dwell in it: Seeing that Saint Iohn saith: *God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.* But hee 1. Iohn. 4. dwelleth in loue who doth nothing contrary to loue: and the opposition and contrarie to loue is onely sinne. And against this sinne all that fighteth and warreth which hitherto hath bene spoken of vs.

¶ *The end of the first part of the second Booke.*

THE

THE SECOND PART OF THE SECOND BOOKE OF THE SINNERS GVIDE.

In which wee intreate of the exerciſe of Vertues.

Of the three kinde of Vertues, in which the whole ſumme of Chriſtian righteouſneſſe is contained.

CHAP. XIII.

SEeing that in the former part of this Booke wee haue ſpoken largely and ſufficiently of ſinnes, by contagion of which our ſoules are polluted and obſcured; now we will intreate of Vertues, which beautifie them with ſpirituall graces, and adorne them with the ornaments of righteouſneſſe, making them ſeeme faire and beauteous in the ſight of the Diuine Maieſtie. Euen as it pertaineth vnto iuſtice to giue to euery one that is his own, and belongs vnto him; that is, to God, to our neighbour, and to our ſelues: ſo alſo there are three kindes of Vertues, pertaining to righteouſneſſe and iuſtice, and which concurre to the effecting and perfecting of it. One is, by which wee render to GOD, that which is due vnto him; the ſecond is, by which wee giue to our neighbour, that which is his; and the third, by which man is bound vnto himſelfe. When man hath attained theſe three kinde of vertues, nothing is further required, to fulfill all that righteouſneſſe, which he profeſſeth. But if thou wouldeſt learne in few words, and very ſummarily how this may bee brought to paſſe, I will tell thee: By this triple dutie and bond, man ſhall repay moſt exactly all his debt; that is, if towards GOD he hath the heart of a ſonne, towards his neighbour the heart of a mother, & towards himſelfe the heart and ſpirit of a Iudge. Theſe be the three parts of iuſtice or righteouſneſſe, in which the Prophet teacheth that all our good conſiſteth, when hee ſaith; *I will ſhew vnto thee, ô man what is good, and what the Lord requireth of thee: ſurely to doe iuſtly, and to loue mercie, and humbly to walke with thy God.* For of

The duties of iuſtice.

Note.

Miche. 6.

these three kindes of duties, the first belongeth vnto vs, namely *to doe iustly*: the second to our neighbour, *to loue mercie*: and the third to God; which the words of the Prophet declare, when he saith, *humbly to walke with thy God.* Of these three kindes therefore in this last part wee will speake, seeing that all our good is contained in them.

Of the bond and dutie of man towards himselfe.

CHAP. XIIII.

SEeing that loue rightly ordered in a man beginneth at himselfe, we will begin this matter from that member which the Prophet hath put in the first place, that is, *To do iustly.* Which pertaineth to the spirit and heart of the Iudge: and this duty man oweth to himselfe. It is the part of a good Iudge, to haue his prouince well composed and ordered. And because in man, as in a litle Common-wealth, two principal parts are to be reformed, that is, the bodie with all his members and senses, and the soule with all her affections and powers, it is necessary that these parts should be reformed, and well ordered, according to the rule of Vertue, which we wil declare in this place, And so a man shall repay and render that he oweth to himselfe.

The parts to be reformed in man.

¶ Of the reforming of the bodie.

TO the reformation of the bodie, first an orderly discipline of the exteriour man is required; that that may be obserued, which Saint Augustine requireth in his rule: that is, That there be nothing in thy gate, in thy state, or in thy fitting, or in thy clothing, that may offend any mans eies: but that all things bee agreeable to thy profession. Wherefore the seruant of GOD ought especially to be carefull, that his conuersation amongst men be graue, humble, sweete, and curteous, that as many as doe conuerse with him, may alwaies be edified, and may daily be bettered through his good example.

What maner of conuersation man ought to haue.

The Apostle would haue vs to be a good sauour, which may communicate & participate his sweete smell to euery thing that it partaketh with. The hands which haue handled any fragrant and

and odoriferous thing participate of the smell: so the words, the deedes, the gestures, and the conuersation of the seruants of God ought to be such; that what man soeuer vseth them familiarly, may be edified; and after a certaine manner be sanctified by their examples and conuersation. This is the especialleſt fruite, which springeth of this modestie: which is as a silent Preacher: for not by the noise of words, but by the examples of vertues hee inuiteth man to glorifie GOD, and to embrace Vertue. Wherefore also our Sauiour himselfe stirreth vs vp vnto this, when he saith; *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.* To whom agreeth Esay, when he saith; that the seruant of the Lord is like to beautifull wood planted of God, which whosoeuer seeth, he will glorifie the Lord.

The first fruite of this modestie.

Math. 5.

We must here obserue, that a man ought not therefore to do good works, that he may be seene: but as Saint Gregory saith, Good works are so to be done in publike, that the intent may remaine in secret: that by our good works we may giue an example to our neighbour, and by our intent to please God onely, we may alwaies wish that they may remaine secret.

A caution.

The second fruite of this composition and orderly disposition, is, that the exteriour man is the best keepet of the interiour, and notably preserueth deuotion: for betweene either man there is a great confederacie, and neere league; that that which is done of one, is forthwith communicated to the other: and the course being altered, that which this doth, hee communicateth it to the other: that if the spirit be well disposed, immediatly the body is well composed; and contrarily, if the body bee ill ordered, the spirit also putteth on the same habite. So that one of the is as it were the glasse of the other. For euen as whatsoeuer thou dooſt, that also the glasse opposed to thee doth imitate: so also whatsoeuer either of these two men dooth, foorth-with one of them imitateth it; and therefore the outward modestie and grauity much helpeth the inward: and surely it is a matter of great wonder, to finde a modest and a quiet spirit, in an immodest and vnquiet bodie. Hence it is that Ecclesiasticus saith; *Hee that is too hastie in his heate, shall offend.* Insinuating by this kinde of speaking, that those to whom that grauitie is wanting which becom-

The second fruite.

A similitude.

Ecclus. 19.

meth Christians, doe often stumble, and fall through many defects, as they who lift vp their feete too lightly, when they goe.

The third fruite. The third fruite of this vertue is, that by it a man preserueth that graue authoritie, which is agreeable both to his person and place, especially if he bee a man seated in dignitie: as holy Iob kept his, as he testifieth of himselfe, saying: Iob. 29. *The light of my countenance did not fall to the earth.* And a little before; *When I went out to the gate, euen to my iudgement seate, and when I caused them to prepare my seate in the streete. The young men saw mee and hidde themselues, and the aged arose and stoode vp. The Princes staied talke, and laid their hand on their mouth. The voice of Princes was hidde, and their tongue cleaued to the roofe of their mouth.* So great was their reuerence towards Iob. Which grauitie, that it might be free from all pride, this holy man had ioyned vnto it so great curtesie, that hee saith of himselfe, that sitting in his throne as King, his Princes and people standing about him, he ceassed not In the same chapter. *to bee an eie to the blinde, a foote to the lame, and a father vnto the poore.* We must here note, that as dignity and curtesie, and the good carriage of the outward man is commendable, so to affect companie and societie too much, too much to care for the furniture and accoustrements of the bodie, too much to cherish and make of the exteriour man, is faulty and immoderate. Wherefore Ecclesiasticus saith: Eccl. 19. *A mans garment, and his excessiue laughter, and going declare, what person he is.* Like to this is that which Salomon said; Prou. 17. *As the face of the lookers are beheld in the waters: so the hearts of men are manifested to the wise*; by exteriour works.

These bee the commodities which this modestie bringeth with her, and certainely they be very great. Neither is it a thing that should delight any man, to loue too much the familiaritie and company of men, to be too familiar and popular, which many men doe, that because they would not bee taken for hypocrites, thy laugh, they vtter many vaine and idle wordes, they shew themselues dissolute and careless in all their conuersation: and therefore they are depriued of all those commodities. For as a learned man saith: No man ought to violate the lawes of abstinence for the feare of vaine glorie: neither is it meete, that for the opinion of the world, a man should leaue to bee abstinent.

ſtinent. For euen as one vice is not to be reſtrained or repreſſed by another, ſo no man ought to ſtart backe from vertue, for the cenſure of the world.

This is that which eſpecially and generally pertaineth to the modeſtie of the exteriour man in all places, and at all times. But becauſe this modeſtie is moſt chiefely required at feaſtes and banquets, we will ſpeake more largely of it in the Chapter following.

¶. Of the vertue of Abſtinence.

THat we may proſecute the matter begun of the reformation of the body, I ſay that it is more meete and conuenient that the body ſhould be handled with rigour and ſharpeneſſe, then with daintineſſe and delicacie. For euen as a dead body is preſerued by Mirrhe, which is bitter, otherwiſe it would putrifie and breede wormes; ſo alſo our fleſh is corrupted through delicacies and effeminacie, and bringeth forth vices; which otherwiſe by auſtericie is kept in the rule of vertue. Therefore in this place we will handle Abſtinence, which is one of the principall vertues, which are neceſſary to the attainement of others. It is verie true, that it is a moſt difficult thing to attaine it, by reaſon of the rebellion of our corrupt nature againſt it. Albeit therefore that we haue before ſufficiently ſpoken of gluttony, ſo that the condition and excellencie of this vertue of abſtinence may bee vnderſtood: for hee that knoweth one of the contraries, knoweth alſo the other; ſeeing that there is the ſame reaſon of contraries: yet for the more manifeſtation of this doctrine, I account it worth the labour to intreate peculiarly of it: teaching how this vertue may be gotten, and how exerciſed. Therefore beginning to ſpeake of modeſtie, which ought to be obſerued at the table, I ſay that Eccleſiaſticus teacheth it after a ſingular manner in theſe words: *Eate modeſtly that which is ſet before thee, and deuoure not, leaſt thou be hated. Leaue thou off firſt for nurtures ſake, and bee not inſatiable leaſt thou offend. When thou ſitteſt among many, reach not thine hand out firſt of all.* Certainely this rule is very well fitting a morall life, and is worthy of that wiſe man who would haue vs keepe this order. The very ſame doctrine Saint Bernard teacheth; The meaſure, time, quantitie, and quality of the meate,

The bodie ought to be handled auſterely.

A ſimilitude.

Rules to be obſerued in eating.

Eccleſi. 31.

1

2

Bernard in his Epiſtles,

meate, saith he, is to be obserued; superfluities also are to bee auoided, and artificiall and new fangled sauces. The measure is to be obserued, that he that eateth doe not powre forth his soule vpon euery dish. The time, not before the houre. The qualitie, such as our brethren eate, if infirmitie doth not will otherwise. This is the rule of S. Bernard.

3 Gregory in the 2 booke of his Morals.

The rule which S. Gregory deliuereth in his Morall bookes, doth not differ much from this. That, saith he, is Abstinence which preuenteth not the houre of eating, as did Ionathas in his honey combe: which seeketh not to eate dainties, as the Israelites in the Wildernesse; not deliciously prepared, as the sonnes of Ely in Silo; not to superfluity, as the Sodomites; not euery vile and base meate, as Esau in his hunger cared not what it was so he had it. Hitherto be the words of S. Gregory.

4

Another learned man more largely and copiously handleth this matter, who teaching the modesty that ought to bee obserued in eating, saith; Two things ought to bee considered of in eating, the meate, and him that eateth it. For he that eateth, ought to keepe modestie in eating, in silence, in seeing, and in framing the gesture of his bodie; that he eate not greedily, that he be not irksome and importunate through much babling, that he rolle not his eies to euery corner, that all his members and parts bee kept in good order. For there are some, who as soone as they are set, do forth-with shew their greedinesse, and the insatiable gurmandizing of their gluttony, their immoderate minde, and the vnseemely moouing of all their members. They shake their heads, pull their sleeues this way and that, and lift vp and tosse their hands, as if they would deuoure all the meate, and through their vnusuall gestures they betraie and bewraie the insatiable voracitie of their bellies. They sitting in one place with their hands and eies wander and reach throughout the whole table, together they call for wine, breake bread, and marshall this dish this way and that way; and like vnto a Captaine or leader, who is to besiege some Fort, on euery side vieweth it, so they sit musing and consulting with themselues, of what meate they should begin, that they may goe the currantlier through all. All this incivilitie he ought to auoide that eateth, & in eating, he ought to see what he eateth, and that with modesty, lest he passe the

A similitude.

bounds

bounds and limits of honestie and ciuilitie, and offend those that sit at meate with him.

And although at all times wee ought to come to meate with this ciuilitie, yet especially when hunger doth more prouoke vs, and delicates doe stirre vp our appetites: for then there are greater motiues of gluttony, both in respect of the good disposition of the organ of tasting, and in respect of the excellencie of the obiect. Then let a man diligently take heede, least in this case his rauenous gullet perswade him, that he is so hungry, that he thinketh that he is able to deuoure both the meate and the trenchers. Therefore a learned man very well calleth this rauening gluttony a deceitfull counterfeit to the belly: for when the belly is satisfied, this still crieth out that it wanteth, that it hath not inough. He calleth it also a seducer of the eies, receiuing a little, but in conceit prouoking to deuoure all. At the first whē a man beginneth to eate, he supposeth that he is more hungrie, then he is in very deede: and therefore he thinketh that hee can deuoure all; but a little after being satisfied with a small pittance, all this appetite is gone.

Gluttony a deceitfull pretender of that which is not.

Against this euill, when thou commest to the table, remember the saying of a certaine Philosopher, that two guests are to be refreshed of thee, that is, the bodie and the soule: the body by receiuing meate; but the soule, by taking it temperatlie and soberly, not for pleasure and satietie, but according to the prescript rule of temperance, for euen as the bodie is satisfied and filled with meate, so the soule is refreshed with this sobriety & parsimonie, as with vertue.

Epictetus.

No lesse remedy against gluttonie is it, if any one would weigh in equall ballance all the fruites of abstinence, with the short pleasure of rauenous gurmandizing: then he should manifestly see, how vniust and how vnequall a thing it is to lose such excellent fruites, for so momentany and perishing a pleasure. But that thou maist more euidently vnderstand this, thou must know that among the fiue corporall senses, that the touch and the taste are the ignoblest: for there is not a liuing creature in all the world, although most vnperfect, which is not endued with these two senses: although there be many, which haue not the other three, the sight, the smelling, and the hearing: and as these

The touch and the taste are the ignoblest senses.

these two sences are most grosse and materiall, and vnworthier then the rest; so the delights, which are deriued from them, are baser, and more beastly; seeing there is found no liuing creature, which doth not enioy them.

The pleasure of the taste short.

These delights are not onely most vile, but also exceeding short: for they doe no longer delight, then the obiect is materially ioyned with the organs and instruments of the sences; as we see in the pleasure of the taste, which doth no longer endure, then the meate toucheth the pallate; from the which as soone as it is separated, all the delight fadeth and perisheth. VVherefore seeing that this pleasure is so beast-like and short; what man will be so sottish, and so like to brute beasts, that will abandon the vertue of abstinence (of which so great things are spoken, and so excellent fruites doe arise) for so vile, so abiect, and so vnworthy a pleasure?

This one thing ought to bee sufficient to restraine this appetite. And much more, if other reasons also bee brought hither, which make vs bound to abstinence. Therefore, as we haue said, let the seruant of the Lord hang vp the ballance, and in one ballance let the shortnesse and profite of this pleasure be put: and in the other the beautie of abstinence, with the fruites which come of it: the examples also of the Saints, and the labours of Martyrs, who haue gone to heauen through fire and water; the memorie of sinners with the paines of hell, and in each consideration he will say, that the crosse is to be embraced, and the flesh to be afflicted, that gluttonie is to be auoided, and that God is to be satisfied with the sorrowes of repentance for the pleasure of the fault. If thou shalt come thus prepared to the table, thou shalt see, how easie a thing it shall bee vnto thee to renounce all these pleasures and delights.

Wine immoderatly taken how dangerous.

If all this prouident circumspection be necessary in eating, much more it is required in drinking of wine: for amongst all those things that are opposed to chastitie, there is nothing more contrarie vnto it then wine: for it feareth wine as a capitall enemie. Therefore the Apostle very well admonisheth vs, *Bee not drunke with wine, wherein is excesse*: VVhich is so much the more dangerous, by how much the youthfull blood is more heated and boyled. For wine and youth, as saith Saint Ierome, are

Ephe. 5.

two

two fires of pleasure: Why doe wee cast oyle into the flame? why doe wee minister fewell to a fire flaming? Forseeing that wine is most hote, it inflameth all the humours and all the members of the body, but especially the heart, whither it directly goeth: and in the heart is the seate of all our affections; which being inflamed by the strength of wine, for euerie light matter there ariseth great ioy, anger, furie, loue, rashnesse, delight, and other like perturbations. Wherefore it appeareth, that whereas it is the chiefest dutie of moral vertue, to moderate and mitigate the misgouernement of these perturbations, that wine is of an opposite nature, and doth all things contrarilie. For by the vehemencie of this heate that is againe reuiued, which by vertue was mortified: and that quickned, which before was extinct. Therefore a man must very carefully abstaine from drinking too much wine. From bibbing of wine are wont to proceede vnmeasurable laughter, superfluous iering, ostentation, contention, clamours, reuealing of secrets, and other like vices. For then the perturbations of the minde be greater, and the reason is obscured through the vapours of wine. Here also occasion is offered to passe the bounds of decency, that thou maist please the company who sitteth with thee, and with whom thou drinkest. All these and many other discommodities come from too much drinking of wine. Wherefore very excellent well a certaine Philosopher said, that the vine bringeth foorth three kinde of Grapes, one of necessitie, another of delight, and the third of furie: by which kinde of speech he would intimate vnto vs, that to drinke a little wine doth serue our naturall necessitie; somewhat to exceede measure, is more for delight, then necessity; but to keepe no meane nor measure, is the cause of fury and madnes. And therefore whatsoeuer a man doth at that time, ought worthily to bee suspected: for then after our common manner of speaking not onely reason hath no place in man, which lieth buried; but also the heate of wine ruleth and reigneth in him, which is a very bad counsellor.

In an Epistle to Eustochium of keeping virginitie.

The Vine bringeth forth three kinde of Grapes.

Wine a very bad counseller.

No lesse also a man ought to abstaine from much talke, and from contention and altercation at the table, who after he is risen from the table, would bee free from all danger. For oftentimes this disputation beginneth in peace, but endeth in warre.

Much talke to be auoided.

And

And oftentimes in the heate of wine a man speaketh that, which afterwards he wisheth that he had kept in: VVherefore Salomon saith; *Where drunkennesse reigneth, there are no secrets kept.* And albeit at that time all superfluous talke, and vaine multiplying of wordes is worthily to bee reprehended, yet much more that, that a man speaketh of eating and drinking, in praising the wine, fruites, fishes, or any other thing that he eateth or drinketh: or in discoursing of the diuersitie of these & those countrey meates, or of the fishes of this and that Riuer: for all such speeches are tokens of the minde of an intemperate man, who is willing to spend the whole course of his life in deuouring and gurmandizing, not onely with his mouth, but also with his heart and vnderstanding, with his memorie and words.

Prou. 23.

But he that sitteth at meat, ought especially to take heed, that he eate not the life of his neighbour: for this pierceth deepely, and teareth the bowels of a man. This according to S. Chrysostome, is not to eate the flesh of other creatures, but of men: which is contrary to all humanitie. Possidonius testifieth of Saint Augustine, that to banish this vice from his house, which is too familiar at euery mans table, he commanded that in his dining Chamber this Distichon should be written;

In the life of August. chap. 22.

Who so detracteth him that is absent,
At my table shall be no more present.

Here is to be noted also that which S. Ierome admonisheth: A spare diet, saith he, and a belly alwaies hungry, is to be preferred before a feast of three daies continuance. And it is much better, euery day to take a little, then sildome to take enough. That raine is the best, that mildly showreth vpon the earth. A suddaine and a violent raine, hurteth the Meddowes, and destroyeth the Corne. VVhen thou eatest, thinke that thou liuest not to feede thy belly; but that thou must pray, and forth with reade or study or some other good worke is to be done. For which thou art vnfit, if thou burdenest thy stomacke beyond measure. VVherefore, when thou commest to eate or drinke, do not respect how much thy mouth delighteth to eate, but how much is sufficient for thy life, and to sustaine thy necessitie.

Ierome in an Epistle to Furia.

A similitude.

VVe doe not say, that thou shouldest kill thy selfe through fasting, but that thou shouldest not pamper thine appetite further,

ther, then the vse of thy life requireth. For thy bodie, as the bodie of all other liuing creatures; necessarily requireth nourishment, that is saint not: but thou must beware, that through superfluitie of nourishment thou surfet not. Hence Bernard: The body saith he, is to be handled seuerely, that it rebell not, that it waxe not proude; yet so, that it may bee of sufficient strength to serue: because it is giuen to serue the spirit: let thy flesh bee restrained, not consumed: let it be presſed, but not oppressed: let it be humbled, that it grow not insolent, and let it serue, and not rule. Hitherto of the vertue of Abstinence. Bernard in his Epistles.

¶ *Of the keeping of the Senses.*

AFter that wee haue chastened and reformed our bodies, according to the rule deliuered, it is necessarie also, that wee should reforme the senses of our bodies; in which thing the seruants of God ought carefully to watch, and to vse especiall heede and warinesse, least their eies, which are as wide gates by which all vanities enter into vs, which pierce euen to our soules, and often are the windowes of our perdition, by which death entreth, least I say that they wander and stray abroade too licenciously. But especially they that attend praier, ought warily to keepe this sense: both that chastitie may be preserued, and the heart being fixed, may attend his deuoier. Otherwise, the images and shapes of things, which enter into vs by this gate, doe leaue many painted toies and fansies behinde them, which hinder vs when we pray or meditate: and they make vs scarcely thinke of any other thing, then of that impression they haue left. For this cause deuout religious men haue bene so carefull to moderate their sight, that not only they haue not seene those things which might harme them; but they haue auoided costly buildings, artificiall pictures, and precious and curious workes: that they might haue their imaginations pure and free at that time, when they were to deale with God. For this exercise is such, and so delicate, that it is not onely hindered through sinnes, but also through the representation of those things, which of themselues are not euill. At the time of prayer, the eies are especially to be kept.

The care and watch of the eares is no lesser, then that of the eies; for by these gates oftentimes those things enter into our soules, The eares are to be kept.

soules, which doe hinder and disturbe them, destroy and pollute them. We must not haue our eares onelie shut to hurtfull matters, but also to the flying brutes & rumors of this world, which nothing concerne vs. For he that beware th not of these things, oftentimes when hee would gather his spirits together more firmely to meditate on God and heauenlie things, his heart is so troubled with the remembrance of things heard, that they doe not suffer him rightlie to meditate.

Smelling. Of smelling I haue not much to say, seeing that to carrie about strange and outlandish smels, and fumigations, or to be delighted with them, besides that it is the property of lasciuious and sensuall men, it is also infamous, not onely for men, but also for honest and chaste women.

The taste. Of the taste also something were to be added, but that wee haue already spoken of it in the precedent Section, when we handled Abstinence.

Of the keeping of the tonge.

THE tongue is a copious theame to discourse of; for as the Wiseman saith, *Death and life are in the power of the tonge.* By which words it is manifest, that all the good and ill of man consist in the good or ill keeping of this member. Saint Iames the Apostle admonisheth of this watch and guard, saying: *Behold, we put bits into the horses mouthes, that they should obey vs, and we turne about all their bodie. Behold also the ships, which though they be so great, and are driuen of fierce windes, yet are they turned about with a very small rudder, whithersoeuer the Gouernour listeth. Euen so the tongue is a little member, and boasteth of great things: behold, how great a thing a little fire kindleth? And the tongue is fire, yea a world of wickednesse: so is our tongue set among our members, that it defileth the whole body.*

Ecclus. 18.

Iames. 3.

4. Things are to be obserued in speaking. That wee may gouerne and rule this member well, wee must obserue foure things: that is, what is to be spoken, the manner how it is to be spoken, the time when it is to bee spoken, and the cause why it is to be spoken. First therefore we will handle what is to be spoken: that is, the matter which we would speake of.

The matter is to be obserued. Wherein that of Paule is to be obserued; *Let no corrupt communication proceede out of your mouthes: but that which is good, to the vse of edifying, that it may minister grace to the hearers.* And in

Ephe. 4.

another

another place, shewing more plainely what is corrupt communication, hee sayth: *But fornication, and all vncleannesse, or couetousnesse, let it not be once named among you, as it becommeth Saints,* Ephe. 5. *neither filthinesse, neyther foolish talking, neither iesting, which are things not comely.*

Euen as therefore Saylers are wont to haue all dangerous places noted and deciphered in their Mappes, by which their shippes might be endangered and hazarded; that they may auoyde them: So the seruant of God ought to haue all kinde of corrupt speeches noted and set down, that he may not be endangered by them. Neither oughtest thou to be lesse faithfull and silent in these, which are commended vnto thee that thou shouldest conceale them, then the Saylers doe, who knowing of a dangerous Rock, are very wary not to discouer it, least they should be ioparded vpon it. A similitude.

In the manner of our speaking wee must be circumspect, that we speake not too finely & delicately, too vnaduisedly, too affectedly, too curiously, and with wordes too exquisite: but with grauity, leysurely, and with gentlenesse, simple and plaine wordes. Here he that speaketh is to be admonished, that he be not head-strong & obstinate, of their number that would alwaies ouercome: for by this oftentimes the peace of conscience is disturbed, charitie patience, and our friend are offended. It is the part of a generous and noble minde, sometimes to giue place, and in disputation to giue the victory to another. It is the part of wise and discret men, to follow the counsaile of the VViseman, who sayth, *In many things be as one that is ignorant, be as one that vnderstandeth, and yet hold thy tongue. If thou be among great men, compare not thy selfe vnto them, and when an Elder speaketh, babble not much.* The maner is to be obserued in speaking. Eccius. 32.

The third thing which ought to be obserued, is the time: that is, that we speake in due time, for as the Wise man sayth; *A wise sentence loseth grace when it commeth out of a fooles mouth, for he speaketh not in due season.* The time. Eccius. 20.

The last is the end and intent, which we ought to haue when we speake. For some speake good things, that they may be counted Saints: others, that they may make boast of their eloquence and subtilty of wit; the first is an hypocrite, & the other a vaine- The intent of the speaker.

glorious bragart and a foole. Therefore he that speaketh, ought to mark, that not onely his words are good, but also that the end be good, for which he speaketh them. But then the end is good, when the glory of GOD, and the profit of our neighbour are onely sought. Also we must respect who speaketh: whether a young man amongst old men, an idiote among wise men, or a prophane man among those that bee religious. To be briefe, when the wordes of the Speaker are not heard, silence may be laudably kept. All these things he ought to obserue who speaketh, least he offend: and because all men are not able to obserue all these, therefore it is the safest remedy, to take refuge in the Hauen of silence: for by silence and sole cogitations a man may satisfie all these precepts. This is that the Wise man sayth,

Prou. 17. *Euen a foole when he holdeth his peace, is counted wise.*

¶ *Of the mortification of the affections.*

AFter that we haue thus ordered & reformed the body, with all the sences, yet the greater part of busines still remaineth: that is, the moderating of the soule, with all her faculties and powers. And first of all the sensuall appetite offereth it selfe, which comprehendeth and containeth all the lustes and carnall motions: as are loue, hatred, mirth, mourning, lust, feare, hope, indignation, and such like perturbations. This appetite is the ignobler part of our soule, which maketh vs like vnto beastes, which are led in all things by their affections & appetites. This appetite maketh vs waxe brutish, and mightily draweth vs to earthly things, whilst it with-holdeth vs afarre off from heauenly things. This is the veine, this is the fountaine of all euils and mischiefes that are in the world, and the chiefest cause of our destruction. Therefore Saint Bernard said: Let thine owne will cease and giue place, and there shall be no hell. For against whom shoulde that fire rage, but against thy owne will? For thine own will impugneth God, and is lifted vp against him. It is it that robbeth Paradice, and enricheth hell, that maketh the blood of Christ of none effect, and subdueth the world vnder the iurisdiction of the diuell. For in this part is the shop and Storehouse of sinne: for out of it sinne draweth strength and armor, to wound more cruelly.

The euils and mischiefes of our owne wil. Bernard in his third sermon of the resurrection of the Lord.

The inferiour part of the soule is to be watched and kept.

This is in vs another Eue, which is the weaker part, and more inclined to the inferiour matters of our soule; by which the old serpent inuadeth out Adam, that is, the superiour part of our soule, in which the vnderstanding and the will is, inuiting it to lift vp his eies to the forbidden tree. This is that part, in which originall sinne doth especially shew his strength, and in which it hideth the greater abundance of his poyson. Here are fights, here are fallings, here victories, and here crownes. Here I say, are fallings of the weake, victories of the strong, crownes of the Conquerers: to be briefe, here is the whole warfare & exercise of vertue. For in taming and restraining this cruell and fierce beast, a great part of the exercise of morall vertues consist. This is the Vineyard in which we must continually labour: and the Garden which we must without intermission till. Here are sundry weedes and noisome plants, which must be pulled vp, that the yong and tender sprigs of Vertue may be grafted into their place. It behooueth therefore the seruant of the Lord alwaies to walke in this Garden with his weeding-knife in his hand, with which he may cut vp and eradicate the superfluous and pernicious plants, which grow and spring vp among the good: or that like a wise leader & a good Captaine marching among these affections, he may restraine, guide, and direct them, sometimes by enlarging, sometimes by bridling and plucking in the rayne, that they may not wander as they list, but that they may be led and guided according to the prescript and law of reason.

This is an especiall exercise of the sonnes of God, who are no more gouerned by the affections of flesh and blood: but by the Spirit of GOD. This is the difference betweene spirituall and carnall men: for these are ruled by the lusts of the flesh, like brute beastes: the other are mooued by the Spirit of God, and by reason. This is that mortification, and laudable mirth, which the Scripture doth often mention. This is that mortification and sepulture, to which the Apostle inuiteth vs so often. This is that Crosse, and the deniall of our selues, which the Gospell preacheth vnto vs. This is to doe iudgement and iustice, which so often is repeated in the Psalmes and in the Prophets. Heere all our strength is to be expressed; hither our labours, praiers, and

The difference betweene the sonnes of God and the children of the world.

exercises must be intended.

It is here also necessarie that euery one very well know and discerne his owne disposition, and naturall inclination; for in what part soeuer hee feeleth chiefely this inclination, let him know that in that part he is most endangered. And although we are continually to warre with all affections, yet especially we are to fight with the appetites of honours, pleasures, and riches. For these bee the three fountaines, and veines of all euils. Let vs beware that we doe not couet or desire alwaies that our owne will may be done, and our owne affections satisfied: for this is a most dangerous vice, most powerfull to cast a man out of his right wits, and to mad his minde. Which vice is very common and familiar to mightie and great men, and to those that are accustomed to reigne and rule ouer others. Wherefore it shall bee very profitable for them to exercise themselues in matters contrary to their appetites and humours, and to depriue their will, yea of things lawfull, that they may be more prompt and ready to temper and moderate themselues in things vnlawfull. For this exercise is no whit lesse required, that a man may as well bee ready in spirituall armes, as in carnall: yea, so much the more, as the victory is greater and more difficult to conquer himselfe and the diuell, then all other things. Wee must also bee exercised in humble and contemptible duties and offices: and not aspire to dignities and honours: for the world can giue nothing, nor take away any thing from him who hath God for his inheritance, and his treasure.

With what affections we are especially to warre.

Note.

Of the reforming of the will.

TO the attainment of this fore-said mortification the moderating and reforming of the superiour will, which is the reasonable appetite, is much auaileable: which among others wee ought to moderate and adorne with three holy affections; as are, Humilitie of heart, Poorenesse of spirit, and an holy Hatred of our selues. For these three doe make the businesse of mortification very easie. Humility, as Saint Bernard defineth, is a contempt of our selues, which springeth of a deepe and true knowledge of our selues. For it is the property of this vertue to cast out of the soule all the branches, and all the daughters of Pride,

How the superiour part of the soule is to be reformed.

with

with the whole progeny of ambition; and to caſt vs downe vnder all creatures, and to think that any other creature, if ſo it were giuen vnto him of God to worke well (as it is giuen vnto vs) would bee much more gratefull, and would bring forth many moe fruites, then we doe. Neyther is it ſufficient that man hath this contempt of himſelfe hid within him; but it is neceſſary, that it ſhould appeare and ſhew it ſelfe in his conuerſation, ſo that in all things as much as may be he ſhew himſelfe moſt humble, according to the quality of his eſtate, hauing no regard of the iudgement and eſtimation of this world, which perhaps oppoſeth her ſelfe againſt him. Wherefore it is neceſſary, that all our actions and affaires haue a reliſh of humility and pouerty; and that we ſubmit our ſelues for the loue of God, not onely to our elders and equals, but alſo to our inferiours.

The ſecond thing which is required in this place, is the pouerty of ſpirit, which is a voluntary contempt of the things of this world, and a minde content with that eſtate which is allotted of God, although it be meane and low. At this ſtroke that roote of all miſchiefe is cut vp, which they call couetouſnes, and it bringeth to man ſo great peace and tranquillity of heart, that Seneca is not afraid to ſay; He that hath his gate ſhut to the luſt of his deſires, may for felicity contend with Iupiter himſelfe. And in another place; Noe man elſe is worthy of God, but he that hath contemned riches. Hath he little that chilleth not for cold, that hungreth not, that thirſteth not? Iupiter hath no more. He hath neuer little that hath inough. This ſayth Seneca. By which words he intimateth that the felicity of man conſiſteth in the ſatiety & contentednes of the hearts deſire. He that commeth to this ſtayednes and quiet of deſire, he may ſay, that he is come to the height of felicity, or at leaſt hath attained a great part of it.

The pouerty of ſpirit.

Seneca in his 18. Epiſt

The third affection is, an holy Hatred of our ſelues; of which our Sauiour ſayth, *He that loueth his life, ſhall loſe it, and he that hateth his life in this world, ſhall keepe it vnto life eternall.* Which doctrine is not to bee vnderſtoode of a peeuiſh and peruerſe hate, as the deſperate doe hate themſelues: but it muſt be vnderſtoode of an hate which the Saints beare towards their owne fleſh, as againſt a thing which was the cauſe of many and great

Iohn 12.

euils, and which hindered much good: and therefore they handled it not acording to the will and luſt of it it, but according to the preſcription of reaſon; which commaundeth, that we ſhould often handle it, not as a Miſtres, but as a ſeruant of the ſpirit; otherwiſe that of the Wiſe-man will happen vnto vs; *Hee that delicately bringeth vp his ſeruant, afterwards ſhall finde him obſtinate and contumacious.*

Prou 29.

Wherefore in another place we are admoniſhed, that wee ſhould ſmite it with clubs as an vntamed beaſt, and bridle it; *The yoke and the whip*, ſayth Eccleſiaſticus, *bow downe the hard necke: ſo tame thine euill ſeruant* (that is, thy body) *with the whips and correction. Send him to labour, that he goe not idle: for idleneſſe bringeth much euill. Send him to worke, for that belongeth vnto him; if he be not obedient, put on moe heauy fetters.* That he inſult not, nor waxe proud, that he be not idle, and ruſh into open wickednes. This holy hatred is much auaileable in the buſines of mortification: that is, it is very conducent to the mortifying and cutting away of our euill deſires, although it be hard and difficult. For without this hatred how can we make inciſion, and draw forth blood, and greeuouſly wound a thing ſo dearely beloued of vs? For the arme and ſtrength of mortification getteth valour not onely from the loue of God, but alſo from the hate of our ſelues: by vertue of which ſtrength and valour man doth not excruciate his ſoule of paſſion, but as a ſeuere Chirurgian doth cleanſe and wipe away the corruption of a member affected and putrified.

Eccleſ 33.

A ſimilitude.

¶ *Of the reforming of the Imagination.*

AFter theſe two ſenſuall faculties, there are other two which pertaine to knowledge; the Imagination, and the Vnderſtanding; which anſwer to the two former: that both of theſe appetites may haue his guide, and knowledge conuenient and fit. Imagination, which is the ignobler of theſe two, is called a power of our ſoule, greatly weakened through ſinne, & which is very haggard to be ſubiected vnto reaſon. For oftentimes as a fugitiue ſeruant that departeth without licence, it ruſheth out of dores, and wandereth throughout the whole world before we vnderſtand where it is. It is a faculty alſo very greedy, in excogitating

gitating or ſearching out any matter, which it hath a deſire to: and it imitateth hungry doggs, who toſſe and turne all things vpſide downe, and thruſt their ſnowt into euery diſh, now lapping of this, now of that: and although they are beate from it, yet alwayes they returne to their repaſt fore-taſted. This faculty alſo is very glib and fleeting, as a wild and an vntamed beaſt, flying very ſwiftly from one mountaine to another, leaſt it ſhould be taken and reſtrayned: for it cannot abide a bridle or a bit: neither is it willing to be gouerned or managed of man. Notwithſtanding this licenciouſnes and naturall wildneſſe, there are ſome that daily make it worſer: as they, that bring vp their children moſt deliciouſly & daintily, permitting them to vage freely whither ſo euer they liſt, and to doe whatſoeuer pleaſure willeth them, without any reprehenſion. Wherefore when as man would that this imagination ſhould quietly perſiſt in the contemplation of Diuine things, it is diſobedient and immorigerous, becauſe it hath accuſtomed to wander licenciouſly, neither acknowledgeth it any moderation. Therefore it is needful, that after we haue acquainted our ſelues with the bad conditions of this beaſt, that we reſtraine it, and that we bind it to a cratch, that is, to the conſideration of good and neceſſary things, and that we commaund it perpetuall ſilence in all other things. So that, as a little before we haue bound the tongue, that it ſpeaketh not any thing, but good words and to the purpoſe; ſo let vs binde our imagination, that it may remaine and continue in good and holy cogitations, and to all other that wee ſhut the gate againſt it. Herein we are to vſe great diſcretion, to examine what cogitations are to be admitted, and what to be excluded: that theſe may bee entertained as friends, and thoſe expelled as enemies. They that are negligent and remiſſe in this reſpect, doe let oftentimes thoſe things enter into their ſoules, which doe not onely take away the deuotion and feruour of the ſpirit, but alſo charity and loue, in which the life of the ſoule conſiſteth. Whilſt Iſboſeth the ſon of Saul ſlept on his bed, his murdering ſeruants came in vpon him, ſlew him, and tooke away his head. In like manner when as diſcretion lieth ſlumbering, whoſe duty it is to purge and ſeuer the fruite from the chaffe, that is, profitable and good cogitations from the bad and hurtfull; thoſe often-

A ſimilitude.

The Imagination a wanderer and a fugitiue.

A ſimilitude.

2. Kings, 4.

times enter into the soule, which kill it, and depriue it of life. This diligence is not onely conducent for the preseruation of life, but to keepe silence, and it much furthereth prayer. For an vnquiet & a troubled imagination, doth not suffer a man to pray without variety of cogitations, & vagaries of the sences: but that which is quiet, and reduced into order, very easily perseuereth in prayer.

¶ *Of the reforming of the vnderstanding, and of the duties of wisedome.*

AFter that we haue intreated of all the fore sayd parts & powers of man, it remaineth that we speake something of the excellentest and noblest of them, which is the vnderstanding: which amongst other vertues, is to be adorned and beautified with the most rare and beautifull vertue of discretion and wisedome. The duty and office of this vertue in a spirituall life hath great proportion with that, which the eyes are in the body, the Pilot in a ship, the King in his kingdome, and the Chariot-man in his Chariot; who holding his whip in his right hand, and the raines of his bridels in his left, directeth and driueth his Horses whither he will. Without this vertue the spirituall life is altogether blinde, disordered, and full of confusion. For this cause a certaine excellent writer doth place this vertue in the first place, as the Captayne and guide of all other. Wherefore all the louers of vertue before all things ought to cast their eyes hither, and diligently behold this vertue, that they may proceede with greater fruite in all others. This vertue not onely hath one duty and office, but many and those diuers: for it is not onely a particular vertue, but a generall, which concurreth with the exercises of all vertues, conueniently and fitly reducing and bringing them into order. According to this generall duty we will heere speake of certaine actions, which belong vnto it.

The duty and office of wisedome.

Similitudes.

Wisedome the Captain and guide of other vertues.

First and formost it belongeth vnto wisedome (faith and charity being presupposed) to direct all our actions to God, as to the last end: by examining subtilly and ingeniously the intent, which we haue in working and acting: that we may see, if we simply and purely seeke God, or rather our selues. For the nature of our owne selfe-loue (as a certaine famour Doctor sayth)

The first duty of wisedome.

is

is very ſubtill & ful of fetches, and ſeeketh it ſelfe in euery thing, yea in the nobleſt exerciſes.

The ſecond duty.

It is alſo the dutie of Wiſedome, to know how to conuerſe with thy neighbour without quarrell or complaint: to helpe him, and not to offend him and ſcandalize him. It is needfull therfore wiſely to diſcouer euery mans veine, that is, euery mans condition, and of what ſpirit he is, and to leade and conduct him by thoſe meanes, which are moſt profitable for him.

The third dutie.

It is wiſedome, to know how to beare patiently other mens defects, and to diſſemble them, not to take knowledge of them, and not to ſearch their wounds to the bones: remembring that all humane affaires are compoſed of act and potentiall power, that is, of perfection and imperfection: neither that it can bee otherwiſe, but that alwaies there muſt be infinite imperfections and defects in mans life, eſpecially after that great and greeuous lapſe of nature by ſinne. And therefore Ariſtotle ſaith, that it is not the part of a Wiſeman, in euery matter to ſeeke for like certainty and demonſtration. For ſome things may be demonſtrated, and ſome cannot: the truth and certainty of one thing may be found out, which of another thing cannot. In like manner it is not the part of a wiſe man, to looke that all the affayres of man ſhould be peyſed in a like ballance, neither that any thing ſhould bee wanting; for ſome things can carry this, and ſome things cannot. He that ſtiflie vrgeth the contrary, perhaps ſhall more hurt thoſe meanes that he worketh by, then he ſhall profit by the end hee intendeth, albeit the thing take effect according to his minde.

The fourth duty.

It is wiſedome, if a man know himſelfe, and all things within him: that is, all his ſences, cogitations, euill appetites, and his ſiniſter intents, to be briefe, his owne ignorance, and his ſmall vertues: that his ſoule be not puffed vp with vaine glory to preſume any thing of it ſelfe raſhly: and that he may better vnderſtand, with what enemies he is continually to warre: vntill hee hath caſt them all out of the Land of Promiſe, that is, out of his ſoule. It is alſo wiſedome to conſider with what great diligence a man ought to proſecute and attend this worke.

The fift duty.

It is wiſedome, to be able to gouerne the tongue according to the preſcript of Gods law, and the circumſtances before remembred.

membred. To know alſo what is to be ſpoken, and what to be concealed, with their due times and ſeaſons. For as Salomon ſayth, *There is a time to keepe ſilence, and a time to ſpeake.* For it is certaine, that a wiſe man may with greater praiſe hold his peace, then ſpeake at the table, at bankets, and at ſuch like places and opportunities. It is wiſedome alſo, not to beleeue euery body: not forth-with to poure foorth all the ſpirit in the beginning & heate of diſputation; neither to ſpeake raſhly, or giue iudgment on a ſuddaine what he thinketh of matters: for Salomon ſayth: *A foole vttereth all his minde at once, but a wiſe man keepeth it in till afterward.* He that truſteth him whom he ought not to truſt, ſhal alwayes liue in danger, and ſhall alwaies be his ſlaue whom he hath truſted, and concredited himſelfe vnto.

Eccles.3.

Prou.29. Eccles.8.

The 6. duty

It is wiſedome, if a man hath learned to fore ſee a farre off dangers comming; to diminiſh blood in the time of health, and to diſcerne warre afarre off. This is, to preuent and turne away the difficulty of ſtrife that might growe of this or that matter, and to auoyde all euill by praiers, or ſuch like remedies. This is the counſaile of Eccleſiaſticus when he ſayth, *Before the griefe be growne, vſe Phiſicke.* Therfore, when thou art to goe to bankets, or to any ſolemnity, when thou art to haue buſineſſe with litigious contentious men, or with thoſe of a peruerſe diſpoſition: or if thou art to goe to another place, where perhaps thou mayſt be endangered, alwaies come aduiſedly thither and prepared for all things which may happen.

Ecclus.18.

The 7. duty,

It is wiſedome, to know how to handle the body with diſcretion and temperance, that it neyther bee nouriſhed too delicately, nor be killed through hunger. That we neyther withdraw neceſſary things from it, neyther that we giue it that which is ſuperfluous: that we carry it about chaſtiſed, but not almoſt dead: that through to much weakenes it faint not in the way, not that through too much aboundance it grow reſtie & iadiſh, and caſt the ryder.

The 8. duty,

It is wiſedome, moderately to labor & exerciſe, leaſt through the grieuouſnes of the burden, the ſpirit (whoſe turne all exerciſes ought to ſerue) be oppreſſed: that ſo we apply our ſelues to outward things, that we loſe not the inward: and ſo intend the loue of our neighbour, that we doe not loſe the diuine loue.

For

For if the Apoſtles themſelues, who had great meaſure of Gods Spirit, and great ſtrength, ſufficient to carrie out all matters, did disburthen themſelues of matters of leſſer moment, that they might not faile nor faint in greater: no man ought ſo to preſume of his owne ſtrength, that he ſhould thinke himſelfe ſufficient for all things: ſeeing that many times commeth to paſſe, which is wont to be ſaid, Acts,6.

A minde that in all things maketh aſſayes,
Performeth particulars by delaies.

And that he that followeth two Hares, catcheth neither.

The 9. dutie.

It is wiſedome, to obſerue the crafts and ſubtill deceits of the old enemie: to obſerue his out-roades and in-roades, and all his ſtratagems; not to beleeue euery ſpirit, neither to bee deceiued by any apparance and glozing of that which ſeemes good. For often-times the Angell of Sathan transformeth himſelfe into an Angell of light, and alwaies endeuoureth to deceiue the good by ſome ſemblance and ſhew of good. Therefore in no danger we ought to be more carefull of our ſelues, then in that which is offered vnto vs vnder the vizard and diſguiſe of Vertue. For by this kinde of deceit & impoſture, they for the moſt part are tempted, who are accuſtomed to worke well, and to bring forth good fruites.

No man hurteth more, then he that hurteth vnder the ſhew of piety.

The tenth dutie.

To conclude, it is wiſedome, to know how to march forward, and how to retire; to know when it is expedient to ouercome, and when to be ouercome: and eſpecially to be able to contemne the iudgement of the world, the cenſures of the vulgar ſort, and to paſſe by with a deafe eare, the barkings of moſt vile dogs; who alwaies barke and bawle without a cauſe, and to remember that of Paule, *If I pleaſed men, I ſhould not bee the ſeruant of Chriſt.* Surely, this is moſt true, that a man cannot doe any thing more fooliſhly, then to ſuffer himſelfe to bee ruled and gouerned by a beaſt of ſo many heads, as the common people is; which haue neither iudgement, nor knowledge in thoſe things which they ſpeake. It is a very good thing, and very meete to giue no offence to any bodie: to feare that which is to be feared, and not to be carried about with euery winde: for to finde a meane in theſe extreames, is the part and duty of ſingular wiſedome. Gala,1.

Of

¶ *Of the wisedome, which concerneth the practise and effecting of things.*

WIsdome is also necessary in acting & effecting matters, least we fal into errors, which afterwards are not amended but with great difficultie: whereby oftentimes the peace of the conscience is lost, and the order of life is disturbed. In which matter, these counsels that follow may bring vs some helpe.

Prou. 4. Of the first of which the Wise-man saith: *Let thine eies behold that thing that is right, and let thine eye lids looke straight before thee.*

What things are required for this wisdome. By which words the Wise-man counselleth vs, that wee should doe nothing inconsideratly and vnaduisedly: but that we should long deliberate and act things by mature and ripe deliberation. For which purpose fiue aduices are necessarily required. First,

1 that wee commend our businesse to the Lord God. Secondly,

2 that we consider with great diligence, and with equall iudgement expend, not onely the substance of the worke; but also all the circumstances of it; for if one of them alone be wanting, it is sufficient to subuert all the purposed worke. For although all the worke bee well finished, with all the circumstances of it; yet if onely it be not done in due time, that is sufficient, that the

3 worke may be dispraised and reprehended. Thirdly, that wee consult with others, of those things which are to be done: but let such counsellers bee few in number, and those very choice. For although it is behoofefull to heare the censures and opinions of all, that the businesse may be better examined: yet let the conclusion and determination of the thing bee in few mens powers, least it proue faultie. Fourthly, it is very necessary that a

4 certaine time be graunted for our deliberation: whereby both by the diuturnitie of time, and experience of conuersation, those may be knowne whose aduices wee vse, whether they bee good or bad: and so their sentences and opinions may bee prooued. For oftentimes men in the beginning of their conuersation, doe seeme to be that, which afterwards they are not found to be; so also their aduices at the first seemed profitable; but afterwards

5 being better examined they are refused and reiected. Fiftly and lastly, the foure stepdames of wisedome are diligently to bee eschued and auoided; which are, Præcipitation, Passion, Obstinacy

ſtinacy, in ſelfe opinion, & vaine Fooliſhnes. For Præcipitation and headlong raſhnes deliberateth not, Paſſion blindeth, Obſtinacy ſhutteth the gate to good counſailes, and vaine Fooliſhnes whatſoeuer deliberation it entreth into, deſtroyeth and contaminateth it. Foure ſtepdames of wiſedome.

It belongeth alſo to this vertue, to flye extremities, and to keepe a meane. For vertue and truth refuſe extreames: and doe fixe their ſeates in a meane. All things are neuer to be reprehended together, all thing are neuer to be allowed together: we muſt neuer deny all things, neuer beleeue all things, neuer diſtruſt all things; wee muſt neuer condemne many for the fault of few, not iuſtifie all for the holines of ſome: but in al things it behoueth vs to follow the rule and preſcript of reaſon; and beware, that we be not drawne by the violence of our perturbations to extremes. Vertue hateth extremes. 6

And it is a rule of wiſedome, in iudging of things, not to reſpect eyther the antiquity, or the newnes of them, that by it they ſhould eyther be approued or diſproued: for there are many euill things, which a long time haue beene vſed; and there be many good things, lately found out: ſo that antiquity is neyther ſufficient to iuſtifie that which is euill; nor newnes to condemne that which is good; but in all things iudgement ought to be taken from the price and valour of things, not from the yeares. For from antiquity to ſinne there commeth no other thing, but that it is leſſe curable: neither doth newnes take any thing from vertue, but that it is leſſe known. 7 Antiquity doth not patronize nor vphold ſinne. This rule hath place in mortality not in matters of faith.

It is another rule of wiſedome, not to be deceiued in figures and apparences of things; ſo that forth-with wee pronounce our opinion of them: for all is not gold that glittereth, nor all good that hath the ſhadow of goodnes. Oftentimes vnder honny there is gall, and vnder flowers thornes are hid. Remember what Ariſtotle ſayth, Some lyes haue more apparency and ſemblance of truth, then truth it ſelfe. It may alſo be, that euill hath more likelihood of goodnes then goodnes it ſelfe. And aboue all things it is to be obſerued, that as to proceede with grauity is a ſigne of wiſedome; ſo to goe forward with leuity and careleſnes, is a token of folly. For this cauſe, in theſe exe things thou oughteſt to be very circumſpect and prudent, that is, in beleeuing, 8 Apparances of things doe often deceiue vs. In what a man ought to be circumſpect.

uing, in yeelding, in promising, in determining, in conuersing with men, but especially in anger: for often times it hath been noted that men haue falne into very great dangers, who in these haue beene light and carelesse. For to beleeue easily, springeth from the leuity of the heart: to promise easily, taketh away the liberty: to yeeld easily, begetteth occasion of repentance: to determine easily, is next to the danger of erring, as it happened to Dauid in the cause of Mephiboleth: to be easie in acquaintance and conuersation, bringeth contempt: lastly, to be easily angry, is a manifest token of fool shnes. For it is written, *He that is patient hath much wisedome: but he that is soone displeased, exalteth foolishnes.*

Note.

Prou 14.

¶ *Of certaine meanes, by which this vertue is gotten.*

TO the attainment of this vertue, amongst many other means the experience of errors past, and the euent of things, both of our owne, and of others well brought to passe, is conducent and auaileable: for from these many counsailes and rules of wisedome are for the most part taken; and for this cause it is sayd, that the memory of ancient things is a familiar helper and a mistresse of wisedome; and that the present day is a Scholler of the former. Wherefore Salomon sayth also; *The thing that hath beene, commeth to passe againe, and the thing that hath beene done, shall be done againe.* For by the things past the present are iudged, and by the present the things past. But about all things profound and true humility of heart, helpeth very much to the obtayning of this vertue: as on the contrary side pride hindereth and destroyeth all. Therfore it is written; Where there is humility, there is wisedome. Besides this all the holy Scriptures doe proclaime, that God is the teacher of the humble and a master vnto the little ones, who reueleth mysteries vnto them. Neuertheles our humility ought not to be such, that it should be subiected and ouer-ruled by euery ones opinion, and be caried about with euery winde. For this is not humility, but instability, and feblity of heart. To this vice the wise-man being willing to vse a remedy, sayth: *Be not too humble in thy wisedome.* As if he should say, A man ought to be constant in the true things he professeth, being founded on a iust and a catholike foundation; nor ought he

Eccles. 1.

Euery opinio is not to be followed.

Eccius. 13.

to

to be easily remooued from his purpose: as some weaklings are; who suffer themselues to be seduced by euery opinion, and to be tossed and turned euery way.

The last thing which is most profitable for the attaining of this vertue, is humble and deuout Prayer. For seeing that it is an especiall duty of the holy Ghost, to illuminate mans vnderstanding with the gift of Science, wisedome, counsaile, and vnderstanding: with how much more humility and deuotion man commeth to the holy Ghost, bringing the heart of a Disciple and a little one; so much more perfectly is he instructed, and honored with these heauenly gifts. Matter is not wanting vnto vs, to discourse of this vertue more copiously, (for seeing that it is the guide & conducter of all other vertues, it is necessary that being the leader it should not be blinde, least the whole body of vertues should be darke and without eyes) yet seeing that we endeuour to be briefe, we will be no more prolixe. And because all those thinges hitherto spoken pertaine to the reformation of ones selfe, and to the composition and well ordering of his body and soule, which is the first part of the iustice and righteousnes which before we haue set downe: it remaineth that now we speake of the second part, which teacheth what man oweth to his neighbour.

Of that which man oweth vnto his neighbour.

CHAP. XV.

THE second part of iustice is, that a man render to his neighbour that he oweth him. That is, that he exercise towards him loue and mercy, according to the commaundement of God. How necessary this part is, and how often commaunded in the holy Scripture, which is the rule and line according to which our life is to be squared, no man wil easily beleeue except he hath been conuersant in it. Reade the Prophets, Gospels, and Epistles: thou shalt haue it so obuious, and so many times commended vnto vs, that thou canst not but exceedingly marueile. In Esay God teacheth most excellently, how our neigh- The second part of iustice.

neighbour is to be handled: when the Iewes complaining said; *Lord, wherefore fast wee, and thou seest it not? wee put our soules to*
Esay, 58. *straightnesse, and thou regardest it not?* The Lord answereth, *Behold when you fast, your lust remaineth still, for yee doe not lesse violence to your debters: loe yee fast to strife and debate, and to smite with your fist without mercie: nowe yee shall not fast thus, that your voyce might be heard aboue. Thinke yee this fast pleaseth mee, that a man should chasten himselfe for a day? and to hang downe his head like a Bulrush, and to lye vpon the earth in an hairie-cloth? Should that be called fasting, or a day that pleaseth the Lord? Doeth not this fasting rather please mee, That thou loose the wicked bands, that thou take off the ouer-heauy burdens, that thou let the oppressed goe free, and breake all manner of yoke? To deale thy bread to the hungry, and to bring the poore wandering home into thy house? When thou seest the naked, that thou couer him, and hide not thy selfe from thine own flesh? Then shall thy light breake forth as the morning, and thy health florish right shortly: righteousnesse shall goe before thee, and the glory of the Lord shall embrace thee.*

He prosecuteth this matter to the end of the chapter. Thou seest therefore, my brother, in what thing God hath placed a great part of true iustice and righteousnesse, and how religiously he would haue vs to be charitable and mercifull, to our brethren and neighbours. What shall I say of the Apostle Paule, in whose Epistles nothing is so frequent and vsuall, as this commaundement? With what great praise setteth he foorth Charitie? how doth he exemplifie and extoll it? how gallantly doth he depaint the excellency of it? how preferreth he it before all other vertues, calling it the most excellent way to come vnto the Lord? Not content with this, in one place he calleth it *The*
1. Cor. 12, *bond of perfection.* In another place he sayth; *That Charitie is the*
Colos. 3 *end of all the commaundements of God.* And againe in another
1. Tim. 1. place; *He that loueth his neighbour, hath fulfilled the Law.*
Rom. 13. What greater praise may be vttered or spoken of any other vertue? Besides all this, the most beloued disciple of Christ, I meane Iohn, in his canonicall Epistles, doth repeate nothing so often, neither commendeth any thing so much, as this vertue. And that hee teacheth in his Epistles, that is confirmed in his history; nothing was so cómon in his mouth, as, *Brethren, loue one another,*

and

and that through the whole course of his life, yea when he was conuersant among the Disciples, hee would often and sundry times on one day repeate it: and when he was demaunded why he repeated it so often, hee answered the demaunders; Because it is the precept of the Lord, and if it alone be done, it is sufficient. Ierome vpon the sixt chap. of the Epistle to the Galatians.

¶ Of the duties of Charitie.

HE therefore that would satisfie the Diuine wil, let him assuredly know, that amongst all the principall matters that GOD commaundeth, there is not one so much beate vpon and so often required, as this commaundement of loue: yet so that we vnderstand not this to bee a bare and a naked affection, but to haue annexed vnto it all the effects, which are wont to concurre with true loue: for otherwise it were not worthy of the name of loue, as the same Euangelist sheweth, saying: *Who so hath this worlds good, and seeth his brother haue need, and shutteth vp his compassion from him: how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue, but in deede and in verity.* Therefore vnder the name of loue, amongst many other, sixe things are comprehended; To loue, to counsell, to releeue, to beare, to pardon, and to teach by good examples: which works are so ioyned with Charitie, that as any one hath moe or fewer of them, he hath more or lesse Charitie. This wee say to this end, because there are found some who say; I loue, but their loue hath no effect, but the name onely. There bee others who loue and by good admonitions and counsels, doe giue some relish of it: but they doe not open their coffers, neither put their hands into their Chest, that they may releeue the necessities of their brethren and neighbours. Againe, there bee others that helpe their neighbour with their aduice, and releeue him with that they possesse: yet they beare not the iniuries and infirmities of their brethren, nor follow the counsell of the Apostle, who saith, *Beare ye one anothers burthen, and so fulfill the law of Christ.* Some beare patiently the iniurie offered vnto thē, but they do not pardon mercifully him that hath iniured them: and although in their hearts they beare no hate, yet outwardly they doe not shew forth their loue by benefits, by pliantnesse, and by

Charitie is not a naked and bare affection.

1 Iohn. 3.

Sixe duties of charitie.

Gala. 6.

fauour. These, although they doe not faile in the first, yet they doe not profite in the second: neither doe they come to the perfection of this vertue. There be some that haue all the fore-said effects: but they edifie their neighbour neither with words nor with good examples, which surely is the noblest among the duties of Charitie.

According to this order euery man may examine himselfe, that he may vnderstand what he hath, and what is wanting vnto him in this vertue. For we may say, hee that loueth, is in the first degree of charitie: he that loueth and giueth counsell, in the second: he that loueth, counselleth, and releeueth, in the third: he that loueth, counselleth, releeueth, suffereth, in the fourth: he that loueth, counselleth, releeueth, suffereth, and pardoneth, in the fift: but he that loueth, counselleth, succoureth, suffereth, pardoneth, and teacheth edifying by examples, or godly words, which is properly of those that are perfect, and who are Apostolicke men, he hath ascended the sixth step, and standeth vpon the vpmost staire. And these be the positiue or affirmatiue acts, which are required in charitie: for they shew what we ought to do for our neighbour.

The negatiue duties of Charitie.

There bee others negatiue, which teach what wee ought not to doe to our neighbour; of which sort these are. Not to iudge another; not to detract another mans estimation: not to couet his goods; not to lust after the dignitie or the wife of our neighbour: not to giue him an offence, or scandalize him, either by raylings, or vnhonest words, or those that are superfluous, much lesse by examples, or ill counsels. Hee that diligently obserueth all these, he fulfilleth whatsoeuer is required in the perfection of this diuine commandement. And if thou desirest a particular and briefe memorie of all these comprehended in one word, see that thou hast, as we said before, the heart of a mother towards thy neighbour, and thou shalt altogether fulfill whatsoeuer hath hitherto bene spoken. Consider how a wise and a religious mother, loving her sonne, admonisheth him, if any danger be neere vnto him; she succoureth him in neede, she beareth his errours and faults with patience, sometimes chastising them with iustice, some-times couering and concealing them with wisdome. For all vertues do waite vpon this one as the Queene

Wee must haue the heart of a mother towards our neighbour.

and

& mother of all other Vertues. Consider also how the same mother reioyceth at the good, and sorroweth at the ill hap of her sonne; no otherwise then if they were her owne: With what great zeale she affecteth his profite and honour; how deuoutly and diligently she alwaies praieth vnto GOD for him; to bee short, how shee is more carefull for the health and safety of her sonne, then for her owne: and that shee is carefull and seuere towards her selfe, that shee may be gentle and good to her sonne. If thou canst come thus farre, that thou loueſt thy neighbour with such an heart, then thou art come to the perfection of charitie: but if it be not giuen vnto thee to ascend so high, yet at least let this be the scope of thy desires, and alwaies direct thy life hitherto; that thou maist be lifted higher and higher, and that thou maist not sticke in lower matters.

How such an heart is to be purchased.

But if thou shalt aske mee, how thou maiest bee endued with such an heart to loue a forreiner: I say that thou oughtest to consider of thy neighbour, not as a forreiner or an alian; but as the image of GOD, the workmanship of his hands, and his sonne, and the liuely member of Christ. Hence it is that Saint Paule so often admonisheth vs, that all wee are the members of Christ: therefore, by sinning against our neighbour, wee sinne against Christ; and by dooing good vnto our neighbour wee do good vnto Christ. So that thou must consider of thy neighbour, not as a man, or such a man, but as of Christ himselfe, or a liuely member of him. And although thy neighbour bee not such an one in respect of the matter of his body, yet hee is such an one in regard of the participation of the same Spirit, and of the greatnes of the reward and remuneration: seeing that Christ saith, He that receiueth his neighbour, receiueth him; neither shall his reward be other, then if hee had receiued Christ himselfe.

Remember also all the commendations of this Vertue, beefore set downe of vs, and how greatly it is commended of God. For if there bee a liuely desire in thee to please God, wilt thou not endeuour to performe this one thing so acceptable vnto him? Consider what the loue of one kinsman is to another, for the onely participation of flesh and blood which is betweene them: and let it shame thee, if the grace of the spirituall

vnion be not as forcible in thee, as carnall parentage or kindred. If thou shalt say, that in this there is a communion and a participation in one and the selfe same roote, and in the blood of either: consider how much more noble that coniunction and communion is, which is betweene the faithfull, as the Apostle sheweth, while we haue all the same Father, the same mother, the same Lord, the same baptisme, the same hope, the same faith, the same meate; and the same Spirit, who quickneth vs. We haue all the same Father GOD, the Church our mother, and Christ Iesus our Lord. Wee haue one faith, which is that supernaturall light, of which we all partake, and which seuereth vs, and maketh vs differ frō all other Nations: one hope, which is the very glorie of the heauenly inheritance, in which wee all shall be of one heart and one minde. We haue one baptisme, by which we are all adopted the sonnes of the same Father, & made one a nothers brethren: Wee haue one and the selfe same spirituall meate, euen the blessed body of Christ Iesus, which incarnateth vs together, and maketh vs one with him: no otherwise then as one loafe is made of diuerse cornes, and one wine of manie grapes.

All things common to vs with our neighbour.

Besides all this, we participate of one and the selfe-same spirit, which is the holy Ghost, who dwelleth in all the soules of the faithfull, whether it be by faith, or by faith and grace together, quickning and sustaining vs in this life. If the members of the same body, albeit hauing diuerse duties and functions, and differing also in forme, doe so tenderly and mutually loue one another, because they liue by one and the selfe-same reasonable soule; how much more mutually ought faithfull Christians to loue one another, who are made aliue by that Diuine Spirit; who by how much he is more noble, by so much also he is more powerfull, to knit and vnite those together, in whom he dwelleth? If onely the kindred of the flesh and blood can procure so great loue betweene kinsfolke, how much more shall so great an vnitie procure it, and the participation and communion of so noble and excellent things?

A similitude.

Let that notable & rare example of that singular loue, wherewith Christ hath loued vs, neuer slip out of thy minde: who hath loued vs so strongly, so sweetely, so graciously, so perfectly,

not

not for any profite or neede to himſelfe, nor for any merite of ours; that we being ſtrengthened by ſo noble an example, and bound by ſo great a benefite, may forth-with prepare our ſelues, and as much as lieth in vs, diſpoſe our ſelues to loue our neighbour with ſuch loue, that we may ſatisfie and obſerue that commandemen t which our Sauiour Ieſus hath giuen vnto vs, and ſo commended vnto vs, when he aſcended to his Father, and left this earth, ſaying; *This is my commandement, that yee loue one another, as I haue loued you.*

Of that which man oweth vnto God.

CHAP. XVI.

AFter that wee haue ſhewne and declared what we owe to our ſelues, and to our neighbor, now wee will ſet downe, what wee owe vnto God: This is the chiefeſt and nobleſt part of Chriſtian iuſtice and righteouſneſſe, vpon which three Theologicall vertues do attend, Faith, Hope, & Charitie, which haue God for their obiect, with that vertue which of Diuines is called Religion, whoſe obiect is the Diuine worſhip. A man ſhal ſatisfie all the bonds and obligations, which are contained vnder this vertue, if towards God he hath ſuch an heart, as a ſonne hath towards his father. For euen as a man ſhall ſatisfie & content himſelfe, if he hath the heart of a good Iudge; and his neighbour, if hee hath the heart of a mother; ſo after a certaine manner of ſpeaking, hee ſhall ſatisfie God, if hee loue him with ſuch an heart as a ſonne is wont to loue his father: for It is one of the eſpeciall functions and operations of the Spirit of Chriſt, to giue to man ſuch an heart towards God. Now therefore conſider diligently, what the heart of a ſonne is towards his father: what is his loue, his feare, his reuerence, his obedience towards him, and the zeale of his fathers honour; how he ſerueth him freely: with what affiance and boldneſſe he runneth vnto him in all his needs, how patiently hee beareth his correction and chaſtiſement, and with all other duties and obſeruances. Of ſuch an heart and minde be thou towards God, and thou ſhalt abſolutely fulfill this part of iuſtice and righteouſneſſe. To pre-

The heart of a ſonne towards his parents.

Nine vertues are required to prepare & furnish such an heart.

pare and procure such an heart, nine vertues seeme especially necessary vnto mee: the first and principall of which is loue; the second feare and reuetence; the third trust and confidence; the fourth zeale of the honour of God; the fift a pure intent in the exercise of the Diuine worship; the sixt praier and refuge to God in all needes and necessities; the seuenth thanksgiuing for Diuine benefits; the eight obedience and conformitie of our will to Gods will; the ninth humility and patience in all scourges and tribulations, which God sendeth vnto vs.

The loue of God.

According to this order, the first and the especiall thing that we ought to doe, is to loue God, after that manner as hee hath commanded himselfe to be loued: that is, with all the heart, with all the soule, and with all our strength: so that whatsoeuer is in man, it is to worship and embrace God according to his kinde: the vnderstanding by meditating vpon him; the will by louing him; the affections by inclining themselues vnto that which his loue requireth; the strength and vigor of all the members and senses, by exercising themselues in those things which loue hath appointed.

2 Feare and reuerence.

The second thing, that is required after this holy loue, is feare, which springeth of this loue: for by how much more wee loue any one, by so much wee feare, that wee doe not onely not lose him, but also that wee doe not offend him. This is manifest in the loue of a good sonne towards his father, and of a wife towards her husband: who by how much shee more tenderly loueth him, so much the more diligently shee endeuoureth, least any thing be found in the house that may offend her husband. This feare is the keeper of innocencie: and therefore it is necessary that it take deepe rooting in our hearts: which thing the Prophet Dauid long agoe desired of God, when hee said; Psalm. 119. *Pierce through my flesh with thy feare: for I am afraide of thy iudgements.* It was not inough for this most holy King to haue feare planted in his heart; but also he would haue it pierced and thrust through his flesh and bowels, that through it hee might haue a smarting sence of it, as a naile fastned through, which might sticke in his minde for a perpetuall memoriall, to stirre him vp that he might not sleepe, and so in some-thing offend his eies whom he feared: therefore it is most fitly said of Ecclesiasti-

cus;

cus: *The feare of the Lord driueth out sinne.* For by how much any one is feared, by so much more diligently we take heede that we doe not offend him. It pertaineth to this holy feare, not onely not to commit euill deeds, but also to examine the good, least perhaps they be not pure, or want their necessary circumstances: least a thing of it selfe good, by our defect be made euill, and vnprofitable. For Saint Gregorie said very well: It pertaineth to a righteous man to feare a fault, where no fault is. Such a feare holy Iob had, when he said, *I did feare all my works, knowing, that thou dost not spare the offender.* It pertaineth also to this feare, that when we are present in the Church at Diuine seruice, especially where the holy Sacrament is administred, that we chat not, nor walke, nor vnreuerently gaze about, casting our eies now hither, now thither, as many doe: but we ought to abide there with feare, and great reuerence in the presence of the Diuine Maiestie, who is there after a speciall manner. But if thou aske me, how this holy affection is begot and bred in our soules: I say, as I said a little before, that the loue of God is the especiall roote of it. After which, seruile feare in like manner auaileth, which is the beginning of filiall feare, and doth bring it into the soule, no otherwise then the bristle doth bring the Shoomakers line into the shooe. To nourish and increase this holy affection, the consideration of the exceeding highnesse of the Diuine Maiestie is profitable, and the consideration of the depth and profunditie of Gods iudgements, the greatnesse of his iustice, and the multitude of our sins, but especially the resistance which we make against Diuine inspirations. Therefore it is great wisedome, to busie and occupie our minds with these foure considerations: for so this holy feare is begot and preserued in our soules. Of this feare we haue more copiously spoken in the eight and twenty Chapter of the precedent booke.

Ecclesi. 1.

Iob. 9.

How feare is bred in vs.

The third vertue which is required in this Diuine worke, is trust and confidence: that is, euen as a sonne in all his troubles and necessities which happen vnto him, trusteth and affianceth his repose in his father (especially if hee bee rich and powerfull) that his helpe and fatherly prouidence will not at any time faile him: so also in this matter let a man haue the heart of a sonne so enlarged: and considering hee hath such a father, as hee hath, in

3 Trust and confidence. A similitude.

whoſe hands is all the power of heauen and earth, let him boldly hope and aſſuredly truſt, that in all troubles that betide him he ſhall finde helpe in that Father; and let him conſtantly perſwade himſelfe, that if he turne vnto him, hoping in the mercie of this heauenly Father, he ſhall altogether bee deliuered from euill, or it ſhall be ordered to his greater good, and further commodity. For if the ſonne hath ſo great repoſe and ſecuritie in his father; how much more ought to bee our confidence and truſt in God, who is our Father after a better manner then all earthly fathers; and is richer then all the richeſt men of this world? But
An obiection if thou ſhalt ſay, that the ſcarcity of thy good works and deſerts, and the multitude of the ſinnes of thy paſſed life doe ſtrike a feare into thee, whereby thou dareſt not expect or promiſe vn-
The anſwer. to thy ſelfe ſo great things from God; the remedy will bee, if (when this cogitation cometh into thy minde) thou forth-with turneſt thy minde from it, & turneſt thy ſelfe wholly vnto God, and to his onely Sonne our Sauiour and Mediatour. For then preſently thou ſhalt recouer thy courage, and thy ſtrength ſhall
A ſimilitude. increaſe in him. Euen as we adde courage vnto them, who paſſe or ferry ouer any ſwift currant or riuer, which with the ſwiftnes and velocity of the running, cauſeth the ſwimming and giddineſſe of the head, and with ſome call or encouragement admoniſh them that they ſhould not behold the water, but the earth or heauen, that they may more ſecurely and healthfully paſſe; ſo thoſe that be faint-hearted & weaklings, are to be dealt withall in this buſineſſe, leaſt here they looke vpon thmſelues, or their ſinnes.

Another obiection. But perhaps thou wilt ſay, whither ſhall I turne mee, that I may procure this ſtrength and confidence vnto mee? I anſwer,
The anſwer. that aboue all things the infinite goodneſſe and mercie of God is to be conſidered, which extendeth it ſelfe to all the wretchedneſſe of this world. Then his infallible promiſes are to be weighed, in which he promiſeth grace and helpe to thoſe that call vpon his Name, and doe flie vnto him. Neither are we further to doubt. For we ſee that the enemies themſelues, doe not denie their fauour & beneuolence to them that flie vnto their Tents, becauſe they are marked for baniſhment with ſome brand or inciſion, but they graciouſly defend them in the time of danger,

ger, and heale their woundes. Consider also the multitude of benefits, which hitherto thou hast receiued of his gracious and bountifull hands; and of his mercy which thou hast already tried in benefits past, learne to hope for things to come. But aboue all these looke vpon Christ with all his torments and merits, in which there be especiall causes, why we may confidently presume to sue for the fauour of GOD; seeing that it is manifest that those merits on the one part are so great, that they cannot bee greater; and on the other part are the treasuries of the Church, for remedy and releese of all them, which stand in need of them. These are the chiefest props of our trust and confidence, which haue so strengthened and encouraged the Saints in those things they hoped, that they were more stedfast and more vnmoueable then mount Sion. But it is greatly to be wondered at, that wee, when we haue so great motiues to moue vs to hope, and so iust reasons to perswade vs to trust, yet that wee are so weake and faint-hearted, that when we see present danger to hang ouer our heads, forth with we flie into Egypt, to the shadow of Pharaoes Charriots. So that many seruants of GOD are found strong and couragious in fastings, feruent in praiers, liberall in almes-deeds, and exercised and expert in other vertues: but very few are found, who haue so steddie a confidence, as the holy woman Susanna had; *Whose heart* (when she was condemned to death, and brought to the place of execution) *had confidence and trust in the Lord.* Hee that desireth moe authorities for the perswasion of this vertue, hee may bring the whole store-house of the holy Scripture; especially the Psalmes and the Prophets, in which nothing is so vsuall and common, as hope in God, and assurednesse of the Diuine aide and assistance, which remaineth for them that trust in him.

The merits of Christ.

Dan. 13.

The fourth vertue is the zeale of Gods honour; that is, if all our cogitations be to this ende, that the honour of the Diuine Maiestie may be increased; and be preferred, sanctified and glorified before all other things; and that his will may be done in earth as it is in heauen: and that we haue this minde in vs, that no greater griefe can happen vnto vs, then to see the Diuine honour impugned or abused. Such a will was in the hearts of those Saints, in whose name it is said; *The zeale of thine house hath*

The 4. vertue which is the zeale of Gods honour.

Psal. 69.

hath euen eaten me. For their hearts were ſo afflicted for this cauſe, and ſo great griefe of minde did feede vpon their bodies, that euident tokens of it were ſeene in them. If wee did burne with the like zeale, foorth-with wee ſhould bee marked in our foreheads with that glorious ſigne of Ezechiell, and wee ſhould liue free from all puniſhment and ſcourge of the Diuine iuſtice.

5 The puritie of the intent

The fift vertue is the purity of the intent: to which pertaineth, that in our actions wee ſeeke not our ſelues, or our owne commoditie: but the glory & good pleaſure of our Lord God: certainly perſwading our ſelues, that as they that play at the game, called, He that winneth looſeth: by looſing they winne, and by winning they looſe: ſo alſo we, by how much more wee traffique and negotiate with God without purpoſe of our owne profite, by ſo much we make the greater gaines, and contrarily. Therefore in this point wee muſt diligently aduiſe our ſelues, and examine all our actions with an vpright and an impartiall iudgement, as men iealous: that our minde doth reſpect no other thing in working, but God himſelfe: for the propertie of naturall ſelfe-loue is very ſubtill (as we ſaid before) & ſeeketh it ſelfe in all things. Many are rich in good works, which if they were tried by the touch of the Diuine iuſtice, would be found without this purity of intendment, which is that Euangelicall eye, which when it is cleare and ſimple, it maketh the whole bodie cleare: but if it bee wicked, it maketh the bodie full of darkneſſe. Many men in great places and dignities, placed as well in the common-wealth as in the Church, ſeeing vertue laudable and beautifull in her functions, haue endeuoured themſelues ſo to walke in her trackt, that they haue bene reputed for good men: and haue purged their hands from all filthie lucre and vncleanneſſe; which might by any meanes haue polluted their honours. Yet they haue done it for this reſpect, that they might not fall from that authoritie they were placed in: and that they might be fauoured of their Princes, and graced with great dignities and honours. And therefore their good works proceeded not from the liuely ſparke of loue, or from the feare of God: neither had they his obedience and glory their purpoſed end, but ſought for their owne commoditie, and the glory of man. But

A ſimilitude.

Math. 6.

what

what-ſoeuer is done after this manner, although it ſeeme ſomewhat in mans eies, yet in Gods ſight it is as ſmoake, and a ſhaddow of righteouſneſſe, & not true righteouſnes. For before God works are not acceptable, commended onely by the ſtrength and grace of morall vertues, neither doe corporall actions and buſineſſes pleaſe him, no not if a man ſhould ſacrifice his owne ſonne: but onely that Spirit of loue ſent from heauen, & all that which groweth on this roote, is acceptable in the Diuine ſight. In the Temple there was not any thing, which either was not gold, or that was not couered with pure gold: ſo it is not lawfull that any thing ſhould be in the liuely Temple of our ſoule, which is not either charitie, or ouer guilded and deaurated with charitie. Therefore the ſeruant of God ſhould not ſo much reſpect that he doth, as the end which he intendeth and deſtineth it for. For workes very baſe and of low account, beeing done for an excellent intent, become moſt excellent, and contrarilie: For God doth not ſo regard the body of the worke, as the ſoule of the intention, which proceedeth of charitie. This is to imitate after a certaine manner the moſt noble, and moſt gracious loue of the Sonne of God, who commaundeth in his Goſpell, that we ſhould loue after the ſame manner as he before loued: that is, of pure good will, and not for the cauſe of any profite. And ſeeing that among the circūſtances of charitie which is in God, this is moſt admirable, he ſhall be the happieſt, who in all the works that he doth, endeuoureth to imitate this: Hee that doth thus, let him aſſuredly beleeue, that he is entirely beloued of God, as being very like vnto him in the perfection of beautie, and puritie of intent: for ſimilitude and likeneſſe, is wont to get and winne loue.

3. Regum. 6.

The intent approueth & commendeth the worke.

Wherefore, let man turne his eies from all humane reſpects, when he dooth good: and let him haue them fixed vpon God, neither let him ſuffer, that thoſe works which are in ſo great reckoning and price with God, ſerue humane regards. If a noble and beautifull woman, worthy of a Kings bed, ſhould bee married to a foule Collyer, it would moue all to compaſſion that beheld her: after the ſame manner, and much more effectually ſhall he be mooued, that ſeeth vertues woorthy of God and diuine reward, to be made vaſſals to compaſſe the droſſe and dung

With what intent good is to be done.

A ſimilitude.

A pure intent is to be craued of GOD.

dung of this world. But because this pureneſſe of intent is not ſo easily obtained, let man deſire it instantly of God in all his praiers; especially in that part of praier, which the Lord himselfe taught his Apostles, where it is said; *Thy will be done in earth as it is in heauen.* That as all the heauenly armies do the will of GOD with a most pure intent, onely that they may please him: so also let man, as much as lies in him, here in earth imitate that heauenly custome and stile: not because besides that that we please God, we may not come to this kingdome: but because workes are so much the more perfect, as they are voider and nakeder of all priuate and selfe commoditie.

6 Praier.

The sixth Vertue is Praier, by meanes of which we ought to haue recourse to our Father in the time of tribulation, as children haue, who when they are feared or daunted, foorth-with runne to the bosome and lappe of their father. We haue neede of this prayer, that wee may haue our Father in continuall remembrance, and standing in his sight, wee may often conuerse and haue conference with him. For all these things are annexed to the bond and duty of a good sonne towards his Father. But because the vse and necessitie of this vertue is knowne to euerie bodie, seeing we labour to be briefe, in this place we will speake no further of it.

7 Thanks giuing.

Psal. 34.

Psalm. 71.

The seuenth Vertue is giuing of thanks, to which belongeth to haue alwaies a gratefull heart for all the benefits we haue receiued of God: and such a tongue, which alwaies may be occupied in giuing thanks to God, for the same: saying with the Prophet, *I will alwaies giue thankes vnto the Lord: his praise shall euer bee in my mouth.* And in another place, *O let my mouth bee filled with thy praise: that I may sing of thy glorie and honour all the day long.* For seeing that God doth continually giue vs life, and preserueth vs in that estate he hath allotted vs, and daily, yea euery moment, showreth vpon vs his benefites, by the motion of the heauens, and the continuall seruice of all creatures: who will refuse or desist to praise him daily and continually who alwaies preserueth and gouerneth vs, and bestoweth a thousand blessings vpon vs? Let this bee the beginning of all our exercises; hence (as Saint Basill admonisheth vs) let all our praiers begin. So that in the morning, and at noone, and at night, and in the night,

night, or at what time ſoeuer wee giue thanks to God for all his benefits, particular and generall, as well of nature as of grace: let vs then yeeld him greater thanks for his greater & larger benefites and bleſſings; of which ſort theſe are, that for all men he became a man; that he ſhedde for vs all the blood hee had: and eſpecially in all theſe benefits this circumſtance is to be conſidered, that he beſtowed all thoſe benefits vpon vs, not moued by any priuate commoditie to himſelfe, but of his meere loue and goodneſſe.

¶ Of the foure degrees of obedience. 8

Obedience.

THE eight Vertue, which we owe to this heauenly Father, is a generall obedience in all thoſe things, which hee hath commaunded: in which conſiſteth the ſum and complement of all righteouſneſſe. This Vertue hath three degrees; the firſt is, to obey the diuine commandements: the ſecond, the diuine counſels: and the third, to obey the inſpirations and inward callings of GOD. The obeying of the commandements of God, is abſolutely neceſſary vnto ſaluation: the counſels doe helpe a man to keepe them, without which, man is oftentimes endangered, and ieopardeth himſelfe in them: for not to ſweare at all, although it be in a true and a iuſt matter, maketh vs that we neuer ſweare falſely. Patience maketh vs that we loſe not the peace of minde and charitie. Not to poſſeſſe any thing of our owne, maketh vs that we doe not deſire or couet any thing of anothers. To doe well vnto thoſe that doe ill vnto vs, is profitable for vs that wee doe not ill vnto our ſelues. Therefore the counſels are as Bulwarkes and Fortreſſes vnto the commandements: and therefore let him that meaneth to hit his aime, and obtaine his purpoſed ſcope, not be content with the keeping of one, but alſo let him contend, as much as he is able according to his degree and condition, to obſerue the other. For euen as hee that would ferry ouer a ſwift riuer, doth not directly ferry ouer it, but ſomwhat crooketh his courſe, and forceth his boate ſomwhat vp the ſtreame, that he may come the better to his roade: ſo the ſeruant of God ought not onely to conſider what is ſufficient for ſaluation, but alſo he ought to begin & keepe a courſe ſome-what more ſtraight and hard, that albeit he cannot attaine

A ſimilitude.

the

the perfectio n propoſed vnto himſelfe, yet at the leaſt hee may attaine ſaluation.

The third degree. The third degree that we ſpoke of, is to obey tde Diuine inſpirations and callings. For good ſeruants doe not onely obey their Maiſters in thoſe things, which are commanded vnto them by the voyce of their Maiſters, but alſo in thoſe things which they ſignifie vnto them by ſome nod or token. But becauſe wee may here eaſily be deceiued, ſuppoſing that it is a Diuine inſpiration, which is either of the diuell, or of man, it behoueth vs to obſerue diligently that of Saint Iohn; *Beleeue not euery ſpirit, but proue the ſpirits whether they are of God or not.* The Scriptures are to be our onely direction in this, neither muſt we hearken vnto any thing which croſſeth the analogie of faith, or Gods reueiled will in his word. That ſentence of Samuel muſt haue place in vs; *Obedience is better then ſacrifice.*

1. Iohn, 4.

1. Kings, 15.

The fourth degree of obedience. To theſe three degrees a fourth is ioyned, which is a perfect conformitie of our will with the will of God, or a yeelding of our ſelues vnto Gods diſpoſing of vs in whatſoeuer: ſo that with a pacified minde and patiently we beare alike both diſhonour and honour, infamie and good report, health and ſickneſſe, death and life, humbly ſubmitting our ſelues to all thoſe things which he hath determined and decreed of vs, patiently bearing as well ſcourges as cheriſhings & comforts, taking in good part as well the taking away of graces, as the enioying of them: not reſpecting that which is giuen, but him who giueth; and the loue wherewith he giueth: for a Father chaſtiſeth and cheriſheth his ſonne, accordingly as he knoweth it to bee conducent to his health and ſafety. We may ſay of that man, who hath attained theſe foure degrees of obedience, that he hath come to that reſignation of himſelfe, which is commended with ſo great praiſes of thoſe that ſet downe and extoll a ſpirituall life, which deliuereth a man into Gods hands, no otherwiſe to be handled, then ſoft waxe is handled in the hands of an Artificer. It is called Reſignation, becauſe euen as hee that reſigneth a benefice, vtterly depriueth himſelfe of it, and committeth it wholly to the next incumbent, that hee may diſpoſe of it according to his minde, without contradiction of the former poſſeſſour: ſo a perfect man rendereth himſelfe ouer into the Diuine hands, ſo

A ſimilitude.

that

that hereafter hee will not be his owne, nor liue to himselfe; nor eate, nor sleepe, nor labour for himselfe, but for the onely glorie of his Creator, conforming himselfe to the Diuine will, in all things as hee disposeth of him: receiuing from his handes all scourges, and tribulations which are sent, and that with great quiet and tranquilitie of minde, depriuing himselfe of his owne libertie and will, that the will of the Lord may bee onely done, to whom hee acknowledgeth himselfe to bee infinitely bound. After this manner the Prophet signifieth himselfe to haue bene resigned, when he saith; *I am as a beast before thee: and I am alway by thee.* Psal 73. For euen as a beast goeth not whither he will, nor resteth nor worketh when he pleaseth, but in all things obeieth his Gouernour: so ought the seruant of God to doe, by submitting himselfe perfectly vnto God.

This is that whereof the Prophet Esay speaketh, saying: *The Lord GOD hath opened mine eare, and I will not gaine-say him, I haue not gone backewards*: in those things hee hath commaunded me, albeit they were sharpe and difficult. Those mysticall beastes of Ezechiell doe signifie the same thing, of which it is written, that *whither as the Spirit ledde them,* (that is, the inspiration of the holy Ghost) *thither they went, and returned not in their going.* Esay. 58. Ezech. 1. By which figure is declared, with what great alacritie of minde, and with what great ioy a man ought to runne to all those things, which hee vnderstandeth to be according to the will of his Lord. Wherefore the readinesse and promptnesse of will is not onely here required, but also the discretion of the vnderstanding, and the discretion of the spirit, as we haue said before, least we be deceiued, embracing our owne will for the will of GOD: yea, speaking after the common manner, all that ought to be suspected of vs, to which at any time wee are inclined by the guydance of our owne will: and that wee suppose that there is more securitie in whatsoeuer is contrarie vnto it.

This is the noblest and the greatest sacrifice, that man can offer vnto God: for in other sacrifices, hee offereth his, but in this he offereth himselfe; and the same difference which is betweene man himselfe and his goods, is also found between these two kinde of sacrifices. In such a sacrifice that of Saint Augustine

stine is fulfilled; Although God is Lord of all things, yet it is not lawfull for all to say with Dauid; *O Lord I am thine:* But for them onely, who haue put off their owne libertie, and haue wholy vowed and deuoted themselues to the Diuine worship, and after this manner are made his. This is the most conuenient disposition and order to come to the perfection of a Christian life. For seeing that our Lord God of his infinite goodnesse, is alwaies ready to enrich and reforme man, when hee resisteth not, nor contradicteth his will, but is wholly dedicated to his obedience: he can easily worke in him whatsoeuer he pleaseth, and make him as another Dauid, a man according to his owne heart.

¶ *Of patience in aduersitie,*

9 Patience.

THat we may more fitly and commodiously come to that last degree of obedience, the last of those nine vertues will helpe vs very much, which I reckoned vp in the beginning of this Chapter, that is, patience in aduersitie and tribulation, which oftentimes is sent vnto vs of our most louing Father for our exercise and greater good. To this patience Salomon inuiteth vs in his Prouerbs, saying; *My sonne, refuse not the chastening of the Lord, neither faint when thou art corrected of him: for whom the Lord loueth, him hee chasteneth, and yet delighteth in him, euen as a father in his owne sonne.* Which sentence of Salomon the Apostle more largely expresseth, in his Epistle to the Hebrewes, where he exhorteth vs to patience; *My sonne,* saith hee, *despise not thou the chastening of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth hee chasteneth, and scourgeth euery sonne that he receiueth. If yee endure chastening, God offereth you as his sonnes: for what sonne is he whom the father chasteneth not? But if yee bee without chastisement, whereof all are partakers, then are yee bastards, and not sonnes. Furthermore, wee haue had fathers of our flesh, which corrected vs, and wee gaue them reuerence: shall we not then much rather bee in subiection vnto the Father of spirits, and liue?* All these wordes doe sufficiently and plainelie testifie, that it is the dutie of a father to chastise and correct his sonne: and in like manner that it is the dutie of a good sonne to submit himselfe with all humilitie, and to esteeme the scourges

Prou. 3.

Heb. 12.

of

of his father, as great benefits, and signes of loue and fatherly good will. The onely begotten Sonne of the eternall Father, hath taught vs this by his owne example, when he said to Saint Peter, willing to deliuer him from death: *Shall I not drinke of the cup which my Father hath giuen me?* As if he should haue said: If this cup had bene proffered and giuen to me of another, it might haue bene that thou mightest haue hindered me to drinke of it: but because it cometh to me from that Father who best knoweth how to helpe, and can and will helpe his sonnes, shall it not bee drunke of, yea neuer seeking further any other reason, but because it is sent of my Father? Iohn, 18.

Neuertheless there are some, who in the time of peace doe seeme very subiect and submissiue vnto this Father, and conformable vnto his will, who in the time of tribulation doe start backwards, and doe shew that this their conformitie was false and deceitfull: because in the time of neede they lost it, as effeminate and cowardly Souldiers, who in the time of peace and truce, doe boast of their valour and prowesse, but when they come to fight, they cast away both their courage and Armour. A similitude.

Therefore in the continuall conflict of this present life, it behoueth vs alwaies to be armed for the warre with spirituall compleate armour, that we may preuaile and ouercome in the time of neede. First therefore we must consider, that the afflictions of this world are not worthy of the future glory, for the ioy of that eternall light is so great, that although we were to enioy it but one small houre, yet for it we ought willingly to embrace all afflictions, and despise all the pompe of the world. For as the Apostle saith, *The momentany lightnesse of our tribulation, prepareth an exceeding, and an eternall weight of glorie vnto vs. While wee looke not on the things which are seene, but on the things which are not seene: For the things which are seene, are temporall: but the things which are not seene, are eternall.* 2. Cor 4.

Consider also, that too much prosperity oftentimes doth puffe vp the minde with pride: & contrarily that aduersitie doth purifie the heart by wholsome sorrow: so that that doth swel the heart but this albeit it be swelled and puffed vp, doth bring it downe and humble it. In that, man for the most part forgetteth himselfe, in this he also remembreth God: by that good works

done are lost, by this, sinnes committed many yeares agoe are repented of and get pardon, and the soule is kept that it offend not againe. If perhaps continuall infirmitie and sickenesse afflict thee, thou must thinke, that the Lord God (when he seeth that we would worke much mischiefe if we were in health) doth clip thy wings, and makes thee vnapt to doe things by the meanes of that sickenesse. And surely it seemes much better vnto me that a man should be sicke, and broken through diseases, then being sound should persevere in sin, and adde new offences vnto old.

Math. 18. For as the Lord said; *It is better for thee to enter into life halt or maimed, rather then thou shouldest, having two hands or two feete, bee cast into everlasting fire.* It is certainely knowne to euery bodie, that our Lord, most mercifull by nature is not delighted in torturing vs, but doth seeke by all meanes to cure our wounds with medicines contrarie to our infirmitie: for when as we are fallen into a disease by pleasures, it is behoofefull that we be healed by sorrowes and aduersitie: and if our infirmitie arise by vnlawfull things, that we take it away by with-drawing of things lawfull. By which it is manifest, that the supreme goodnesse is angry in this world, that it may not be angry in the other: therefore he now mercifully vseth his rigor, lest afterwards he should vse iust

Ierome. vengeance. For as Saint Ierome saith, it is great anger that God is not angry with sinners. He therefore that wil not here be chastised with sonnes, shall bee damned in hell with diuels. Wherefore worthily Saint Bernard praying vnto God, cried

Bernard. out, saying; O Lord here burne mee, here cut me in peeces, that thou maist eternally spare me. By this we may easily see, how carefull the Creatour of all things is for thee: for he doth not with-draw his hand from thee, neither doth hee too much giue thee the raine, least thou shouldest follow thine owne desires.

A similitude. Phisitians for the bodie doe willingly graunt vnto the sicke, of whose health they despaire, all things that hee desireth; but to him whose health they hope to recouer, they prescribe a diet, and will him to abstaine from all hurtfull things contrarie to his health. Fathers also doe denie to giue money to dissolute and prodigall children, that they may not squander abroade their wealth: but at length they make them the heires of all their goods. That heauenly Phisitian of our soules and Father of all

fathers,

fathers, (after a certaine manner of speaking) dealeth so with vs. Consider furthermore, how many and how great reproches our Redeemer suffered of them he had created: how many slaunders, and blowes he bare, and how patiently he turned his couered face to those infernall iawes that did spet vpon him: how mildly he suffered his head to be pricked and rent with thornes. how cheerefully he receiued the most bitter potió for the quenching of his thirst: with what great silence he bore their scoffes, who mocking at him worshipped him: lastly, with what great feruour he offered himselfe, and hasted to death, that he might free vs from death. Therefore let it not seeme a cruell thing vnto thee, if thou miserable vile and abiect man suffereſt scourges, which he sendeth vnto thee, who for thy sinnes would not depart out of this life without scourges, who came into it without sinnes. For it behoued Christ so to suffer, and enter into his glory: that he might act that in worke, which the Apostle teacheth in words. *No man shall be crowned, except hee wrestle lawfully.* Therefore it is much better to suffer patiently all present euils in this world, which are profitable vnto vs; then impatiently, and vnquietly to suffer them: especially seeing that will thou nill thou, thou must suffer that which it pleaseth God to send, for nothing can resist his power. 2. Tim. 2.

Besides these considerations and remedies, I will set downe another yet more effectuall: that is, that a man be well armed alwaies to preserue this patience, against all afflictions and aduersities, which may arise against him on any side. For what other thing is to be looked for of the world so peruerse, of the flesh so weake, of the enuie of diuels, and maliciousnesse of men? Therefore he that is wise, ought to be armed against all accidents and euils that may happen vnto him; as he, that is to take his iourney through his enemies Countrey. For by it hee shall receiue two great commodities: the first, because that which is to be borne shall not seeme so great, if it be fore-seene: for darts fore-seene, as saith Seneca, doe lesse hurt. Therefore Ecclesiasticus well admonished; *Goe to phisicke or euer thou bee sicke.* As he doth, who leteth himselfe blood while hee is in health. The second is, that he that followeth our counsell, is sure, to offer a sacrifice acceptable to God: after a certaine manner like vnto

A man must be armed against all euils that may betide him.

Eccles. 18.

that which Abraham offered, when he prepared himselfe to offer his sonne Isaacke. For, as often as man doth set downe with himselfe, that this euil or that may happen vnto him from God, or from men, and he as the seruant of God prepareth himselfe, and hath determined already to receiue it with all humilitie and patience, and therefore resigneth himselfe into the hands of the Lord, and is ready to entertaine any tribulation, which way so euer it commeth, after that manner as Dauid did the iniurie offered and done vnto him of Semei, as though God had commanded him to doe it; let him be ascertained, that if hee haue his minde thus disposed, although that commeth not to passe he expected or supposed, yet it shall be as acceptable, as if it had happened vnto him. Therefore a Christian ought to remember, that this is one of the especiall parts of Christian profession, which Saint Peter teacheth, saying; *If when yee doe well, yee suffer wrong, and shall take it patiently, then is there thanke with God:* *For here-unto verily were yee called.* Therefore let a Christian, that liueth in this world, thinke, that he is a rocke placed in the midst of the Sea, which on euerie side is beate and crushed with waues and billowes, yet neuertheless he persisteth firme, neither is remoued out of his place.

1. Pet. 2.

A similitude.

These things therfore are the more copiously handled of vs, because seeing that the profession of a Christian life (as Saint Bernard saith) is diuided into two parts, whereof one is to doe good, the other to suffer wrong; and euery one knowes that the second part is more difficult then the first: therefore it were needfull to collect hither many cautions, and many remedies, because in this part there were greater danger. It is further to be noted in this place, that in this vertue of Patience according to the Doctors, there are three most excellent degrees, and one more perfect then another. The first is, patiently to suffer afflictions. The second is, of owne accord to desire them for the loue of Christ Iesus. The third is, to reioyce in the same afflictions. Therefore the seruant of God must not be content to be in the first degree of patience, but he must labour to come to the second; and when hee is come vnto this, hee must not rest, but proceede vntill he hath attained the third. We haue an example of the first degree in holy Iob; of the second, in the holy

Three degrees of patience.

Martirs, who so desired martirdome: of the third, in the holy Apostles, who reioyced that they were made worthie to suffer iniurie for the name of Christ. The same ioy was in Saint Paule, as he testifieth of himselfe in a certaine place; *But let vs glorie also*, saith he, *in tribulations*. And in another place, he ioyeth and glorieth in infirmities, in distresse, in scourges, &c. that he suffered for the Name of Christ. In another place speaking of his imprisonment, and his bonds, he desireth the Philippians that they would be partakers of his ioy, which he enioyed in that he was imprisoned and bound with chaines for the loue of Christ. Moreouer, he saith that this grace was giuen at the same time to the faithfull of the Church of Macedonia, because in much triall of affliction, their ioy abounded, and their deepe pouerty abounded into the riches of their liberalitie. This is one of the chiefest degrees of patience, charitie, and perfection, to which an humane creature may ascend: but few ascend so high: and therefore the Lord hath commanded it vnto none. But these are not so to be vnderstood, as though we ought to reioyce at the death, calamities, and tribulations of our neighbours, parents, and kinsfolkes, much lesse of the Church: for the same charitie which requireth ioy of vs in the one, requireth sorrow and compassion in the other, seeing the nature of it is to reioyce with them that reioyce, and to weepe with them that weepe: which thing wee see to haue bene done of the Prophets, who did weepe all their liues long, because they did see the calamities and scourges of their fellow Citizens. Whosoeuer therefore hath these nine conditions or vertues, shall haue a sonnes heart towards GOD; and hath alreadie fulfilled perfectly this part of iustice and righteousnesse, which rendereth to euerie one, yea to God, that which is due vnto him.

Rom. 5.

2. Cor. 11.

Philip. 2.

2. Cor. 8.

Of the bond and dutie of diuerse estates.

CHAP. XVII.

AFter that we haue largely enough handled what generally appertaineth to all mē, now it is time, that we speake particularly of seuerall and particular estates of men. But because this tractate would proue too prolixe and long, therefore I say briefly, besides those things that haue bene spoken, that euery one must haue an eye and a diligent respect vnto those Lawes, ordinances and customes, that are prescribed and directed for his estate and condition, which are many and diuerse, according to the diuersitie of estates in the Church and Common-wealth: in which some are Rulers and Ouerseers, and some subiects; some Clergie, some Layrie, some maisters of families, &c. Euery of which haue their peculiar lawes and constitutions. Of the Ruler and Ouerseer the Apostle saith; *Watch thou in all things, labour, fulfill thy ministerie.* And Salomon admonisheth; *My sonne, if thou be suretie for thy neighbour, and hast fastened thy hand for another man: thou art bound with thine owne words, and taken with thine owne speech. Therefore my sonne doe thus, and thou shalt be discharged: When thou art come into thy neighbours danger, goe thy waies then sonne, humble thy selfe, and with thy friendes intreate they Creditour. Let not thine eies sleepe, nor thine eie-lids slumber. Saue thy selfe as a Doe from the hand of the Hunter, and as a bird from the hand of the Fowler.* Neither oughtest thou to wonder, that the Wiseman doth admonish thee to be so carefull in this case: For men are wont to be carefull in keeping of their things for two causes, either because they are of great price, or because they are in great danger and ieopardy. Both of these doe concurre in the charge of soules, neither can the price of any thing be greater, nor the danger more. Therefore it is requisite and meete, that a Ruler and an Ouerseer, should be very carefull and circumspect.

What is meete for Rulers, and Ouerseers.

2. Tim. 2.

Prou. 6.

It behoueth a subiect, that hee haue his eies on his Ruler and Ouerseer, and that he reuerence him, not as man, but as GOD; and that he do that he commandeth him with as great alacrity

The duty of a subiect.

alacrity and cheerefulneſſe of minde, and with as great deuotion as if God himſelfe had commaunded it. For if my Lord command me to obey the Steward of his houſe, when I obey the Steward, whom doe I obey but my Lord; ſo alſo if God command me to obey my Ruler and Ouerſeer, when I doe that he commandeth me, I doe my obedience vnto God. If S. Paule commandeth ſeruants to obey their maiſters, not as men, but as Chriſt; how much more ought ſubiects to obey their Rulers and Ouerſeers to whom they are bound by the bond of obedience?

In this Obedience three degrees are ſet downe: the firſt is, to obey onely in worke: the ſecond, to obey in worke and will: the third, to obey in worke, will, and vnderſtanding. For ſome doe that they are commanded, but becauſe the commandement ſeemeth not vnto them iuſt and right, they doe it not willingly. Others doe it willingly, but they thinke that he that commanded it, did not well vnderſtand what hee commanded. To be briefe, there be others, who haue wholy and altogether dedicated their vnderſtanding to the diuine worſhip; and do obey their Ruler and Ouerſeer as God, in worke, will, and vnderſtanding. And doing this in worke, will, and vnderſtanding, they humbly approue all that is commanded them, without carrying any preiudice of them, of whom they are to be cenſured and iudged. Wherefore my brother, learne with all humilitie, affectionately to obey thy Ruler and Ouerſeer, being mindfull of that is written: *He that heareth you, heareth mee: and hee that deſpiſeth you, deſpiſeth mee.* Doe not murmure nor ſpeake ill of them, leaſt thou heare, *Your murmuring is not againſt vs, but againſt the Lord.* Doe not baſely or vilely eſteeme of them, leaſt the Lord ſay vnto thee; *They haue not caſt away thee, but mee, that I ſhould not rule ouer them.* Doe not lie vnto them or deceiue them, leaſt it be ſaid vnto thee; *Thou haſt not lied vnto men, but vnto GOD.* Leaſt for thine offence thou periſh by ſuddaine death, becauſe thou didſt dare to lie, as they, who periſhed after the ſame manner.

Three degrees of obedience.

Luke, 10.

Exod. 16.

1. Kings, 8.

Acts, 5.

Let a married wife giue her diligence to rule her houſe, and pleaſe her husband: and when ſhe hath ſatisfied her dutie, and done that belongs vnto her office, as much as ſhe can let her attend

The dutie of a good Matron.

tend vpon religion: yet so that she passe not the limits of her estate and condition.

The dutie of a Maister of a familie.

Let a Maister of a familie, to whom God hath granted children, set before his eies as a glasse, the fearefull example of Ely, who was negligent in correcting and chastening his children, whose punishment was, not onely the suddaine and vnthought of death of himselfe and his sonnes, but also the perpetuall deprivation and losse of the high Priesthood, of which for that offence he was depriued. Let him marke and consider, that the sinnes of the children, are after a certaine manner the sinnes also of the parents, and the destruction of the child, to be in like manner the destruction of the parent, of whom he was begotten and bred. For he is vtterly vnworthie the name of a Father, that begetteth children not for heauen, but for this world. Therefore let him chastise his children, withdraw them from ill companie, commend and commit them to religious Maisters and Tutors, and let it be his onely care, that they may be taught and instructed in the way of vertue: and from their cradles, after the example of Tobias, let him teach them the feare of the Lord. Let him often crosse them of their owne wils, and they that in the birth of their children haue bene Fathers of their bodies, now they are borne, let them be fathers of their soules. For it is not enough that parents should bee as birds, and other brute beastes, who after that they haue brought foorth their young ones do onely nourish them, and prouide meate for them: but a father ought to be a father as a man, and as a Christian man, and as a true seruant of God, who educateth and traineth vp his children, as the children of God, and heires of the kingdome of heauen: not that they should be the bond-slaues of Satan, and inhabitants of hell.

Let Maisters of families, who haue seruants and other houshold, be mindfull of the commination of S. Paule, who saith; 1. Tim. 5. *If any prouide not for his owne, and especially for them of his houshold, he hath denied the faith:* (that is, the faithfulnesse that he oweth, and to which he is bound) *and is worse then an infidell.* Let them remember, that these are as Lambes of their sheepefold, and that they are the Sheepheards, that should care and watch ouer them; and let them thinke that the time will come, when

as

as GOD will exact an account for them, saying: *Where is the flocke that was giuen thee? the sheepe glorious and noble?* Worthilie he calleth them glorious and noble: for great is the price by which they are redeemed. Noble and glorious is the most sacred humanitie of Christ, by which they are ennobled. Therfore there is not any seruant, albeit abiect and base, who is not free and noble, in regard of the blood and humanity of Christ. Therefore let a good Christian striue and endeuour, that those that be in his house may be free from all enormous vices; as are quarrels and strifes, vnlawfull gaming, false and vaine oathes, blasphemies, fornications, &c. And furthermore, that they haue knowledge and skill in matters of Christianitie; and that they obserue the orders and constitutions of the Church; and that especially vpon the Lords day they be at Church to heare Sermons and Diuine seruice: and that they be not contumacious and peruerse in thwarting the good and orderly proceedings of the Church, as the Puritans and Precisians of this time are, who by their ignorant zeale, and peeuish singularitie disturbe the quiet and peace of the Church. Ier. 13.

The first admonition in what esteeme and price vertues are to bee had, that this rule may be better vnderstood.

CHAP. XVIII.

AS in the beginning of this rule we set downe certaine preambles agreeable and conuenient for this purpose; so now the rule being perfected and absolute, for the better vnderstanding of it; I take it to be worth the labour, if I shall adde certaine admonitions. For seeing that we haue spoken and discoursed of many kindes of vertues, it is behoouefull that we teach, which is worthier, and which lesse worthie: that we may estimate matters according to their dignitie, and assigne a proper place to euerie one. For he that selleth precious pearls and rich Iems, ought verie well to know them, that he be not deceiued in the price: and the ouer-seer and gouernour of any Princes house, ought to know the deserts of euery one in the A similitude.

house

house, that he may dispose of euery one according to his dignity; for otherwise he should commit many errors, & offer much inequalitie: so a man that dealeth with the worth and value of these Iems, that is, of vertues, and he that as a good ouer-seer and gouernour of an house, is bound to render and tender to euery one of these vertues the due honour; he must most exactly know the price and dignitie of them: that comparing them betweene themselues, he may see which is to be preferred before another: least he (as it is wont to be said) be penny wise and pound foolish, least he I say, gather ashes, and cast away flowers: which many doe.

The twofold order of vertues.

Therefore we must know, that all the vertues, which hitherto we haue spoken of, may be reduced into a two-fold order; for some of them be spirituall, inuisible, and internall; and some corporall, visible, and externall. In the first order are theologicall vertues, with all other, which are referred vnto God; but especially Charitie, which among all other vertues possesseth the first and chiefe place, as the Queene of all other. To this are many other noble vertues ioyned, and which are neerest vnto Charitie in dignitie; as are, humilitie, chastitie, mercy, patience, discretion, deuotion, poorenes of spirit, contempt of the world, denying of our owne will, the loue of the Crosse and of austeritie; and very many moe of this kinde, which, by taking largely, the signification of this word, we call vertues. They are called spirituall and internall vertues, because principally they reside and haue their being in the soule, although also they passe into externall works, as we see in Charity and deuotion: which albeit they are altogether internal, yet they produce their external acts to the honour and glory of God.

Other vertues are more externall and visible, as are fasting, discipline, silence, solitarines, reading, singing, preaching, a Christian and a religious life. For albeit these vertues also reside and haue their being in the soule, yet their proper acts are more outward, then the former; which are secret, and inuisible; as are to beleeue, to loue, to hope, to contemplate, to be humbled, to be inwardly contrite for sinnes, to iudge discreetly, and so in others. Among all these vertues there is no doubt, but that the former are farre more excellent, and more necessary then the latter. For

The internall vertues are more excellent then the externall.

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the Lord saith vnto the woman of Samaria: *Woman, beleeue me,* Iohn.4.
the houre commeth, and now is, when the true worshippers shall worship the Father in spirit, and in the truth: for such the Father also requireth to worship him. God is a spirit, and they that worship him, must worship him in spirit, and in the truth. The same words fall also into our common speach, and children in Schooles are wont to learne those verses,

If God be a spirit as verses record, Cato.
In spirit and truth thy worship afford.

Wherefore also the Prophet Dauid describing the beauty of the Church and of a soule, that is in the fauour of God, he saith; *The Kings daughter is all glorious within: her clothing is of wrought* Psal 45.
gold. The same thing the Apostle insinuateth, when he saith to his Disciple Timothy; *Exercise thy selfe vnto godlinesse. For bodily* 1.Tim.4.
exercise profiteth litle, but godlinesse is profitable vnto all things, hauing promises of the life that is now, and of that which is to come. In which place he vnderstandeth by godlinesse the worship of God, and mercy toward our neighbour: and by bodily exercise, abstinence, and other corporall austeritie, as learned expositers auerre expounding this place.

This also the Heathen Philosophers vnderstood: for Aristotle, Aristotle.
who albeit he writ very litle concerning God, yet saith; If humane affaires be regarded of God, as we may very probably gather that they are, it is very likely that hee loueth in the best things, and in those that are the likest vnto him: but those are the mind and spirit of man. Therefore they that haue their spirits beautified and adorned with the knowledge of the truth, and reformed affections, are most acceptable vnto God.

The same thing Galen the Prince of Phisitians vnderstood; Galen.
for speaking in a certaine booke of the composition and frame of mans bodie, and of the vse and profite of the parts of it, when he had come to a certaine place, where the greatnesse of the wisedome and prouidence of the supreme and omniscient Workemaister shined after a singular and especiall manner; being carried into a most deepe admiration of so great wonders, he as one forgetting his Phisick profession, on a sodaine flyeth to Diuinitie, and exclaiming saith; Others honour and worship God by Frankensence and Hecatombs (which is a sacrifice of an hundred

dred beasts) but I will worship him by reuealing and publishing the greatnesse of his wisedome, which so wisely knew how to order euerie thing in the frame and structure of this admirable workmanship; and by telling of the greatnesse of his power, which could effect euery thing so well ordered; with the greatnesse of his goodnesse, which hath without any grudging or repining so aboundantly prouided for all creatures necessaries for the preseruation of themselues. This a Heathen Philosopher said: but I pray thee what could a Christian speake more perfectly? what could he speake better, or more sacredly, yea, albeit he had read that of the Prophet: *I desire mercie and not sacrifices: and the knowledge of God more then whole burnt offerings?* Change the name of Hecatombe into a burnt offering, and thou shalt see that an Heathen Philosopher, and a Prophet of God doe speake one and the selfe same thing.

Ose. 6.

Notwithstanding that we haue spoken so great things of the vertues of the former kind, others also, which we haue bestowed in the second place, (although they be of lesser dignitie) are of great weight & moment, both to cõpasse those that be greater, and also to preserue them: & also some of them are necessary, because they fall vnder precept. This may be proued by running through those vertues, which ere-while we spake of For solitarinesse preserueth a man that he heareth not, seeth not, speaketh not, and that he doth not a thousand things which might giue occasion to incurre danger, not onely to lose the peace and tranquillitie of conscience, but also to make shipwracke of chastitie and innocency. Euery one knowes how profitable silence is both to preserue pietie and deuotion, and also to keepe a man from the sinnes which are committed in much babling. For the Wise-man saith, *Where much babling is, there must needes bee offence.* Fasting, besides that it is an act of temperance, it also chasticeth the bodie, strengtheneth the spirit, weakneth our enemies, and disposeth vnto praier, reading and contemplation; it spareth and auoideth superfluous costs, and deliuereth from lusts and wanton desires, in which gluttons, and belly-gods doe liue, being louers of trifles, contentions, quarrels, and of all dissolutenesse, in all which gurmandizing Epicures are wont to be delighted. Furthermore, to reade godly bookes, to heare ser-

Prou. 10.

mons,

mons, to attend on prayer, to sing Psalmes, and to be present at Diuine exercises, are plainely inough knowne to be acts and exercises of Religion, and motiues vnto pietie, and meanes further to enlighten the vnderstanding, and more and more to inflame the affection with the loue of spirituall things. This is conuinced by so manifest experience, that if the Heretikes would haue seene to it, they had not fallen into so absurd errors, as they haue. For we daily see with our eies, and feele with our hands, and behold euery place where discipline and obseruance of these exteriour matters are kept and obserued, that there vertues florish most, and that there is alwaies greater godlinesse, deuotion, and charitie: and there are seene more excellent persons, and that there the feare of the Lord, and Christianity her selfe are more perfect. But all things runne contrarie, where no regard is had of them: For this obseruance being neglected, the conscience also, the manners, and life are neglected: for where there is greater occasion of sinne, there also moe and greater sinnes are committed.

For wee all, as one saith, become worser through libertie. Euen as in a Vineyard well kept, and fenced with a wall or an hedge, all things are in safetie: so in that which is ill kept, and not fenced, all things lie open to the lust and prey of theeues. The like happeneth to man that is disordered, and will not be contained within order and rule. What argument more manifest I pray thee, may be desired for the dilucidation of this matter, that we may see the profite of these things, then that which proceedeth from experience; For a man that desireth to obtaine and preserue that excellent vertue of deuotion, which maketh a man prompt and fit for all other vertues, and is as a spurre to all good, how shall it euer be possible, that an affection so supernaturall, and so delicate should be obtained and preserued of that man, who was neuer carefull for the safegard and keepe of himselfe? For this affection is so delicate, and if it be lawfull so to speake, so fugitiue and fleeting, that in the twinkling or turning of an eie it sodainly vadeth and vanisheth. For one immoderate laughter, one superfluous word, one gluttons supper, a little wrath, contention, or other small distraction; or curiousnesse to see, heare, or vnderstand a thing not necessary, although

Terence.

A similitude.

The affection of deuotion how tender and delicate.

though it be not euill, is sufficient to take away a good part of deuotion. Therefore not onely palpable and grosse sinnes, but also any superfluous imployment, or other matters which withdraw our mindes from God, doe extinguish and quench deuotion. For he that would haue Iron alwaies to glow and shine, it is necessarie that he alwaies apply it to the fire: for if he take it from the fire, forthwith it returneth to his naturall coldnesse: So this most noble deuotion so dependeth of that, that man be continually vnited vnto God by actuall loue and contemplation, that if he turne himselfe but a little from him, forth-with hee slideth backe to the bosome of his mother, that is, to the old disposition which before he had.

A similitude.

Therefore, whosoeuer desireth to get vnto him this holy affection, and being got to preserue it, he must be diligent in the keeping of himselfe, that is, of his eares, eies, tongue and heart, he must be modest and temperate in eating and drinking: so circumspect and graue in euery word and gesture; hee must so loue silence, and solitarinesse; he must so accustome himselfe to diuine exercises, that hee may haue all things which may prouoke a man vnto deuotion, that by the meanes of this diligence he may preserue, and safely keepe this most precious treasure. He that doth otherwise, let him assuredly know, that this businesse shall neuer prosper well with him. All this doth most manifestly conuince the profit and necessitie of these vertues, which in the meane time doe not derogate from the dignitie and excellencie of them which are greater.

The difference betweene the outward vertues and the inward.

But by this the difference may be plainely knowne, which is betweene these and those; for those are as the end, these as the meanes of the end: those as health, these as a medicine, by benefite of which we obtaine health. Those are as the spirit of Religion, these as the bodie of it; which albeit it is part of the whole, yet one part is more principall then another, and whose function is more especially required in working. Those are as the treasury, these as the keyes by which it is opened and shutte. Those are the fruite of the tree, these as leaues which adorne the tree, and doe preserue the fruite from the iniurie of the aire. Albeit in this the comparison is lame and maimed, and somewhat fayleth: because the leaues of the tree, although they preserue the

fruite,

fruite, yet they are not part of the fruite: but these vertues doe so preserue iustice and righteousnesse, that they are a part of iustice and righteousnesse.

This therefore my brother, is the estimation which is to bee made of vertues, of which there hath bene made mention in this rule, as we haue said in the beginning of this Chapter; by benefite of which we may bee free from two vicious extremities, which are in this world: One is the ancient one of the Pharises, the other is a latter one of moderne Heretickes. For the Pharises, as carnall and ambitious, were altogether giuen to the obseruance of that Law, which in like manner was carnall; as for true righteousnesse, which consisteth in spirituall vertues, it was in no esteeme among them, as the whole historie of the Euangelists doth testifie: and the Apostle saith, that they had a shew of godlinesse, but had denied the power of it. Also that the law had onely a shadow, but brought not men to perfection.

Two extremes in esteeming vertues.

2. Tim, 3.
Hebr 10.

The moderne & neotericall Heretickes, after a contrarie maner vnderstanding this errour, and being willing to auoide one extreame, fall into another; that is, into contempt of all externall vertues, according to that:

Charybdis gulfe who thought to haue escap'd,
Fell into Scyllaes iawes, that widely gap'd.

Wherefore the true and Catholicke Church of Christ, condemning both extremes, approueth the truth which is the meane: for attributing prerogatiue and excellencie of dignitie to the internall vertues, she also allotted their place vnto the externall. Because shee accounteth of some, as of the order of Senators, of others, as of the degree of nobles and gentlemen, and other she receiueth into the number of Citizens, which make one Common-wealth, in which the dignitie of euery one is knowne, and what is due and belongeth vnto euery one is easily seene.

Foure

Foure very profitable instructions, which are deriued out of the precedent doctrine.

CHAP. XIX.

OVT of the precedent doctrine foure instructions doe arise very profitable and necessary for a spirituall life. The first is, that a perfect man and a true seruant of God, ought not onely to seeke for spirituall vertues (albeit they be excellent & noble) but also hee ought to ioyne others vnto them, as well for the preseruation of them, as for the obtaining of absolute perfection, and the whole complement of Christian righteousnesse. Wherefore he ought to consider, that as man is not onely a soule, nor onely a body, but a soule and a body together: (for the soule without the body, maketh not a perfect man, and the bodie without the soule, is no other thing then a sacke full of earth and ashes,) so also it is necessary, that he know, that true and perfect Christianity, is not onely internall, nor external; but internall and externall together. For the internall alone cannot be preserued without the external, whether it be litle or much, according to the conueniencie of the bond of euery mans estate: neither is it sufficient for the fulfilling of all righteousnesse. Much lesse can the externall without the internal make a man perfect: as neither the body alone without the soule can make a man. Euen as therefore all the life of the body proceedeth from the soule; so all the dignity and worth of the externall proceedeth from the internall, but especially from Charitie.

The externall vertues are to be ioyned to the internall. A similitude.

He therefore that will not erre from this scope and determined resolution, let him thinke that as he that made man, would not separate the soule from the body; so hee must not seuer the spirituall from the corporall, that would make a perfect Christian. The body is ioyned to the soule, the treasure is preserued in the Arke, the hedge compassing the Vineyard, dooth make it safe, and Vertue is defended by her Fortresses, Bulwarkes, and defences, which are her owne parts. Otherwise, beleeue me, one will decay and perish another. For one cannot be increased nor assisted, vnlesse both be ioyned together. Consider how nature,

and

and Art the Ape and imitatour of Nature doe nothing, which hath not eyther a barke or some couer for a fortification and defence, and also for an ornament of it: after the same manner Grace also worketh, which is the most perfect forme, and most perfectly effecteth her operations. Remember also that it is written; *He that feareth God, neglecteth not any thing*: And, *Hee that setteth nought by small things, shall fall by little and little.* Remember the example set downe in the former booke, that by the want of one nayle the iron shoe is lost, and the shoe beeing lost, the horse falleth, and the horse falling, the rider perisheth. Remember the dangers which hee incurreth, that neglecteth small things: for this is the high-way that leadeth to great errors. Marke also the order of the plagues of Egypt, after harmlesse and hurtlesse Frogs, came lyce, and great flyes, Gadbees, stinging Horse-flies, and byting Oxe-flies. Whereby it is euident, that the neglect and contempt of the lesser, doth prepare the way for greater: for they that feare not polluting and euil-sauouring Frogs, will not feare stinging Horse-flies, and byting Oxe-flies.

Eccles. 7. Eccles 29.

A similitude.

¶ *The second instruction.*

BY that we learne also, to what vertues we ought most especially to addict our endeuours and studies; vpon which we ought to bestow greater diligence, and vpon which lesser: as men doe, who make greater account of an heape of gold, then of siluer; and doe more esteeme an eye then a finger: so also it is meete and requisite, that with greater endeuour and diligence we should apply our selues to the worthier vertues, and with lesser to the lesse worthy: otherwise if we more diligently study and imploy our paynes rather vppon the ignobler then the noble, the whole spirituall busines will be disordered. Wherefore I say, that those Bishops and Pastors doe very wisely, that in their pulpits and Sermon doe often beate vpon these words; Silence, Fasting, Solitarinesse, Rites and Ceremonies, and that often stand vpon, and preach Charity, Humility, Prayer, Deuotion, Contemplation, the Feare of God, the Loue of our Neighbour, and such like. And this ought to be done so much the more often, by how much the inward defects are more secret

Internall vertues lesse knowne then externall.

cret then the outward: and therefore the more dangerous. For euen as men are more diligent to amend defects that are seene of them, then those that are vnseene: so it is to be feared, that they haue no care of inward defects which are not seene, although they are most diligent in outward, which are publique and openly discerned. Furthermore, the exteriour vertues, as they are more manifest vnto men, so also they are better known and had in greater esteeme; as are Abstinence, Watching, Discipline, & corporall austerity. But the interiour vertues, Hope, Charity, Humility, Discretion, the Feare of God, and the Contempt of the world, are more occult and hid: and therefore albeit they be in greater honour with God, yet they are not so valued in mans iudgement. And therefore our Sauiour sayth; *Yee* Luke, 16. *are they that iustifie your selues before men, but God knoweth your hearts.* Not dissonant to this, is that of Paule; *Hee is not a Iew* Rom. 2. *which is a Iew outward. Neyther is that circumcision which is outward in the flesh. But he is a Iew which is one inwardly, and the circumcision of the heart, which consisteth in the spirit, and not in the letter, is circumcision, whose praise is not of men, but of God.*

Seeing therefore, that those externall are in so great estimation among men, and are so admired of all, and the appetite of selfe honour and excellency is so subtill, and the most powerfull of all the appetites, it is to be feared, least that affection draw a man rather to loue and seeke after those Vertues, by which greater honour is expected then those, by which lesser: yea perhaps among men none. For to the loue of these, the spirit inuiteth, but to the loue of the other, the spirit and the flesh inuite together, which is exceeding vehement, and most vnpatient in her desires. Which seeing that it is so, not without cause it is to be feared, least these two affections should ouer-come that one, and should carry the victory from it. To this mischiefe the light of this doctrine oppôseth it selfe, which defendeth and patronizeth a iuster cause, & notwithstanding these, commaundeth place to be giuen to this, which deserueth more: admonishing vs, that we loue that, and embrace it with greater feruency, which is more profitable, and more necessary.

¶ *The third inſtruction.*

BY this alſo wee gather, that as often as it happeneth that theſe vertues doe ſo concurre at one and the ſelfe ſame time, that we cannot entertaine and content them altogether; then according to the Rule of Gods precepts, the leſſer muſt giue place to the greater. Otherwiſe order will be inuerted and diſturbed. This Saint Bernard teacheth in his booke of the precept and the diſpenſation; Furthermore, ſayth he, many things are inuented and ordayned, not becauſe we may not liue otherwiſe, but becauſe ſo to liue is more expedient: neither are they deuiſed for any other end, then for the preſeruing and good of charity. So long therefore as they reſpect and ayme at charity, they ſtand firme and vnmoueable, and may not bee changed without offence, no not of the inuenters and ordayners. But if contrarily at any time they ſeeme contrary vnto charity, they are to be changed and altered, but onely of thoſe to whom it is giuen to ſee this, and to whom this buſineſſe is committed to be ouer-ſeene; and not of euery ouer-weaning Diſciplinarian, and giddy-braind humoriſt: ſeemeth it not moſt meete and requiſite, that thoſe things that were inuented for Charity, ſhould alſo for charity, when it ſeemeth conuenient, be eyther omitted, or intermitted, or be changed into ſome other thing more commodious? For otherwiſe without doubt it is moſt vniuſt, if ordinances and conſtitutions onely deuiſed for charity, ſhould be held and maintained againſt charity. Therefore let them bee held aſſuredly and firmely immutable, yea, amongſt Prelates, which are grounded vpon neceſſary conſiderations, but ſo farre forth as they ſerue vnto charity. Hitherto are the words of Saint Bernard.

Bernard in his booke of the precept of diſpenſation a little after the beginning.

¶ *The fourth inſtruction.*

TWo kindes of iuſtice and righteouſnes are gathered out of this ſame Doctrine; one is true, the other falſe. True righteouſnes and iuſtice comprehendeth together both things internall and externall, which are required to the preſeruing of them. That which is falſe and counterfeit, obſerueth ſome externall without internall, without the loue and feare of God,

A two-fold righteouſnes.

without humility, without deuotion, and without other internall vertues. Like to this was the righteousnesse of the Phariseis, of whom the Lord speaketh in Mathew; *Woe*, sayth hee, *vnto you Scribes and Phariseis hypocrites, for yee tithe Mint, and Anise, and Cummin, and haue left the weightier matters of the law, iudgement, mercie, and fayth: these ought ye to haue done, and not to leaue the other vndone. Ye blind guides, which straine out a gnat, and swallow a Camell. Woe vnto you Scribes and Phariseis hypocrites, for ye make cleane the vtter side of the cup, and of the platter, but within they are full of bribery and excesse.* And a little after; *Woe vnto you Scribes and Phariseis hypocrites, for yee are like vnto painted Sepulchers, which indeede appeare beautifull outward: but are within full of dead mens bones, and of all filthines.* Of the same kinde is that righteousnesse, which so often is reprehended of God in the Scriptures by the Prophets, of whom the mouth of one speaketh; *This people honoureth me with their mouth, and glorifieth me with their lips: but their heart is farre from mee, and the feare which they haue vnto mee, proceedeth of a commaundement that is taught of men, but they haue despised my law.* And in another place; *Why offer ye so many sacrifices vnto mee, sayth the Lord? I am full of the burnt offerings of weathers, and of the fatnes of fed beasts, I haue no pleasure in the blood of bullocks, lambes and goates. Offer me no moe oblations, for it is but lost labour: Incence is an abhominable thing vnto me, I may not away with your new moones, your Sabaoths, and solemne meetings, your solemne assemblies are wicked. I hate your new moones, and appointed feasts euen from my very heart, they make me weary, I cannot abide them.*

Math. 23.

Esay, 29.

Esay, 1.

What meaneth this? what, doth God condemne that he appoynted, and expresly commaunded; especially seeeing that they bee acts of the noblest vertue, which wee call Religion: whose proper function and duty is to worship God with the seruice of adoration, and Religion? No certainely: but he condemneth the men, that contenting themselues with those externall ceremonies, had no regard nor care of true righteousnesse, and the feare of the Lord, as forth-with hee declareth, saying; *Wash you, make you cleane, put away your euill thoughts out of my sight: cease from doing of euill, learne to doe well, apply your selues to equity, deliuer the oppressed, helpe the fatherles to his right, let the wid-*

widdowes complaint come before you: And then goe to, sayth the Lord, let vs talke together: though your sinnes be as red as scarlet, they shall be as white as snow: and though they were like purple, they shall be as white as wooll. In another place he repeateth the same thing, and that with greater vehemency: *He that slayeth,* sayth he, *an Oxe for me, doth me so great dishonour, as he that killeth a man: he that killeth a sheepe for me, knetcheth a dogge: he that bringeth me meate offrings, offereth swines blood: who so maketh me a memoriall of incense, praiseth the thing that is vnright.* O Lord, whence comes this? why are they now abhominable & vile in thine eyes, which in times past thou didst ordaine and commaund? Presently after he addeth the reason saying; *These haue they done according to their owne wayes, and their soule delighteth in these abhominations.* Thou seest therefore, my brother, in what base account those outward works are with God without this inward foundation. Of these outward works he sayth thus by the Prophet; *Though yee offer me whole burnt offerings, and meate offerings, I will not accept them, neither will I regard the peace offering of your fatte beasts. Take thou away from me the multitude of thy songs, for I will not heare the melody of thy Viols.* And in another place with greater vehemency; *And I will,* sayth he, *cast dung on your faces, euen the dung of your solemne feasts.* Esay. 66. Amos. 5. Mal. 2.

What neede we moe words to vnderstand how little these externall works doe profit, although very excellent, if that foundation of righteousnes be wanting, which consisteth in the loue and feare of God, and in the hatted of sinne? But if any shall aske me, why GOD doth so greatly condemne this worship, comparing the sacrifices to murthers, and the incense to idolatry, calling the singing of Psalmes iangling, and their solemnities dung? I answere, because besides that such works are not acceptable, wanting the foundation, of which we spake a little before; many also hence take an occasion to be proud, to presume great matters of themselues, and to despise others, because they doe not like them: and that which is worser, at length they come into a false security, which ariseth from this counterfeit righteousnes: and this is the greatest danger that meeteth with men in this life: for they being lulled asleepe with this vaine security, doe not study, nor striue to compasse those things they

What euils doe arise frō this false righteousnes.

want, and which are of greater weight. I would not that thou ſhouldeſt credite me, reade that which the Goſpell ſpeaketh of the prayer of the Phariſey, who praying ſayd; *God I thanke thee that I am not as other men are, extortioners, vniuſt, adulterers, or as this Publicane. I faſt twice in the weeke, I giue tithe of all that I poſſeſſe.* Thou ſeeſt heere how plainely thoſe three moſt dangerous rocks are diſcouered, of which we ſpake a little before. Preſumption, when he ſayth; *I am not as other men*: Contempt of others, when he ſayth; *As this Publicane*: Falſe ſecurity, when he giueth thankes to God for the condition and quality of the life he led: ſuppoſing that by it he was ſafe and ſecure, neyther that he had any cauſe to feare. Hence it is, that they that are iuſt and righteous after this manner, doe runne into moſt dangerous hipocriſie. For wee are to note in this place, that there are two kinds of hipocriſie: one is open and vilde, as that is in them, whoſe wickednes is publique and knowne to many, and yet neuertheles in outward conuerſation they pretend great ſanctity, that they may deceiue the people. The other is more ſubtill and more ſecret, by which a man doth not onely deceiue another, but alſo himſelfe: which kinde of hipocriſie was in that Phariſey, who not onely deceiued other men, but alſo himſelfe: for when he was the worſt, he would haue beene thought the beſt. Of this hipocriſie the Wiſe-man ſpeaketh; *There is a way which ſeemeth right vnto a man: but the end thereof are the wayes of death.* And in another place among the foure kindes of euils, he reckoneth vp this alſo, ſaying: *There is a generation that curſeth their father, and doth not bleſſe their mother. There is a generation that thinke themſelues cleane, and yet is not cleanſed from their filthineſſe. There is a generation that hath a proud looke, and doth caſt vp their eyelids. There is a generation whoſe teeth are as ſwords, and their iawes as knines, to deuoure the poore from the earth, and the needy from among men.* Salomon here rehearſeth theſe foure conditions of men, as the moſt peruerſe and pernitious of all that are in the world: and amongſt them he alſo putteth in this hipocriſie of which we now ſpeake, that is, when as moſt impure men, as this Phariſey was, would be deemed pure and holy. The eſtate of that man, that is entangled with this vice, is moſt dangerous. Certainely the euill is leſſer, if a man be euill,

Luke.18.

Two kindes of hipocriſie.

Prou.14.

Prou 30.

and

and would not bee accounted good, then if he bee vniuſt, and would be eſteemed iuſt. For be it that a man be wicked, yet the knowledge of himſelfe will be the beginning of his ſaluation. But when his wickedneſſe is not knowne, and he although ſicke, would be accounted ſound and in health, what remedie or what medicine ſhall be applied to him? Therefore our Sauiour ſaith to the Phariſeis; *The Publicans and harlots ſhall enter into the kingdome of heauen before you.* For *Shall enter*, the Greekes reade, *Doe enter* in the preſent tence; and ſo that is more expreſly declared, which we would ſay. The ſame thing alſo thoſe terrible and fearefull words of the Lord in the Reuelation do moſt manifeſtly teſtifie; *I would thou were hot or cold: but becauſe thou art luke warme, and neither cold nor hot, I will ſpew thee out of my mouth.* What meaneth this? Why doth God wiſh that man were cold, and ſaith that luke warme is in worſer eſtate, then cold, ſeeing that luke warme is neare vnto hot? I will tell thee what is the reaſon of this. He is hot, who by the fire of his charitie, which he hath in himſelfe, poſſeſſeth all vertues, as well internall as externall; as wee haue ſaid before. On the contrary part hee is cold, who by reaſon of the abſence & want of charitie, hath neither internall nor externall vertues. Hee is luke warme, who hath ſome externall vertues, but not any internall, no not a ſpark of charity. Therefore the Lord ſignifieth here, that he that is luke warme is in much worſer eſtate, then he that is cold: not becauſe he is burthened with moe ſinnes, but becauſe he is more hardly deliuered from them. For he is ſo much the more farther off from remedie, by how much he thinketh himſelfe more ſecure and freer from all euill: for from this ſuperficiall righteouſneſſe (if I may ſo call it) which he hath, he taketh an occaſion to beleeue that he is ſome bodie, when in truth he is no body. Wherefore the Lord expounding whom he had termed luke warme, addeth; *Becauſe thou ſaieſt, I am rich, and increaſed with goods, and haue neede of nothing: and knoweſt not how that thou art wretched, and miſerable, and poore, and blinde, and naked.* Doe not theſe words liuely and in orient colours depaint the image of the Phariſie, that ſaid; *God I thanke thee that I am not as other men are?* Surely they do, for he thought in his heart that he was wealthie in ſpirituall riches; and therefore he gaue thanks to

Math. 21.

Apoc. 3.

Who is hot, cold, and luke warme.

God: but without doubt he was poore, blind, and naked: for he did not know his owne faults.

Now therefore we haue declared that there are two kinds of righteousnes, one true, and the other false and counterfeit; and how noble the excellency of the true is; and how the false is exposed to many and great dangers. Let no man think that the labour and time which we haue bestowed vpon this demonstration, to haue beene ill spent. For the holy Gospell, the purest doctrine of all the diuine Scriptures, and the most excellent, which as a glasse representeth the forme and rule of our life, very often reprehendeth this false and counterfeite righteousnes, and so doe the Prophets, as before we haue shewed. Therefore it was not meete that we should cursorily runne ouer it, which so often is beate vpon in the Scriptures: especially seeing that all men for the most part, doe shun manifest dangers; as Mariners doe Rocks that shew themselues; and here where there is such euidence, lesse admonition will serue, but where the Rockes lie hid vnder the water, there is greater heede to be taken; and therefore they are marked in the Maps and Sea-cards of Sailers, that they may not rush vpon them at vnawares. Let no man deceiue himselfe in this, saying that then this doctrine was more copiously to be discoursed of, when this vice did reigne more spaciously and largely in the world: but now there is no neede of it, because this sinne is vnusuall, and vnfrequented. For I thinke that the world hath continued alwaies in the same estate: for there are, and alwaies haue beene, men of the same nature, and of the same inclination, conceiued in the same originall sinne, which is the fountaine of all sinnes, and therefore alwaies produceth like effects.

A similitude.

The world hath alwaies been set vpon mischiefe.

And because there is so great likenes and similitude in the causes of euils, it followeth of necessary consequence, that the like should be in the effects. Therefore the same vices, which were then in the men of this and that condition, are now also, although perhaps the names be some-what changed: as the Comedies of Plautus and Terence, are at this day the very same Comedies which they were a thousand yeeres agoe, albeit, the persons that then acted them, be changed. Therefore, as that rude and carnall people did thinke that then they did especially

A similitude.

please

pleaſe GOD, when they did offer ſuch ſacrifices, and did faſt after that manner, and did celebrate ſuch feaſts according to the letter, and not according to the ſpirit: ſo alſo now in our time, there are many Chriſtians which euery Sabaoth, and at all occaſions frequent the Church, who are called very good Churchmen, and doe run from ſermon to ſermon, and performe ſuch like things, and that well. But in the meane-time their deſires are ſo full of vaine-glory, they ſo gape after honours and riches; and are ſo deſirous of reuenge, as any other that neuer obſerueth any ſuch thing. They remember not what their profeſſion requireth, they haue no care of their neighbours good, they perſeuere in hatred and paſſions, they maintaine their honour with tooth and nayle, they will not humble themſelues to giue reuerence & place vnto others, no not for the rule of the whole world.

Moreouer, there are others that diſdaine to confer and enter talke with their neighbour, for euery ſmall trifling cauſe: and there are others, that eyther doe not, or very vnwillingly and grudgingly doe ſatisfie their Creditors: much leſſe pay the wages due vnto their painfull ſeruants and hirelings: and if perhaps they be wronged in the leaſt title of their honour, or riches, or ſuch like things, good Lord, what hurly burleys, doe they raiſe? Many of them that are moſt liberall in pouring forth long prayers and very prodigall in diſcourſing Scripture matters, oftentimes are exceeding miſerable and very niggards in giuing almes, and helping their needy neighbours. Many of them hold vp their hands to heauen, and in the villany of their deceitfull hypocriſie, turne vp the white of their eyes in their praiers, as though they were rauiſhed with the heauenlineſſe of their meditations, when their hearts are ſette vpon miſchiefe, being full of hatred, bitternes, and ſelfe-conceited ſingularity. There are others that will not eate fleſh in Lent, and vpon daies prohibited, not for any thing, no not for a thouſand pound: neuertheles, they mutter, murmure, and repine without any feare of GOD, and moſt cruelly cut the throates of their neighbours, by enhancing of rents, by taking vnmercifull fines, and by other extortions, ſo that they grinde their faces and make their liues irkeſome vnto them. So that there be ſome that count it a religion, and make

very

very holy of it to eate the flesh of creatures permitted of God for the foode of man; but they make no bones of it to eate vp & deuoure the flesh of men, and to ridde them, like cruell Canibals, out of their liues; then the which thing I know not whether any thing is more strictly forbidden of God. And yet the welfare of our neighbour, the tendring of his fame and honour, are one of the especiall matters, of which we shall render an exact account vnto God, of which those men are not much carefull, which greatly account of other things which in the truth of the matter are much lesse.

There is not any body that can denie, but that these and such like things, doe daily reigne among Clergie and Laiety, among all sorts of people. Therefore, seeing that this euill is so vniuersall, it were needfull that wee should deliuer men from so great errors, by propounding vnto them sound instructions, and by prescribing wholsome admonitions; especially seeing that they whose dutie and function it is, doe it not. But that the Christian Reader may hence suck greater commoditie, and that he may not swallow poyson in stead of a medicine, it is needfull before all things, that he know the pulse and veine of his owne disposition and inclination, that he know of what spirit he is, that hee may learne what his minde is most chiefely bent and inclined to. For there are certaine generall doctrines, which are profitable for all in generall, and for euery one in particular; as are the precepts of Charitie, Humilitie, Patience, and such like. There are others more speciall, which do so profite some, that they are not fit for all. For example: There is one very scrupulous, his conscience is to be enlarged. On the otherside, there is another, whose conscience retcheth like Cheuerill, that hath a large conscience, hee is to be restrained and bridled: to those that are faint-hearted and doe despaire, the diuine mercy is to be preached: but to those, that be head-strong, stif-necked, secure and presumptuous, the diuine iustice is to be denounced; and so wee may say of the rest, according to the counsell of Ecclesiasticus, saying; *With a man irreligious, talke of religion with an vniust man of iniustice: and with a woman of those shee is iealous of: with a fearefull man of warre, with an enuious man of thanks giuing, with a wicked man of godlinesse, and with an vnhoneſt man of honestie, &c.*

Ecclus 37.

Seeing

Seeing therefore that there are two kindes of men, certaine of which doe more apply themſelues to inward vertues, neuer caring for the outward, nor much eſteeming them: others ſo loue the outward, and are ſo ſtudious of them, that they neglect the inward: therefore theſe are to be perſwaded vnto them, and the other vnto others, that by this meanes their humors may be reduced to a due proportion. For which cauſe wee alſo haue ſo tempered our ſtile, that wee haue ſeated euery one in his due place: by extolling the greater without preiudice of the leſſer, and by depreſſing the leſſer, that they may not preiudice the greater: that by this meanes we may be altogether ſecure and ſafe from thoſe two moſt dangerous Rockes, being by great induſtry taught and warned, how we may eſchue them: one of theſe is, ſo much to eſteeme internall exerciſes, that we neglect externall: eſpecially, the feare of the Lord, and hatred of ſinne. Therefore the ſumme of this whole buſineſſe is, to haue deepe rooting in the feare of the Lord, ſo that wee feare at the onely name of ſin. He that hath this firme ad ſtedfaſt roote fixed in his ſoule, he may be called happy, and vpon this foundation he may builde what he will. But he that is eaſily induced to commit ſin, let him aſſuredly know, that he is moſt miſerable, blinde, and moſt vnhappy, although he hath all the colourable paintings of ſanctity that are in the world,

The ſecond admonition, wherein is handled the diuerſity of eſtates, and ſundry manners of liuing in the Church.

CHAP. XX.

THis ſecond admonition teacheth, that one ſhould not iudge another in the manner of his liuing. For we muſt know, that ſeeing there are many vertues, which are required, that a man may liue chriſtianly, ſome are giuen to this man, others to that, which direct a man to God, and bring him vnto him; the greater part of which pertaine to a contemplatiue life: by ſome a man is taught his duty to his neighbour, which pertaine

very holy of it to eate the flesh of creatures permitted of God for the foode of man; but they make no bones of it to eate vp & deuoure the flesh of men, and to ridde them, like cruell Canibals, out of their liues; then the which thing I know not whether any thing is more strictly forbidden of God. And yet the welfare of our neighbour, the tendring of his fame and honour, are one of the especiall matters, of which we shall render an exact account vnto God, of which those men are not much carefull, which greatly account of other things which in the truth of the matter are much lesse.

There is not any body that can denie, but that these and such like things, doe daily reigne among Clergie and Laiety, among all sorts of people. Therefore, seeing that this euill is so vniuersall, it were needfull that wee should deliuer men from so great errors, by propounding vnto them sound instructions, and by prescribing wholsome admonitions; especially seeing that they whose dutie and function it is, doe it not. But that the Christian Reader may hence suck greater commoditie, and that he may not swallow poyson in stead of a medicine, it is needfull before all things, that he know the pulse and veine of his owne disposition and inclination, that he know of what spirit he is, that hee may learne what his minde is most chiefely bent and inclined to. For there are certaine generall doctrines, which are profitable for all in generall, and for euery one in particular; as are the precepts of Charitie, Humilitie, Patience, and such like. There are others more speciall, which do so profite some, that they are not fit for all. For example: There is one very scrupulous, his conscience is to be enlarged. On the otherside, there is another, whose conscience retcheth like Cheuerill, that hath a large conscience, hee is to be restrained and bridled: to those that are faint-hearted and doe despaire, the diuine mercy is to be preached: but to those, that be head-strong, stif-necked, secure and presumptuous, the diuine iustice is to be denounced; and so wee may say of the rest, according to the counsell of Ecclesiasticus, saying; *With a man irreligious, talke of religion with an vniust man of iniustice: and with a woman of those shee is iealous of: with a fearefull man of warre, with an enuious man of thanks giuing, with a wicked man of godlinesse, and with an vnhoneſt man of honestie, &c.*

Ecclus 37.

Seeing

Seeing therefore that there are two kindes of men, certaine of which doe more apply themselues to inward vertues, neuer caring for the outward, nor much esteeming them: others so loue the outward, and are so studious of them, that they neglect the inward: therefore these are to be perswaded vnto them, and the other vnto others, that by this meanes their humors may be reduced to a due proportion. For which cause wee also haue so tempered our stile, that wee haue seated euery one in his due place: by extolling the greater without preiudice of the lesser, and by depressing the lesser, that they may not preiudice the greater: that by this meanes we may be altogether secure and safe from those two most dangerous Rockes, being by great industry taught and warned, how we may eschue them: one of these is, so much to esteeme internall exercises, that we neglect externall: especially, the feare of the Lord, and hatred of sinne. Therefore the summe of this whole businesse is, to haue deepe rooting in the feare of the Lord, so that wee feare at the onely name of sin. He that hath this firme ad stedfast roote fixed in his soule, he may be called happy, and vpon this foundation he may builde what he will. But he that is easily induced to commit sin, let him assuredly know, that he is most miserable, blinde, and most vnhappy, although he hath all the colourable paintings of sanctity that are in the world,

The second admonition, wherein is handled the diuersity of estates, and sundry manners of liuing in the Church.

CHAP. XX.

THis second admonition teacheth, that one should not iudge another in the manner of his liuing. For we must know, that seeing there are many vertues, which are required, that a man may liue christianly, some are giuen to this man, others to that, which direct a man to God, and bring him vnto him; the greater part of which pertaine to a contemplatiue life: by some a man is taught his duty to his neighbour, which pertaine

taine to an actiue life, and some there are, which respect a mans selfe which especially belong vnto a priuate life. Furthermore, seeing that all vertues are as certaine meanes, by which the grace of the holy Ghost is obtained, some endeuour to obtaine it by this meanes, others by that. Some seeke for the dewe of grace and a blessing to bee poured vpon their soules by fasting, discipline, and austerenesse of life; some by almes and the works of mercy; others by prayers and continuall meditations: in which last meane there is as great variety, as there are prayers and meditations. For this forme and manner of prayer and meditation liketh this man, and that another: and as there are many things to meditate on, so are there sundry kinds of meditations; amongst which that is the best, whatsoeuer it be, in which a man findeth greater deuotion, and more profit. But we must obserue here; that oftentimes it commeth to passe, that an errour meeteth with the louers of vertue; for there are some when they haue found some profit by this or that meane, and by the benefit of it haue somewhat profited in the way of the Lord, forth-with they perswade themselues, that there is no other meanes to serue God, and please him, besides that which they vse, and in which they are conuersant: they would haue all men to follow that, & they thinke that they that enter not into this way, and walke not in this path, shall not come vnto life.

Diuers meanes to obtaine grace

Euery one like his own way best.

They that deuote themselues wholy vnto Prayer think that prayer is the onely way to saluation: they that wholy apply themselues vnto fasting, thinke that all things besides fasting are in vaine: they that bestow themselues vpon the contemplatiue life, thinke that they that are not contemplatiue, are in very great danger: and they are so in loue with this their opinion, that they reiect the actiue life as altogether vnprofitable. Contrarily they that giue themselues to an actiue life, because they neuer tried what sweetnes passeth betweene God and the soule in holy contemplation and meditation; and seeing the manifest and visible profit that redoundeth of an actiue life, they so extenuate the contemplatiue life, that scarce they allow of a pure contemplatiue, vnlesse it haue some of the actiue ioyned and mingled with it; but they so iudge of it, as if it were in euery ones power to be right excellent in that kind. In like manner they

that

that haue wholly deuoted & consecrated themselues vnto prayer, they thinke that euery ones prayers besides theirs are vnfruitfull; and he that bestoweth his paynes vpon vocall and lip praier, saith that it is more laborious then the other, and therefore of greater acceptance.

After this manner euery Merchant, as it is in the Prouerbe, prayseth his owne wares: and so by a close and secret manner of pride, not knowing what he doth, prayseth himselfe: extolling that, he himselfe doth, because in it he feeleth greater commodity. Therefore it happeneth in vertues, as in sciences, euery one of which is commended to the skies of him that excelleth in it; of whom also in like manner all other are contemned as vnprofitable. The Oratour sayth that in the world there is not any thing more noble then eloquence. The Astrologer affirmeth, that Aristrologie carieth the bell from all other Arts, because it is conuersant about the heauens and the starres. The same the Philosopher sayth of Philosophy. The Schoole Diuine not knowing to keepe a meane, condemneth all other sciences, and placeth his throne aboue them all. Neyther are likely reasons wanting to any of them, to proue their sciences and faculties to be better, more profitable & more necessary then other. Therefore that which is openly and notoriously knowne in sciences, is found also in vertues; but somwhat more obscurely. For euery one that desireth vertue, in one respect coueteth to choose that which is the best, and in another respect which is more agreable to his nature: and therefore he supposeth that to be conducent to all, which is conuenient for him; and that the shooes that fit his feete, are fit for all other.

Euery one prayseth that science wherin he excelleth

Hence arise rash iudgements of other mens liues; hence spring contentions, and spirituall schismes among brethren: for one embraceth what another condemneth, while all doe not follow one way. In this errour liued the Corinthians, who when they had receiued of God many & sundry gifts, euery one iudged his owne more excellent then the rest: and therefore one would be preferred before another: for some said that the grace of tongues was nobler then the rest; others the gift of Prophecie; some said the interpretation of the Scriptures was to bee preferred, others affirmed the gift of miracles was the excellen-

test

test of all other: others also defended the excellency and prerogatiue of their owne gifts. Against this error and abuse, there is no remedie more profitable, or more effectuall then that, which Saint Paule vseth, in his former Epistle sent vnto them: in which, first hee reduceth all graces to their beginning, saying that all graces are riuers of one fountaine, that is, of the holy Ghost: and that therefore they all participate of one equality in their cause, although they be diuers and sundry among themselues. Euen as the members of one body of any King are all members of the King, being deriued from one royall blood, although they be diuers among themselues: so sayth the Apostle; *By one spirit we are baptized into one body: that we may be members of one body.* And therefore we all participate of one and the selfe same dignity and glory, seeing that we are all members of the same head. Wherefore the Apostle forth-with addeth; *If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body? And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?* We all therefore are made equall, that among all there might be vnity and brother-hood, albeit there is some diuersity betweene vs. This ariseth partly of nature, & partly of grace. We say partly of nature; for although grace is the beginning of all our spirituall Beings; yet grace, as water receiued into diuers vessels, doth put on diuers figures and shapes, according to the disposition and nature of euery one. For there are some men by nature modest, milde, and quiet, and therfore very fit for a contemplatiue life. Others are cholerick, and delighted in practise and action, and therefore more fit for an actiue life; others are strong and of a sound and healthfull constitution, who doe not much tender and affect themselues, and these are meete for greater austerity of life. In this the goodnesse and mercy of God shineth after a singular manner, who willing to deuide and communicate himselfe vnto all, he would not doe it onely after one manner, but after many and diuers, according to the variety of mans condition; thus the man that is not fit for some one meane and gift, might bee fit for another.

A similitude.

3. Cor. 12.

A similitude.

The variety of grace by nature

The other reason of this diuersity is grace: for the holy Spirit the Author of it, would that among his there should be variety

riety, to the greater perfection and beauty of the Church. For euen as diuers members & diuers ſences are required to the perfection and beauty of the body: ſo alſo it is required for the perfection and beauty of the Church, that there ſhould be diuers vertues and graces. For if all the faithfull were of one and the ſelfe ſame condition, how ſhould they be called a body? *If the whole body were an eye*, ſayth Paul, *where were the hearing? if the whole were hearing, where were the ſmelling? But now hath God diſpoſed the members, euery one of them in the body at his owne pleaſure.* But God would that there ſhould be many members, and yet one body, that when there were a multitude conioyned in vnity, there might be a proportion and an harmonious concord of many in one: and hence ariſeth the perfection and beautie of the Church. Such a like thing we ſee in Muſicke, where it behoueth that there be diuerſity and multitude of voices with vnity and agreablenes of concent in tune: ſo that there may be ſweetnes and melody in it. If all the voices were of one quality and ſtampe, they ſhould all be either Baces or Meanes, which would make neither muſicke nor harmony.

Variety by grace, and why God would haue variety of gifts in his Church. 1. Cor. 12.

A ſimilitude.

In naturall things alſo it is admirable to ſee ſo great diuerſitie of things, as that high and almighty Work-maiſter hath made, who hath deuided and beſtowed beauty and perfection vpon all creatures in that order, that although euery one of them haue ſomewhat in themſelues in which they excell the reſt, yet there is no enuy amongſt them: becauſe euery one of them hath ſome prerogatiue, which in others is not the ſame. The Peacocke is very beautifull to the ſight, but maketh a rauke and an vnpleaſant noyſe. The Nightingale ſingeth ſweetly; but is not ſo faire to the ſight. An Horſe is good for the race, and profitable for warre; but not good for foode, or fit for the table. The Oxe is profitable for the table and the plough, but vnprofitable for other things. Fruitefull trees doe ſerue for the nouriſhment of men, but are vnfit for building: contrarily, wilde and barren trees are fit for building, but vnapt to ſerue for foode. Therefore amongſt all things, there is both a certaine vnity and a diuiſion, neither in one thing are all things found, that by this meanes the variety and beauty of this Vniuerſe, and the forme and ſhapes of things might be preſerued; that one may loue and embrace

Ther is a certaine diuerſity in the creatures.

another,

another, for that neede which one standeth of another.

The same beauty and order, which GOD hath ordained and appointed in the works of nature, he would that it should be also in the works of grace: and therefore hee hath disposed by his Spirit, that there should be a thousand kinde of vertues and graces in the Church, that of all them there might arise one most sweete harmony, one perfect world, and one beautifull body, compounded of diuers and sundry members. Hence it is that in the Church some are giuen to a contemplatiue life, some to an actiue: one is famous and excellent in the works of obedience, another in prayer. Some in singing, others in studying do exercise their gifts, that they may help & further others: some attend vpon the weake, and receiue strangers, who deuide their goods to the poore, and many other such kinde of vertuous exercises there be. Therefore there be many members in one body, and many voices in one musick, that by this meanes there may be comlines, consonancy, and proportion in the Church: and therefore in one Harpe there are many strings, and in one Organ many pipes: that by this meanes there may bee a consonancy and an harmonie of many tunes. This is that garment Which the Patriarke Iacob commaunded to bee made for his sonne Ioseph, of diuers colours. These are those Curtaines, which by the commaundement of God were made for the vse of the Tabernacle of wonderfull variety and beauty. That the same should be done, both the order and beauty of the Church required. Therefore why should one eate vp another? Why should one iudge and condemne another, saying: Why is it not lawfull for one to doe that another doth? I know not what other thing this is, then to goe about to destroy the body of the Church, and to teare in peeces Iosephs beauteous garment, and to disturbe this heauenly musicke and harmony: that is, to make all the members of the Church, feete, or hands, or eyes, &c. which certainly were monstrous beyond measure.

Gene. 37.

It is an euill thing to enuy our neighbour.

By this it manifestly appeareth, how great wickednes it is to speake ill of, or enuy our neighbour: because he hath that I haue not, or because he is not apt for that function I am. Surely the body should be in ill case, if the eyes should contemne the feete because they see not: and the feete should murmure against the

A similitude.

eyes,

eyes becauſe they walke not, and ſhould oppoſe themſelues againſt the whole bodie, becauſe the burden of the body is impoſed vpon them. It is altogether neceſſary, that the feete ſhould be wearie with going, but that the eies ſhould reſt; that the feete ſhould be polluted with dirt and mire, but that the eies ſhould be kept cleane and pure from all duſt and moates: neither doe the eies leſſe in being at reſt, then the feete in walking: neither doth the Pilot leſſe ſitting, and holding the ſterne in his hand, neither is leſſe neceſſary for the ſhip then all the other Marriners, which either climbe the maſt, or hoiſe vp the ſailes, or labour at the pumpe: yea albeit he ſeemeth to doe the leaſt of all, yet he doth the moſt of all; for the excellencie of a thing is not to be eſteemed by labours, but by the profit and neceſſity: vnleſſe we will ſay that an husband-man, who diggeth and tilleth the ground, is of better eſteeme in a Common-wealth, then a wiſe-man, that gouerneth the Common-wealth by his aduice and wiſedome. He therefore that well conſidereth theſe things, will leaue his vocation and calling to euery man: that is, that a foote may continue a foote, and a hand a hand: neither will the foote deſire that all the members might be feete; neither the hand, that all ſhould be hands. This is that, which in that moſt large diſputation the Apoſtle would teach in the Epiſtle cited a little before; the ſame thing he alſo admoniſheth when he ſaith; *Let not him that eateth, diſpiſe him that eateth not, and let not him that eateth not, iudge him that eateth.* For he that eateth, perhaps hath neede to eate: yet he may be indued with more excellent vertues then he that faſteth. For euen as in ſong, the notes in the ſpace are as valuable, as thoſe in the line: ſo in the harmonie of the ſpirituall muſicke of the Church, he is no leſſe valuable that eateth, then he that eateth not: and he that is at quiet and reſt, no leſſe acceptable then he that is occupied, or he that in his leiſure laboureth to edifie his neighbour. The ſame thing with great vehemencie S. Bernard teacheth, commaunding that no man ſhould curiouſly looke into or ſearch their liues, who are placed in offices to cenſure and trie others, or do execute functions of Iudges and Rulers: neither that any man ſhould iudge of another mans life, or compare his life with anothers.

A ſimilitude.

Rom. 14.

A ſimilitude.

The third admonition is of the care and watch, which a religious man ought to have ouer his actions.

CHAP. XXI.

LEt this be the third admonition; Seeing that in this rule sundry kindes of vertues and instructions are to be remembred, which pertaine to the right ordering and framing of the life; and our vnderstanding being not capable to entertayne all together and at once; I thinke that I shall not doe amisse, if I now ioyne to the former a certaine generall vertue, which contayneth all the rest, and which, as much as may be, supplieth the place of all the rest. This is a continuall care and a watch, and perpetuall examining of those things, which are to bee done or spoken, that all things may be directed by the guidance of reason. That as an Embassadour being to speake in the assembly of an honourable Senate, at one and the selfe-same time standeth carefully thinking of the matters he is to speake of: and of the words by which he is to vtter them; and of the order which he is to obserue in speaking, and also of the gesture of his body, and of other things necessarie for this action: so the seruant of God, ought diligently, carefully, & circumspectly to watch ouer himselfe, and ouer all his actions in speaking, in silence, in demanding, in answering, in trafficking, in sitting at table, in the market, in the Church, in the house, and without the house, as holding a compasse in his hand, measuring and moderating all his actions, works and thoughts: that he may proceede in all things according to the prescript of the diuine law, according to the rule of reason, and the decencie of his person. For albeit there is verie great difference betweene good and euill, yet God hath infused and imprinted a certaine light and knowledge of either in our soules: so that a man can scarcely be found, albeit hee be rude and simple, who if he diligently attend that hee doth, but he may vnderstand, what he ought to doe in euery thing. And this care and consideration is profitable to all the documents & instructions of this rule, and of many other. This care is that, which is commended of the holy Ghost, when hee saith; *Keepe therefore your soules carefully and diligently*. And this is that third

Continuall care, a generall vertue.

A similitude.

Deut. 4.

part

part of righteousnes and iustice, which the Prophet Micheas insinuateth, saying; *Walke humbly, carefully, and circumspectly with thy God.* This is nothing else then a perpetuall care and a continuall thought, that thou doe not any thing, which is contrary to the Diuine will. This is that, which that multitude of eies in those mysticall creatures of Ezechiell doe signifie, which intimateth vnto vs the greatnesse of attention and circumspection, which a Christian Souldier ought to haue against so many and so terrible enemies, with which he is to fight. The same thing *those threescore strong and valiant men of Israell* doe signifie, *who compasse the bed of Salomon, who all handle the sword, and are expert in warre.* For in this the same care and vigilancy is signified, in which an armed man ought to be, who is compassed and cirkled about with the troups of so many enemies, & endangered with hands of so great cruelty. The cause of this care, besides many other dangers, is the greatnesse and weight of this busines, especially in them that aspire to the perfection of a spirituall life. For to liue and conuerse worthily with God, is to keepe himselfe cleane and pure from all the spots of this world; to liue in this flesh without any signe of carnall worke or affection; and to walke without offence vntill the day of the Lord, as the Apostle saith. These things are so hard and so supernaturall, that all things are required here, yea, God himselfe, with his grace and helpe. Behold the care and circumspection, which a man hath, when he doth any speciall peece of worke: but much greater is the worke of saluation. Therefore what care is here required? Consider with what great care a man beareth any vessell brim full of precious liquor or oyle, least it should bee spilled: Consider with what great care a man goeth ouer any narrow peece of timber, or some old or ruinous bridge, vnder which a very deepe and a swift riuer runneth, least he should fall into it, and be deuoured of the water: To be briefe, consider what great warinesse they vse that go vpon ropes, least they declining to this hand or that fall downe. With the same care and warinesse thou oughtest to walke, especially in the beginning of thy conuersion, that a good habite may bee formed and framed in thee, with a thought and an intent so exact, that thou speake not a word, nor thinke any thing, as much as is possible, which any

Mich 6.

Cant. 3.

Phil. 1.

A similitude.

In the beginning of our conuersion we must walk warily and circumspectly.

Certaine counsels. Seneca.

whit straieth from the path of vertue. For this Seneca giueth vs excellent counsell, and that which is familiar, saying: Let a man that is vertuous, or that would liue vprightly, imagine, that he doth alwaies stand and walke in the presence of some man of great authoritie and account: and who is worthy to be reuerenced of all men; this imagination being presupposed, let him speake and doe all things, none otherwise, then he would doe and speake, if he stood in his presence. Besides this aduice, there is another no lesse conuenient nor lesse profitable then the former: let a man thinke that this is the last day of his life, and therfore that all things are to be done, no otherwise, then if that day or that night following he were to stand before the Diuine tribunall, to render an account of his life. There is yet another counsell much more excellent: Alwaies so to be conuersant (as much as is possible) in the sight of the Lord, and to haue him before his eies, as if he were present visibly and corporally, as in truth he is inuisibly present in all places: and therefore to doe all things no otherwise then he that hath God his witnesse and his Iudge seeing all things: and let him alwaies desire of God grace so to be conuersant, that he may not be vnworthy the sight and presence of so great a Maiestie. So that this care & watch, which we now speake of hath two proposed scopes; one, to looke vpon God with our hearts, to haue them lifted vp vnto him, that we may stand before him with great reuerence, by worshipping him, by praysing, by reuerencing, by louing him, by yeelding thanks vnto him, and without intermission by offering vnto him the sacrifices of deuotion vpon the altars of our hearts. The other scope is a diligent obseruation of all our actions; that we doe and speake all things with that wariness, that we doe not stray in the least from the tract and path of vertue. So that with one eie we alwaies behold God, by requesting grace of him; and with the other looking to that which is conducent for our life, that it may be well ordered: and after this manner we shall very well bestow that light which God hath giuen vnto vs, as well in the Diuine things, as in humane. Therefore we shall stand partly attending on God, and partly on that thing which we are to doe. The which thing although it cannot alwaies bee done, yet let vs doe this, that at the least we may then proceede after

this

this manner, when our intent was not hindered by corporall exercises, yea, our heart is free, and may steale somwhat from exteriour businesses, and hide it selfe in the wounds of Christ. I thought it were conuenient to handle this instruction here, because it is very profitable.

The fourth admonition of the fortitude, which is necessarie for them that aspire vnto vertue.

CHAP. XXII.

THE precedent admonition hath opened our eies, that we are now able to see, what we are to doe: but this will reach vs an arme; that is, fortitude and courage, that we may be strengthened and enabled to doe that, which the eies behold. For seeing that in Vertue there bee two difficulties; one, that we may well distinguish good from euill, and separate this from that; the other, that we may conquer the one, and proceede in the other: in that we haue neede of wisedome and vigilancie, in this of fortitude and diligence: so that either of these failing, the businesse of Vertue remaineth vnperfect. For there will be blindnesse, if vigilancie and fore-sight be wanting: and if fortitude and courage faile, man being lame and feeble shall not be able to worke. This fortitude which we here speake of, is not that which as a meane tempereth and moderateth audaciousnesse and feare, (for that is one among the foure cardinall vertues) but it is a certaine generall force and power, profitable to ouercome all difficulties, which hinder the vse of Vertue: and therefore it alwaies walketh in the company and fellowship of the vertues, hauing as it were a sword in her hand, that shee may open and prepare the way for them, which way soeuer they goe. For Vertue (as the Philosophers say) is a thing hard and difficult; and therefore it is needfull, that this fortitude alwaies march in the vauntgard of the vertues, that she may lay to her helping hand to ouercome and conquer this difficulty. Therefore as a stone-cutter ought alwaies to haue his mallet in his hand, by reason of the hard matter which he laboureth in; so a spirituall man of necessitie ought alwaies to haue in a readinesse

Two difficulties in vertue.

A similitude.

this fortitude as a spirituall mallet, to tame and ouercome this difficulty, which meeteth with vs in the way of vertue. And as the stone-cutter shall doe nothing to any purpose, vnlesse he hath his mallet: so also the louer of Vertue without this fortitude shall sweate in vaine. Tell me, what instance of any vertue canst thou giue, which hath not some particular difficulty ioyned vnto it? Consider of them seuerally, if it please thee. Looke into Prayer, fasting, obedience, temperance, poorenesse of spirit, patience, chastitie, and humility. These and all other are alwaies ioyned with some difficulty, which comes either through our owne selfe-loue, or the malice of the diuell, or the crosnesse and repugnancy of the world. Wherfore if thou takest away this fortitude, what can naked and vnarmed Vertue doe? and therefore all other vertues doe seeme as it were bound hand and foote, neither can they performe any thing. Wherefore, my brother, if thou desirest to warre in the tents of Vertue, and to bring forth fruite in them, imagine that the Captaine and Emperour of Vertue doth say vnto thee, as he said in times past vnto Moses, although in another sence: *Take this rod in thine hand, where-with thou shalt doe miracles, and bring my people out of Egipt.* Trust, doubt not, as that rod was the worker of these miracles which effected so blessed and ioyfull a worke; so also it is the rod of fortitude, which will conquer & ouercome all difficulties, which may be procured and obiected either of selfe loue, or of any other enemies, and it will strengthen and enable thee to bring the wished victory from this warre. Therefore see that thou haue it alwaies in thine hand, for thou canst doe no admirable thing without it.

Vertue is hard and difficult.

Exod 4.

The errour of them which forthwith in the beginning of their conuersion do seeke for peace.

In this place, in my iudgement, they that are newly inaugurated into Gods Church, are to be admonished of a notable errour, which often times happens vnto them. Who perchance reading in some spirituall booke of the greatnes of the sweetnes and consolations of the holy Ghost, and how great the pleasant allurements and inticements of charity be, forth-with they suppose that this whole way is plaine, full of deliciousnes, and that no labour nor trouble is to be found in it: wherefore they prepare themselues to walke in this way, as to an easie & delectable matter, neither doe they arme themselues as those who goe to warre,

warre, but they put on a ſoft and a delicate robe, as if they were to goe to a mariage or a banquet. They doe not conſider, that although the loue of God is ſweete and pleaſant in it ſelfe and of it owne nature, yet that the way vnto it is ſtraight and bitter. For it is needfull aboue all things to conquer and ouercome ſelfe-loue, and to ſtriue alwaies againſt thy ſelfe: which fight is greater then any other. Both of them that Euangelicall Prophet inſinuateth, when he ſaith; *O Ieruſalem ſhake off the duſt, arise, and ſit downe.* It is certaine that in ſitting there is neither labour nor difficulty: but it is labour to ſhake off the duſt of earthly and carnall affections, and to ariſe from the ſinne in which we ſleepe: which is neceſſary to doe, before we come to that ſitting and reſt. It is true, that God beſtoweth many and wonderfull comforts vpon them that faithfully labour; and in like manner vpon them, who now deſire to change the delights of the world for the pleaſures of heauen: yet if this change be not made, and if a man will not leaue the prey he hath taken; beleeue me this refreſhing and comfort ſhall not be giuen him: as neither Manna was giuen to the children of Iſraell in the wilderneſſe, before the dowe was ſpent, which they brought with them out of Egypt. Eſay. 58.

Returning therefore to our purpoſe, I ſay, let thoſe ſeeke for reſt as long as they will, who are not armed with this fortitude; and let them know, that vnleſſe they firſt change their mindes and purpoſe, they ſhall not finde it. Let them know and aſſuredly beleeue, that quietneſſe is not purchaſed but by labour; that a crowne is obtained by fighting; that ioy is atchieued by ſorrowing, and that the moſt ſweete loue of God, is procured by hatred of our ſelues. For this cauſe this idleneſſe is ſo often reprehended in the Prouerbs, but fortitude and diligence commended: becauſe the holy Spirit, the Author of this doctrine, knew very well, that vertues are very much hindered by lazineſſe, but aided and perfected by fortitude and diligence.

¶ *Of the meanes by which this fortitude is obtained.*

PErhaps ſome man will aske, by what meanes this fortitude may be procured and atchieued, ſeeing that it is no leſſe difficult, then the other vertues? Wherefore not without cauſe the

Wise-man thus beginneth his Alphabet full of spirituall instructions; *Who shall finde a strong and a valiant woman? for her price is farre aboue the pearles.* As if he should say, she is more precious then all the treasure and Iems which may be brought out of all the Coasts of the world. How then may we compasse a thing of so great price and value? We shall compasse it, first, if diligently we consider the dignitie and excellency of it: for that ought to be in great account with vs, which openeth vnto vs the treasuries of all vertues. If it be otherwise, tell me, why the louers of this world doe after that manner flie from vertue? Not for any other cause, but because it is hard and difficult, which difficulty sluggards doe shunne and flie. *The slothfull man saith,* (as the Wiseman speaketh,) *A Lion is in the way, and a Lioneſſe in the streetes,* in the midst of the way she will deuoure me. And in another place; *The foole foldeth his hands, and eateth vp his owne flesh, saying: Better is a handfull with quietnesse, then two handfulls with labour and vexation of spirit.*

Prou 31.

The sluggard flieth from vertue by reason of the difficultie. Prou. 26.

Eccles, 4.

Seeing therefore that there is no other thing that hindereth vs from comming vnto vertue, but this onely difficultie; if wee will embrace this fortitude to ouercome it, we haue already obtained the kingdome of vertue, together with the kingdome of heauen: to which no man shall come, but he that is valiant, strong, and vndaunted. In like manner, by this fortitude the loue of our selues is cast vnder foote, with the whole Army of her complices and confederats; which enemie, when it is ouerthrowne and cast foorth, behold presently entereth in the loue of God, or, if you had rather, God himselfe. For as Saint Iohn saith, *God is loue, and he that dwelleth in loue dwelleth in God, and God in him.*

1. Iohn, 4.

The manifold examples of the seruants of God doe much auaile and profite vs, whom we see here in the world poore, naked, bare-foote, and bare-legged, leane, hungry, restlesse, hauing not where to lay their heads, and wanting all those things which are requisite for the maintenance of this life. Some of them do so hasten to labours, and austerenes of life, where they may liue religiously and strictly, and not be entangled with the pleasures of this life, as a Merchant to some rich mart, or a student of the liberall Sciences to some famous Vniuersitie. What

The feruent desire of some to serue God.

I pray thee, can be more contrary to the custome of this world, and to the desires of her louers, then that a man should seeke out those places where his body may be pinched, his soule made heauie, and his life exposed to many greeuances and troubles? These are assuredly most contrary to flesh and blood, but very agreeable vnto the Spirit of GOD. But yet more especially our pleasures are condemned by the example of the Martyres, who haue entred into the kingdome of heauen, by so many and so cruell torments.

The sundry & manifold tryals and torments of Martyrs.

Consider, how one of them was rosted; another had his skinne pulled ouer his eares, the third drowned in the water, the fourth cast head-long from a steepe Rocke: a fifth laide on a peece of wood with a sharpe ridge, his flesh being scraped and rent off with a ragged tormēting Curry-combe, and his bowels beeing slitte out, yeelded vp the ghost: a sixth hath so many Darts sticking in him, that he is liker an Hedg hog then a man: the seuenth is fried in a frying pan, or boyled in scalding lead: others tormented with other extreame tortures. Consider how many of them haue bene tormented, not with one kinde of punishment, but with all kinde of torments, which humane nature hath bene capable of, and so haue passed to death. For some haue bene taken from the filthinesse and vncleannes of the prison to be whipped and scourged; from whipping and scourging to be singed with burning coales; from burning coales to the bastinado; from the bastinado to yron combes; then to the sword, which alone had bene sufficient to take away the life of the Martyrs; but not to make them shipwracke their faith or constancie.

But what shall I speake of the arts, and inuentions, which that ingenious and witty cruelty (I say not of men but of diuels) hath deuised, to ouer-throw and confound with corporall tortures, faith, courage, and fortitude? Some of them, after they were most cruelly martyred, and their flesh all to be-torne and rent, were cast vpon a floare all sette with goades and prickes; that their bodies all at once might be goared and pierced with a thousand wounds: and that they might feele a generall greefe throughout all their members, that their intollerable paine, might striue for victory with their faith.

Others,

Others being condemned, were commaunded to walke vpon hote burning coales with their naked feete. Others being tied to the tailes of horses, were drawne ouer thornes and bryers, and rough places. Others were condemned to wheeles stucke all round about with sharpe kniues, that their bodies being put vpon them, whilest they turned about might be cut in small peeces. Others were stretched vpon Racks, and their bodies being harrowed and furrowed from top to toe with yron crookes and piercers, did openly shew their naked bowels, the flesh being puld of, and their ribs lying bare.

What shall I say more? seeing that the barbarous and more then beastly crueltie of Tyrants, not being contented with these torments, hath found out a certaine new kinde of cruelty. With certaine instruments they so brought together two high sturdie trees, that their tops touched one the other; to one of these tops they bound the right foote of the Martyr, to the other the left. Then loosing the trees to their old scope, they carried the body with them, and violently tare it in peeces, and each tree carried with it his part into the ayre. In Nicomedia, among other innumerable Martyrs, one was beaten so long, till his white ribbs appeared through his bloody wounds, for the scourges and whippings had peece meale puld away the flesh; then they washed his whole body with most strong vinegar, & after vinegar stuffed all his wounds ful of salt. The tyrants not yet satisfied with these dire discruciatements, and extreme tortures, when they saw that the Martyr yet breathed, they cast his halfe dead body vpon a gridyron, vnder which they made a fierce scorching fire, haling the gridyron this way and that with their yron hookes, vntill the body being fully rosted, the sanctified & pure purged soule, passed to the Lord. And thus those most barbarous and inhumane butcherly murderers, inuented tortures more cruell then death, which notwithstanding was wont to bee termed the terriblest of all dreadfull things. For they sought not so much to kill, as to slay with vnheard of torments, without any deadly wound, by a lingering death, and with intollerable greatnesse of dolours and sorrowes.

By this kinde of death religious and cõstant Corona ended her life.

A horrible kind of martyrdome.

Surely these Martyrs had not bodies vnlike to ours or which were of another substance: their flesh was as our flesh; and

their

their complexion was the ſame with ours: neither had they another God for their helper, beſides our God: neither did looke for another glory, then that we looke for. Proceede therefore; if they haue obtained eternall life by ſo violent death, why ſhould we feare for the ſame cauſe at the leaſt to mortifie the euill concupiſcences of our fleſh? If they died through hunger, wilt not thou faſt one day? If they with their mangled bodies perſeuered in praier, why wilt not thou being ſound and in health, with bended knees continue a little in prayer? If they were ſo patient, that without reſiſting or contradiction they ſuffered their members to be maimed and detruncate, and their fleſh to be torne in pecces, why wilt not thou abide that thine appetites and thine vnruly affections ſhould be circumciſed and mortified? If they many yeares and many moneths ſat impriſoned in darke dungeons, why wilt not thou a little be contained and ſhut vp in thy chamber? If they haue not refuſed to haue their ſhoulders furrowed and mangled with whips and ſcourges, why wilt not thou chaſtiſe thine?

If theſe examples doe not ſuffice thee, lift vp thine eies to the Croſſe of Chriſt, and behold who is he, that hanging vpon it ſuffered ſo great and ſo cruell things for the loue of thee. The Apoſtle ſaith: *Conſider him that endured ſuch ſpeaking againſt of ſinners, leaſt yee ſhould bee wearied and faint in your mindes.* Heb. 12. This is a fearefull and a dreadfull example, what way ſo euer thou ſhalt conſider of it. And if thou lookeſt vppon the torments there can be no greater. If thou reſpecteſt the perſon who ſuffereth, a more excellent cannot bee giuen. If thou examineſt the cauſe for which hee ſuffereth, not for his owne offence, for he is innocency it ſelfe; neither ſuffereth he of compulſion, for he is the Creator and Lord of all creatures: but of his mere goodnes, and free loue. Yet for all this he ſuffered ſo great torments, not only in his body, but alſo in his ſoule, that the torments of all Martyrs, & of all men that euer haue bene in the world, are not to be compared with theſe. This was ſuch a ſpectacle, that the heauens were aſtoniſhed; the earth trembled, rocks claue in ſunder, and all the inſenſible creatures felt the indignitie of the thing. How therefore commeth it to paſſe, that man ſhould be ſo inſenſible & blockiſh, that he ſhould not feele

that

that which the brute elements haue felt? with what face can he be ſo ingratefull, that he ſhould not ſtudie ſomewhat to imitate him, who hath done and ſuffered ſo great things, that he might leaue vs an example? *For euen ſo*, as the Lord himſelfe affirmeth, Luke, 24. *Chriſt ought to haue ſuffered, and ſo to enter into his glorie.* For ſeeing that he came into the world, that he might teach that heauen is not to be compaſſed by any other way then by the Croſſe, it was neceſſary that the Lord himſelfe ſhould firſt be crucified, that a courage might be put into his Souldiers, ſeeing their Captaine to be ſo cruelly and inhumanely handled and intreated. Who then will be ſo ingratefull, wicked, proud, and impudent, who ſeeing the Lord of Maieſtie, with all his friends and choſen ones to walke ſuch difficult waies, and yet he himſelfe will be carried in an Horſe-litter, and on a bed of Down, and leade his life in deliciouſneſſe? King Dauid commanded Vrias whom he had called from warre, to go into his owne houſe, to ſup and ſleepe with 2. Kings. 11. his wife: but the good ſeruant anſwered; *The Arke, and Iſraell and Iuda dwell in tents: and my Lord Ioab and the ſeruants of my Lord abide in the open fields: ſhall I then go into mine houſe to eate and drinke, and lie with my wife? by thy life, and by the life of thy ſoule, I will not doe this thing.* O good and faithfull ſeruant; who by ſo much is worthier of praiſe, by how much he is vnworthier of death. And thou ô Chriſtian, ſeeing thy Lord lying pon an hard Croſſe, haſt thou no reſpect of him, neither doſt thou yeeld honour and reuerence vnto him? The Arke of God made of incorruptible Cedar wood ſuffereth griefes and dolours, and vndergoeth moſt bitter death, and doſt thou ſeeke for pleaſures and delicacies? The Arke in which Manna was put (that is, the foode of Angels) for the loue of thee taſted gall and vineger, and doſt thou long and hunt after ſweete and delicious meates? The Arke in which the two tables of the law were (that is, all the treaſures of the wiſedome & knowledge of God) is mocked and derided as fooliſh, and wilt thou be ſmoothed and praiſed, and doſt thou gape after honours and preferments?

But if the example of this myſticall Arke be not ſufficient to confound thee, let the afflictions of the ſeruants of God, which abide and remaine vpon the face of the earth be ioyned vnto it: that is, the examples, & paſſions of all the Saints, Prophets, Martyrs

tyrs, Confessors, and Virgins, who with so many and so great tribulations haue sayled ouer the huge and turbulent Sea of this world. Whereupon one of them sayth; *The Saints haue been tried by mockings & scourgings, yea, moreouer by bonds and prisonmēt. They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandered vp and down in sheepe skins, and in goates skins, being destitute, afflicted, and tormented: whō the world was not worthy of: they wandered in wildernesses, & mountaines, and dens, and caues of the earth. And these all through fayth obtayned good report*: And among so many tribulations were found faithfull vnto God. Heb 11.

If therfore the life of the Saints was such, yea, if the life of the Holy of Holies was such, surely I know not by what title, priuiledge, or immunity some doe thinke to enter by the pleasures & delights of this world into that place, where these doe now ioy, and for euer shall reioyce. Wherfore, my brother, if thou desirest to reigne with them, learne to imitate them, learne to beare and suffer the troubles and discommodities of this life.

This exhortation wil be profitable vnto thee to kindle and inflame thee with the loue of this vertue & fortitude, and that thou seeke for it & after it so long, vntill at the length thou commest to the perfection of that soule, of whō is it read, that *she girded her loines with strength, and strengthned her armes.* Prou. 31. And that this chapter may simbolize and agree with the whole doctrine of this second Booke, I will vse that most excellent and noble sentence of our Sauiour: *If any man will come after me, let him deny himselfe, and take vp his Crosse daily, and follow mee.* Luke, 9. In which words this heauenly Teacher hath comprehended the summe of the whole doctrine of the Gospell, which is for this end ordained, that it might make a man Euangelicall and perfect: who deriuing the originall of his inward man from heauen, in his outward might take vp the Crosse: and through the sweetnesse of the one might willingly embrace all the afflictions of the other.

¶ *The end of the second Booke of the Sinners Guide.*

LAVS TRI-VNI DEO.

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